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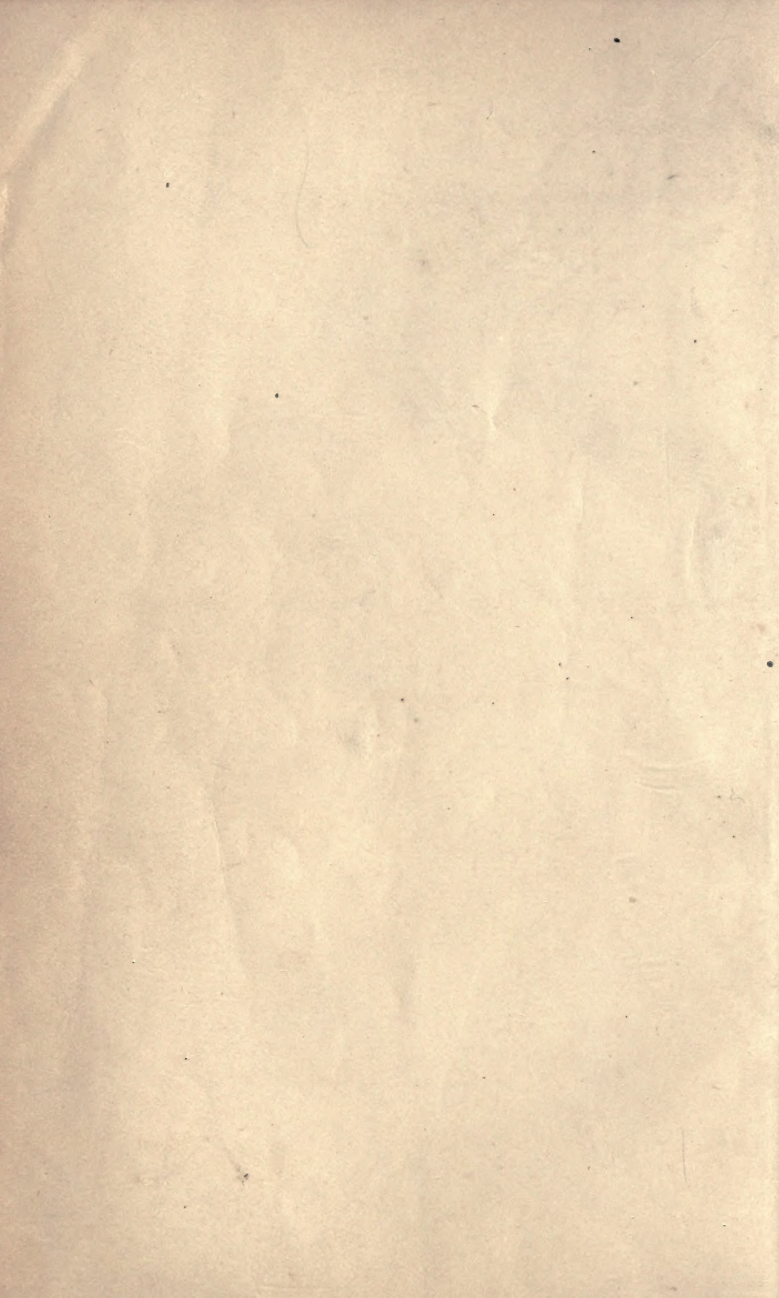
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with an o sound forms ω — Τεμάωσι, τεμάω

before an ε " absorb it — ^{τεμάει}
τεμάε

In *με* verbs.

with *η* forms η (not α) *ο* with *η* forms η

with *ε* forms ει — ^{ἐφίλει}
ἐφίλει
^{ἐφίλει}
" ο " ου — ἐφίλου

before long vowel or diphth. is absorbed — ^{φιλείει}
φιλεί

with *ει* in infin. forms ου — ^{διδόει}
διδού

" " in finite vb. " οι — ^{διδόει}
διδόει
^{ἐδίδου}

" οι ο " ου — ^{ἐδίδου}
ἐδίδου


before ου or οι is absorbed — ^{διδόουσι}
διδούσι

with *η* or *ω* forms ω — ^{διδόω}
διδώ

" η " οι — ^{διδόω}
διδώ

In *με* verbs.

" *η* forms ω (not οι) — ^{διδόω}
διδώ



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AN
ELEMENTARY
GREEK GRAMMAR.

BY

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REVISED AND ENLARGED EDITION.



GINN AND HEATH.

1881.

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G657PREFACE.

THIS Grammar is partly a revised edition of the *Elementary Greek Grammar* published in 1870, and partly an independent work. The part which precedes the Inflection of the Verb contains the substance of the former edition revised and enlarged, with many additions to the Paradigms. The part relating to the Inflection of the Verb, §§ 88—127, has been entirely re-written, and increased from fifty to one hundred pages. Part III., on the Formation of Words, is entirely new. The Syntax is in most parts substantially the same as in the former edition; but some changes and numerous additions have been made, the chief increase being in the sections on the Prepositions. Part V., on Versification, is almost entirely new, and is based to a great extent on the *Rhythmic and Metric* of J. H. H. Schmidt, which has just been published in an English translation by Professor J. W. White. I have not followed Schmidt, however, in making all iambic and anapaestic verses trochaic and dactylic; and I have followed the ancient authorities in recognizing *cyclic anapaests* as well as *cyclic dactyls*. I have adopted the modern doctrine of *logaoedic* verses, which enlarges their dominion and reduces them to a uniform $\frac{3}{8}$ measure, thus avoiding

many of the incongruities which beset the common theory of these verses.

The Catalogue of Verbs is increased from nineteen to thirty-two pages, and contains a greater number of verbs and gives the forms more completely than the former one. The object has still been to present only the strictly classic forms of each verb, and thereby to save the learner from a mass of detail which he may never need. It is surprising how simple many formidable verbs become when all later and doubtful forms are removed. In preparing the Catalogue I have relied constantly on Veitch's *Greek Verbs, Irregular and Defective*, a work in the Clarendon Press Series, for which every classical scholar will bless the author.

It will be seen that the enlargement has been made chiefly in the part relating to the Inflection of the Verb. There I have adopted (§ 108) the division of verbs in ω into eight classes which is employed by G. Curtius: this reduces many of the apparent irregularities of the Greek verb to rule and order. In the former edition I adopted Hadley's addition of a class of "reduplicating" verbs. I have omitted this class as unnecessary in my present arrangement. Of the six verbs (apart from verbs in $\mu\iota$ and verbs in $\sigma\kappa\omega$) which composed this class, $\gamma\acute{\iota}\gamma\gamma\omicron\mu\alpha\iota$, $\acute{\iota}\sigma\chi\omega$, and $\pi\acute{\iota}\pi\tau\omega$ are now assigned by Curtius to his "mixed class"; the first syllable of $\tau\acute{\iota}\kappa\tau\omega$ is now not considered a reduplication by Curtius; $\mu\acute{\iota}\mu\omega$ is used only in the present stem; while $\tau\iota\tau\rho\acute{\alpha}\omega$ seems too late a form to affect classification. The chief innovation which I have now ventured to make in the classification of Curtius relates to the large class of verbs which add ϵ - to the

stem in certain tenses not belonging to the present stem. I have no thought of disputing the remark of Curtius that this phenomenon and the addition of ϵ - in the present stem (as in $\delta\omicron\kappa$ -, $\delta\omicron\kappa\acute{\epsilon}$ - ω) are to be explained on similar principles. But it seems obvious that the former is not, like the latter, a process by which the present stem is formed from the simple stem, and it therefore has no place in the classification which we are here considering. Further, the addition of ϵ - in other tenses than the present occurs in every one of the eight classes of Curtius, so that it must confuse the classification to introduce it there at all. I have therefore included this among the modifications of the stem explained in § 109, thus classing it with such phenomena as the addition of σ - in certain verbs and other modifications which affect only special tenses. (See § 109, 8.¹) In § 120, 1, I have followed the doctrine of F. D. Allen, stated in the *American Philological Transactions* for 1873 (pp. 5-19), by which Homeric forms like $\acute{\omicron}\rho\acute{\omicron}\omega$ for $\acute{\omicron}\rho\acute{\alpha}\omega$ are explained by *assimilation*.

I fear I may have offended many scholars in giving the present stems of $\lambda\acute{\upsilon}\omega$, $\lambda\acute{\epsilon}\gamma\omega$, $\lambda\epsilon\acute{\iota}\pi\omega$, &c. as $\lambda\nu$ -, $\lambda\epsilon\gamma$ -, $\lambda\epsilon\iota\pi$ -, &c., and not as $\lambda\nu\omicron(\epsilon)$ -, $\lambda\epsilon\gamma\omicron(\epsilon)$ -, $\lambda\epsilon\iota\pi\omicron(\epsilon)$ -, &c. I have been careful to state in several places (see foot-notes, pp. 82 and 144) that the latter is the better approved and more correct form of expression; but I have not ventured to make the first attempt at a popular statement of the tense stems with the variable vowel-attachment. A slight reflection showed me that this must be made by a pro-

¹ See also the *Proceedings of the American Philological Association* for 1879.

fessional etymologist, who can settle, at least consistently, the many doubtful questions which still beset the subject of tense stems. I was finally decided by finding that G. Curtius himself had made no change in this respect in the latest edition (1878) of his *Schulgrammatik*, and continued to call λυ-, λεγ-, λειπ-, &c. present stems, evidently thinking the other forms too cumbrous for a school-book. I have had no hesitation in following his example.

The sections on the Syntax of the Verb contain a condensed statement of the principles which I have explained at greater length in a larger work, *Syntax of the Moods and Tenses of the Greek Verb*, to which I must refer more advanced students, and especially teachers, for a fuller exposition of this subject.¹ I must still confess myself unable to give any general definitions which shall include all the uses of either the indicative, the subjunctive, or the optative, and yet be accurate enough to meet modern scientific demands. The truth must be recognized that these moods were not invented deliberately to express certain definite classes of ideas to the exclusion of all others, and then always held rigidly to these pre-determined uses. On the contrary, their various uses grew up gradually, as language was developed and found new ideas to express. Both the Greek and the Latin inherited most of their modal forms through a line of ancestors now lost,

¹ For a still fuller explanation of the classification of conditional sentences here introduced, with the corresponding arrangement of relative clauses, I must refer to articles in the *Transactions of the American Philological Association* for 1873 and 1876, printed also in the *Journal of Philology*, Vol. v. No. 10, pp. 186-205, and Vol. viii. No. 15, pp. 18-38.

and each language employed these forms, partly in conformity with tradition, and partly to suit its own peculiar needs and tendencies of thought. We must have a far better knowledge of the uses of the moods in the original Indo-European tongue and of the earliest uses in both Greek and Latin than we are likely ever to get from our present stock of material, before we can hope to trace historically each use of the moods in the classic languages. Investigations made through the Sanskrit, like those of Delbrück, are looking in the right direction ; but scholars differ widely in their interpretation of the results thus obtained, and the moods are used too vaguely in Sanskrit (compared with Greek or Latin) to be decisive in the comparison. We know enough, however, not to be surprised when we find the same idea expressed in Latin by the past tenses of the subjunctive, and in Greek by the past tenses of the indicative, especially when we find the two constructions coincide in a few instances in Homeric Greek.

Much that is contained in the Notes of this Grammar, especially all in the smallest type, is intended to be used for reference, or to be read by the more interested pupils as they study the remainder of the book. A great change has gradually come upon the study of grammar in these practical days ; and no teacher (it is hoped) now believes in cramming pupils in advance with grammatical details which they are not expected to use or even understand until they have learnt the language in some other way. I am strongly of the opinion that a pupil should begin to translate easy sentences from Greek into English and from English into Greek as soon as he has learnt the forms

absolutely necessary for the process. The true time to teach each principle of grammar (beyond the most general rules, which every student of Greek will have already) is the moment when the pupil is to meet with it in reading or writing; and no grammar which is not thus illustrated as it is taught ever becomes a reality to the pupil. But it is not enough for a learner merely to meet each construction or form in isolated instances; for he may do this repeatedly, and yet know little of the general principle which the single example partially illustrates. Men saw apples fall and the moon and planets roll ages before the principle of gravitation was thought of. It is necessary, therefore, not merely to bring the pupil face to face with the facts of a language by means of examples carefully selected to exhibit them, but also to refer him to a statement of the general principles which show the full meaning of the facts and their relation to other principles.¹ In other words, systematic practice in reading and writing must be supplemented from the beginning by equally systematic reference to the grammar. Mechanics are not learnt by merely observing the working of levers and pulleys, nor is chemistry by watching experiments on gases; although no one would undertake to teach either without such practical illustrations. I have, therefore, no faith in classical scholarship which is not based on a solid foundation of grammar; while I still believe that more attention to practical illustration than has generally been paid is urgently needed, and that the

¹ These objects seem to me to be admirably attained in the *First Lessons in Greek*, which was prepared by my colleague, Professor J. W. White, to be used in connection with this Grammar.

study of grammar may thus be relieved of most of its traditional terrors and made what it should be, a means, not an end. These remarks apply especially to syntax, the chief principles of which have always seemed to me more profitable for a pupil in the earlier years of his classical studies than the details of vowel-changes and exceptional forms which are often thought more seasonable. The study of Greek syntax, properly pursued, gives the pupil an insight into the processes of thought of a highly cultivated people; and while it stimulates his own powers of thought, it teaches him habits of more careful expression by making him familiar with many forms of statement more precise than those to which he is accustomed in his own language. The Greek syntax, as it was developed and refined by the Athenians, is a most important chapter in the history of thought, and even those whose classical studies are limited to the rudiments cannot afford to neglect it entirely.

One of the best practical illustrations of any language, ancient or modern, one which is available even for those who have no teachers, is committing to memory passages of its best literature, and using them as a basis for both oral and written exercises. This "natural method," which has proved so successful in teaching modern languages, can be made of great advantage in classical education by a skilful teacher; although I am convinced that in the ancient languages it should always be accompanied by careful grammatical study, and especially by constant reference to a systematic grammar. As an important aid, however, it cannot be too highly commended, and it can hardly begin too early.

I have not thought that the subject of Pronunciation, in its only practical form, belongs properly to Greek grammar. The question of the ancient sound of the Greek letters is too extensive, and involves too much learned discussion and controversy, to be treated in a work like this. A very different question, it seems to me, is the practical one, How are boys to be taught to pronounce Greek in our schools? Even if we had a complete ancient account of Greek pronunciation,—which we are very far from having,—it would be a much harder task to teach boys of the present day to follow it than it would be to teach them to pronounce French or German by rules without the help of the voice. The chief practical considerations here are simplicity and uniformity. For more than a generation, until very recently, there has been no system of pronouncing Greek in the United States which could claim notice on the ground of uniformity. Only our oldest scholars remember the prevalence of the so-called “English system,” which uses English vowel-sounds and Latin accents; and this would now be unintelligible in most of our schools and colleges. My own efforts have been exerted merely towards bringing some order out of this chaos. Our scholars have generally assumed that the written accents should be used; and, whatever theory of ancient accent we may hold, it will be admitted that the Greeks marked the first syllable of *ἄνθρωποι*, and the Romans the first syllable of *homines*, in the same way. The English vowel-sounds are not easily combined with Greek accents, especially when a short penultimate is accented, as in *πραγμάτων*. Harvard College has for the past eighteen

years recommended schools to use the Greek accents, and to pronounce *a* as *a* in *father*, *η* and *ε* as *e* in *fête* and *men*, *ι* as *i* in *machine*, leaving further details to each teacher's discretion. The American Philological Association has twice recommended the same; and to this extent some degree of uniformity has thus been secured within the last ten years. The other sounds have generally remained as they are in the English system, with the exception of *ov*, which is generally pronounced like *ou* in *group*. Perhaps the majority pronounce *av* like *ou* in *house* (as the Germans do). To those who ask my advice, I am in the habit of recommending the following system, which I follow chiefly from its simplicity, and because it is adopted by more scholars in the United States than any other, not pretending that all the sounds (*e.g.* those of *ει* and the aspirated consonants) rest on a scientific basis:—

a as *a* in *father*, *η* as *e* in *fête*, *ε* as *e* in *men*, *ι* as *i* in *machine*, *ω* as *o* in *note*, *υ* as French *u*; short vowels merely *shorter* than the long vowels;—*αι* as *ai* in *aisle*, *ει* as *ei* in *height*, *οι* as *oi* in *oil*, *υι* as *ui* in *quit* or *wi* in *with*, *av* as *ou* in *house*, *ευ* as *eu* in *feud*, *ov* as *ou* in *group*; *α*, *η*, *ω*, like *a*, *η*, *ω*;—the consonants as in English, except that *γ* before *κ*, *γ*, *ξ*, and *χ* has the sound of *n*, but elsewhere is hard; that *θ* is always like *th* in *thin*; and that *χ* is always hard, like German *ch*. I have always pronounced *ζ* like English *z*, but it would probably be more correct to give it the sound of soft *ds* (*not* that of German *z*), as it is a double consonant (§ 5, 2). Many scholars prefer to pronounce *ει* like *ei* in *eight*; and this has much to be said in its favor on several

grounds. I do not think we have any positive knowledge of the sound of *ei* before it reached the sound of *i* (our *ee*), and I have held to that of *ei* in *height* simply to avoid another change from both English and German usage.

I need not enumerate here the familiar works to which I am indebted for most of the facts of Greek Grammar. These have been collected so often and so thoroughly, that there is little room for originality except in the form of presentation. The best examples of every principle have already been used scores of times, and I have never hesitated to use them again. I must again acknowledge my deep obligations to the late Professor Hadley for his kind permission to use the valuable material in his published works, and for the friendly aid and advice on which I constantly depended for many years. The influence of his profound learning and his noble example will long survive in American scholarship. I am greatly indebted to all who have given me their counsel during the preparation of this book. I must mention particularly Professors F. D. Allen, Addison Hoge, M. W. Humphreys, and J. W. White. Professor Caskie Harrison of Sewanee, Tennessee, has done me the great kindness of sending me an elaborate criticism of Part I. and the whole Syntax of my former edition, with discussions of many of the most important points. I have often been aided by his remarks in revising these portions of my work; and even when I could not agree with his opinions, his criticisms have shown me some weak points in my former statements.

My special thanks are due to Mr. Henry Jackson, of Trinity College, Cambridge, who has kindly read the proofs of the English edition, published at the same time with this, and has given me many valuable suggestions during the printing.

W. W. GOODWIN.

HARVARD COLLEGE, CAMBRIDGE,

October, 1879.

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GREEK GRAMMAR.





INTRODUCTION.

THE GREEK LANGUAGE AND DIALECTS.

THE Greek language is the language spoken by the Greek race. In the historic period, the people of this race called themselves by the name *Hellenès*, and their language *Hellenic*. We call them *Greeks*, from the Roman name *Graeci*. They were divided into Aeolians, Dorians, and Ionians. The Aeolians inhabited Aeolia (in Asia), Lesbos, Boeotia, and Thessaly; the Dorians inhabited Peloponnesus, Doris, Crete, some cities of Caria (in Asia), with the neighboring islands, Southern Italy, and a large part of Sicily; the Ionians inhabited Ionia (in Asia), Attica, many islands in the Aegean Sea, and some other places.

In the early times of which the Homeric poems are a record (before 850 B.C.), there was no such division of the whole Greek race into Aeolians, Dorians, and Ionians as that which was recognized in historic times; nor was there any common name of the whole race, like the later name of Hellenes. The Homeric Hellenes were a small tribe in South-eastern Thessaly, of which Achilles was king; and the Greeks in general were called by Homer Achaeans, Argives, or Danaans.

The dialects of the Aeolians and the Dorians are known as the *Aeolic* and *Doric* dialects. In the language of the Ionians we must distinguish the *Old Ionic*, the *New Ionic*, and the *Attic* dialects. The Old Ionic or Epic is the language of the Homeric poems, the oldest Greek literature. The New Ionic was the language of Ionia in the fifth century B.C., as it appears in Herodotus and Hippocrates. The Attic was the language of Athens during her period of literary eminence (from about 500 to 300 B.C.).¹

The Attic dialect is the most cultivated and refined form of the Greek language. It is therefore made the basis of Greek Grammar, and the other dialects are usually treated, for convenience, as if their forms were merely variations of the Attic. This is a position, however, to which the Attic has no claim on the ground of age or primitive forms, in respect to which it holds a rank below the other dialects.

The literary and political importance of Athens caused her dialect gradually to supplant the others wherever Greek was spoken; but, in this very extension to regions widely separated, the Attic dialect itself was not a little modified by various local influences, and lost some of its early purity. The universal Greek language which thus arose is called the *Common Dialect*. This begins with the Alexandrian period, the time of the literary eminence of Alexandria in Egypt, which dates from the accession of Ptolemy II. in 285 B.C. The name *Hellenistic* is given to that form of the Common Dialect which was used by the Jews of Alexandria who made

¹ The name *Ionic* includes both the Old and the New Ionic, but not the Attic. When the Old and the New Ionic are to be distinguished in the present work, Ep. (for Epic) or Hom. (for Homeric) is used for the former, and Hdt. or Herod. (Herodotus) for the latter.

the Septuagint version of the Old Testament (283–135 B.C.) and by the writers of the New Testament, all of whom were *Hellenists* (i.e. foreigners who spoke Greek). The language which has been spoken by the Greeks during the last seven centuries is called *Modern Greek* or *Romaic*.

The Greek is descended from the same original language with the Indian (i.e. Sanskrit), Persian, German, Slavonic, Celtic, and Italian languages, which together form the Indo-European (sometimes called the Aryan) family of languages. Greek is most closely connected with the Italian languages (including Latin), to which it bears a relation similar to the still closer relation between French and Spanish or Italian. This relation accounts for the striking analogies between Greek and Latin, which appear in both roots and terminations; and also for the less obvious analogies between Greek and the German element in English, which are seen in a few words like *me, is, know, &c.*



PART I.

LETTERS, SYLLABLES, AND ACCENTS.

THE ALPHABET.

§ 1. THE Greek alphabet has twenty-four letters:—

Form.	Equivalent.	Name.
A a	a	Ἀλφα Alpha
B β	b	Βῆτα Beta
Γ γ	g	Γάμμα Gamma
Δ δ	d	Δέλτα Delta
E ε	e (<i>short</i>)	Ἐψιλόν Epsilon
Z ζ	z	Ζῆτα Zeta
H η	e (<i>long</i>)	Ἡτα Eta
Θ θ θ	th	Θῆτα Theta
I ι	i	Ἰῶτα Iota
K κ	k or <i>hard c</i>	Κάππα Kappa
Λ λ	l	Λάμβδα Lambda
M μ	m	Μῦ Mu
N ν	n	Νῦ Nu
Ξ ξ	x	Ξί Xi
O ο	o (<i>short</i>)	Ὀ μικρόν Omicron
Π π	p	Πί Pi
P ρ	r	Ῥῶ Rho
Σ σ ς	s	Σίγμα Sigma
T τ	t	Ταῦ Tau
Υ υ	u or y	Ὑ ψιλόν Upsilon
Φ φ	ph	Φί Phi
X χ	kh	Χί Chi
Ψ ψ	ps	Ψί Psi
Ω ω	o (<i>long</i>)	Ὠ μέγα Omega

REMARK. The Greek υ was represented by the Latin y, and was probably pronounced somewhat like the French u or the German ü. For remarks on Pronunciation see the Preface.

NOTE 1. At the end of a word the form ς is used, elsewhere the form σ ; thus, $\sigma\acute{\upsilon}\sigma\tau\alpha\iota\varsigma$.

NOTE 2. Two obsolete letters — *Vau* or *Digamma* (F or ξ) equivalent to V or W , and *Koppa* (φ), equivalent to Q — and also the character *San* (Ͱ), a form of *Sigma*, are used as numerals (§ 76). The first of these had not entirely disappeared in pronunciation when the Homeric poems were composed, and the metre of many verses in these is explained only by admitting its presence. Many forms also which seem irregular are explained only on the supposition that F has been omitted: see § 53, 3, N. 1; § 54, N.; § 108, II., 2.

VOWELS AND DIPHTHONGS.

§ 2. The vowels are a , ϵ , η , ι , o , ω , and υ . Of these, ϵ and o are always short; η and ω are always long; a , ι , and υ are sometimes short and sometimes long, whence they are called *doubtful* vowels.

NOTE. A , ϵ , η , o , and ω from their pronunciation are called *open* vowels; ι and υ are called *close* vowels.

§ 3. The diphthongs ($\delta\acute{\iota}\text{-}\phi\thetaογγοι$, *double sounds*) are ai , av , ei , ev , oi , ov , $\eta\upsilon$, $\upsilon\iota$, a , η , φ . These are formed by the union of an open vowel with a close one; except $\upsilon\iota$, which is formed of the two close vowels. The union of a long vowel (\bar{a} , η , ω) with ι forms the (so called) *improper* diphthongs a , η , φ . The Ionic dialect has also a diphthong $\omega\upsilon$.

NOTE. In a , η , φ , the ι is now written below the first vowel, and is called *iota subscript*. But with capitals it is written in the line; as in $\text{THI K}\omega\text{M}\omega\text{I}\Delta\text{I}\alpha\text{I}$, $\tau\eta\text{ } \kappa\omega\mu\omega\delta\acute{\iota}\alpha$, and in $\text{O}\iota\chi\epsilon\tau\omicron$, $\phi\acute{\chi}\epsilon\tau\omicron$. This ι was written as an ordinary letter as long as it was pronounced, that is, until the first century B.C.

BREATHINGS.

§ 4. 1. Every vowel or diphthong at the beginning of a word has either the *rough* breathing (´) or the *smooth* breathing (˘). The rough breathing shows that the vowel is *aspirated*, i.e. that it is preceded by the sound

of *h*; the smooth breathing shows that the vowel is not aspirated. Thus *ὄρων*, *seeing*, is pronounced *hōrōn*; but *ὄρων*, *of mountains*, is pronounced *ōrōn*.

NOTE 1. A diphthong takes the breathing (like the accent) upon its *second* vowel. But *α*, *η*, and *ω* take it upon the first vowel, even when the *ι* is written in the line. Thus *οἴχεται*, *εὐφραίνω*, *Αἴμων*; but *ὄχετο* or **ὠχετο*, *ἄδω* or **Αἰδω*, *ἥδειν* or **Ἡδειν*. On the other hand, the breathing of *αἶδιος* (**Αἰδιος*) shows that *α* and *ι* do not form a diphthong.

NOTE 2. The rough breathing was once denoted by *H*. When this character was taken to denote long *e* (which once was not distinguished from *ε*), half of it *I* was used for the rough breathing; and afterwards the other half *I* was used for the smooth breathing. From these fragments came the later signs ' and '.

2. The consonant *ρ* is generally written *ῥ* at the beginning of a word. In the middle of a word *ρρ* is often written *ῥῥ*. Thus *ῥήτωρ* (*rhetor*), *orator*; *ἄρρητος*, *unspeakable*; *Πύρρος*, *Pyrrhus* (*ῥῥ* = *rrh*).

CONSONANTS.

§ 5. 1. The consonants are divided into

labials, π, β, φ, μ,
palatals, κ, γ, χ,
linguals, τ, δ, θ, σ, λ, ν, ρ.

2. The *double* consonants are ξ, ψ, ζ. Ξ is composed of κ and σ; ψ, of π and σ. Ζ generally arises from a combination of δ with a soft *s* sound (originally *dj*); hence it has the effect of two consonants in lengthening a preceding vowel (§ 19, 2).

§ 6. By another classification, the consonants are divided into *semivowels* and *mutes*.

1. The semivowels are λ, μ, ν, ρ, and σ; of which the first four are called *liquids*, and σ is called a *sibilant*. Μ and ν

are also called *nasals*; to which must be added γ before κ , γ , χ , or ξ , where it has the sound of ν , as in *ἄγκυρα* (*ancora*), *anchor*.

2. The mutes are of three *orders* :—

smooth mutes, π , κ , τ ,
middle mutes, β , γ , δ ,
rough mutes, ϕ , χ , θ .

These again correspond in the following *classes* :—

labial mutes, π , β , ϕ ,
palatal mutes, κ , γ , χ ,
lingual mutes, τ , δ , θ .

NOTE. Mutes of the same *order* are called *co-ordinate*; those of the same *class* are called *cognate*. The smooth and rough mutes, with σ , ξ , and ψ , are called *surd* (hushed sounds); the other consonants and the vowels are called *sonant*.

§ 7. The only consonants which can stand at the end of a Greek word are ν , ρ , and ς . If others are left at the end in forming words (cf. § 46, 1), they are dropped.

NOTE. The only exceptions are found in the proclitics (§ 29) $\epsilon\kappa$ and $\omicron\nu\kappa$ (or $\omicron\nu\chi$), which have other forms, $\epsilon\xi$ and $\omicron\nu$. Final ξ and ψ ($\kappa\sigma$ and $\pi\sigma$) are no exceptions.

EUPHONY OF VOWELS.

COLLISION OF VOWELS. HIATUS.

§ 8. A succession of two vowel sounds, not forming a diphthong was generally displeasing to the Athenians. In the middle of a word this could be avoided by *contraction* (§ 9). Between two words—where it is called *hiatus*, and was especially offensive—it could be avoided by *crasis* (§ 11), by *elision* (§ 12), or by adding a *movable consonant* (§ 13) to the former word.

CONTRACTION OF VOWELS.

§ 9. Two successive vowels, or a vowel and a diphthong, are often united by *contraction* in a single long vowel or a

diphthong; as φιλέω, φιλῶ; φίλεε, φίλει; τίμαε, τίμα. It seldom takes place unless the former vowel is *open* (§ 2, Note).

The regular use of contraction is one of the characteristics of the Attic dialect. It follows these general principles:—

1. Two vowels which can form a diphthong (§ 3) simply unite in one syllable; as τείχεῖ, τείχει; γέραῖ, γέραι; ῥάϊστος, ῥᾶστος.

2. If one of the vowels is *o* or *ω*, they are contracted into *ω*. But *εο*, *οο*, and *οε* give *ου*. Thus δηλόητε, δηλῶτε; φιλέωσι, φιλῶσι; τιμάομεν, τιμῶμεν; τίμάωμεν, τιμῶμεν; δηλόω, δηλῶ;—but γένεος, γένους; πλόος, πλοῦς; νόε, νοῦ.

NOTE. In contract adjectives in *οος* (§ 65) *ο* is dropped before *α* and *η*, *αι* and *η*; as ἀπλόα, ἀπλᾶ; ἀπλόη, ἀπλῇ; ἀπλόαι, ἀπλαῖ; ἀπλόη, ἀπλῇ.

3. If the two vowels are *α* and *ε* (or *η*), the first vowel sound prevails, and we have *ᾱ* or *η*. *Αα* gives *ᾱ*, *εη* or *ηε* gives *η*; but *εε* gives *ει*. Thus, ἐτίμαε, ἐτίμα; τιμάητε, τιμᾶτε; τείχεα, τείχη; μνάα, μνᾶ; φιλέητε, φιλῇτε; τιμῆεντος, τιμῆντος; ἐφίλεε, ἐφίλει.

NOTE. In the first and second declensions, *εα* becomes *ᾱ* in the dual and plural, and in all numbers after a vowel or *ρ* (§§ 38, 65); it also becomes *ᾱ* in the third declension whenever it follows a vowel (§ 52, 2, N. 2; § 53, 3, N. 3). In the dual of the third declension *εε* sometimes becomes *η* (§ 52, 2; § 53, 1, N. 2). In the accusative plural of the third declension *εᾶς* generally becomes *εις* (§ 51, 2).

4. A vowel disappears by absorption before a diphthong beginning with the same vowel. Further, *ε* is always absorbed before *οι*, and in contract nouns and adjectives also before *αι*. In other cases, a simple vowel followed by a diphthong is contracted with the *first vowel* of the diphthong, and the second vowel disappears unless it can be retained as *iota subscript* (§ 3) in *α*, *η*, or *ω*. Thus, μνάαι, μναῖ; μνάα, μνᾶ; φιλέει, φιλεῖ; φιλέη, φιλῇ; δηλόοι, δηλοῖ; νόω, νῶ; δηλόουν, δηλοῦ; φιλέοι, φιλοῖ; χρύσειοι, χρυσοῖ; χρύσεαι, χρυσαῖ (cf. ἀπλόαι,

ἀπλαῖ); τιμάει, τιμᾶ; τιμάῃ, τιμᾶ; τιμάοι, τιμῶ; τιμάου, τιμῶ; φιλέου, φιλοῦ; λύει, λύῃ (v. Note 1); λύῃ, λύῃ; μεμνήοιο, μεμνῶο; πλακόεις, πλακοῦς (v. N. 2).

NOTE 1. In the second person singular of the passive and middle, εαι (for εσαι) gives a form in ει as well as that in η; as λύει, λύῃ or λύει. (See § 113, 2, N. 1.)

NOTE 2. In verbs in ὦω, σεις and σῃ give οι; as δηλόεις, δηλοῖς; δηλόῃ, δηλοῖ (cf. ἀπλόῃ, ἀπλῇ, 2, Note). Infinitives in αῖν and οῖν lose ι in the contracted form; as τιμάειν, τιμᾶν; δηλόειν, δηλοῦν (§ 98, N. 5).

5. The close vowels (ι and υ) are contracted with a following vowel in some forms of nouns in ις and υς of the third declension. (See § 53, 1, N. 3; § 53, 2.)

REMARK. In some classes of nouns and adjectives of the third declension, contraction is confined to certain cases; see §§ 53, 67. For exceptions in the contraction of verbs see § 98, Notes 1, 2, 3.

SYNIZESIS.

§ 10. In poetry, two successive vowels, not forming a diphthong, are sometimes united in pronunciation for the sake of the metre, without being contracted. This is called *synizēsis* (συνίζησις, *settling together*). Thus, θεοί may make but one syllable in poetry; στήθεα or χρυσέφ may make but two.

CRASIS AND ELISION.

§ 11. 1. A vowel or diphthong at the end of a word is often contracted with one at the beginning of the following word. This is called *crasis* (κράσις, *mixture*). The *corōnis* (') is placed over the contracted syllable. The first of the two words is generally an article, a relative pronoun, or καί.

Crasis generally follows the laws of contraction (§ 9), but with these modifications:—

(a.) A diphthong at the end of the first word drops its last vowel before crasis takes place.

(b) The article drops its final vowel or diphthong in crasis before *a*. The particle *τοί* drops *οι* before *a*; and *καί* drops *αι* before *η*, *αν*, *ευ*, *ου*, and the words *εἰ*, *εἰς*, *οἱ*, *αἱ*.

2. The following are examples of crasis :—

Τὸ ὄνομα, τοῦνομα; τὰ ἀγαθὰ, τὰγαθὰ; τὸ ἐναντίον, τοῦναντίον; ὁ ἐκ, οὐκ; ὁ ἐπὶ, οὐπί; τὸ ἱμάτιον, τοῖμάτιον (§ 17, 1); ἂ ἄν, ἄν; καὶ ἄν, κᾶν; καὶ εἶτα, κᾶτα;—ὁ ἀνὴρ, ἀνήρ; οἱ ἀδελφοί, ἀδελφοί; τῷ ἀνδρί, τάνδρι; τὸ αὐτό, ταυτό; τοῦ αὐτοῦ, ταυτοῦ;—τοι ἄν, τᾶν (μέντοι ἄν, μεντᾶν); τοι ἄρα, τᾶρα;—καὶ αὐτός, καυτός; καὶ αὕτη, χαῦτη (§ 17, 1); καὶ εἰ, κεῖ; καὶ οὐ, κού; καὶ οἱ, χοῖ; καὶ αἱ, χαῖ. So ἐγὼ οἶδα, ἐγῶδα; ὦ ἀνθρώπε, ὦνθρωπε; τῇ ἐπαρῇ, τήπαρῇ; προέχων, προῦχων.

NOTE 1. If the first word is an article or relative with the rough breathing, this breathing is retained on the contracted syllable, taking the place of the *coronis*; as in *ἄν*, *ἀνήρ*.

NOTE 2. In crasis, *ἔτερος* takes the form *ἄτερος*,—whence *θατέρον*, *θατέρω*, &c. (§ 11, 1, *b*; § 17, 1.)

NOTE 3. Crasis, like contraction (§ 10), may be left to pronunciation in poetry. Thus, *μὴ οὐ* makes one syllable in poetry; so *μὴ εἰδέναι*, *ἐπεὶ οὐ*.

NOTE 4. A short vowel at the beginning of a word is sometimes dropped after a long vowel or a diphthong. This is called *aphaeresis* (*ἀφαίρεσις*, *taking off*). Thus, *μὴ γῶ* for *μὴ ἐγῶ*; *ποῦ 'στιν* for *ποῦ ἐστιν*; *ἐγὼ 'φάνην* for *ἐγὼ ἐφάνην*.

NOTE 5. Crasis is much more common in poetry than in prose.

†

§ 12. 1. A short final vowel may be dropped when the next word begins with a vowel. This is called *elision*. An *apostrophe* (') marks the omission. *E.g.*

Δι' ἐμοῦ for διὰ ἐμοῦ; ἀντ' ἐκείνης for ἀντὶ ἐκείνης; λέγοιμ' ἄν for λέγοιμι ἄν; ἀλλ' εὐθύς for ἀλλὰ εὐθύς, ἐπ' ἀνθρώπων for ἐπὶ ἀνθρώπων. So ἐφ' ἐτέρω; νύχθ' ὅλην for νύκτα ὅλην (§ 17, 1; 16, 1).

2. A short final vowel is generally elided also when it comes before a vowel in forming a compound word. Here no *apostrophe* is used. *E.g.*

Ἀπ-αιτέω (ἀπό and αἰτέω), δι-έβαλον (διά and ἔβαλον). So ἀφ-αιρέω (ἵπό and αἰρέω, § 17, 1); δεχ-ήμερος (δέκα and ἡμέρα).

NOTE 1. The poets sometimes elide *ai* in the verbal endings *μαι*, *σαι*, *ται*, and *σθαι*. So *οι* in *οἶμοι*, and rarely in *μοι*.

NOTE 2. The prepositions *περί* and *πρό*, the conjunction *ὅτι*, *that*, and datives in *ι* of the third declension, are not elided in Attic Greek. The form *ὅτ'* stands for *ὅτε*, *when*.

NOTE 3. The poets sometimes cut off a short vowel even before a consonant. Thus in Homer we find *ἄρ*, *ἄν*, *κάτ*, and *πάρ*, for *ἄρα*, *ἀνά*, *κατά*, and *παρά*. In composition, *κάτ* assimilates its *τ* to a following consonant and drops it before two consonants; as *κάββαλε* and *κάκτανε*, for *κατέβαλε* and *κατέκτανε*; — but *κατθανεῖν* for *καταθανεῖν* (§ 15, 1).

NOTE 4. Elision is often neglected in prose, especially by certain writers (as Thucydides). Others (as Isocrates) are more strict in its use.

MOVABLE CONSONANTS.

§ 13. 1. Most words ending in *σι*, and all verbs of the third person ending in *ε*, add *ν* when the next word begins with a vowel. This is called *ν movable*. *E.g.*

Πᾶσι δίδωσι ταῦτα; but *πᾶσιν ἔδωκεν ἐκείνα*. So *δίδωσί μοι*; but *δίδωσιν ἐμοί*.

NOTE 1. *Ἔστι* takes *ν movable*, like third persons in *σι*. The Epic *κέ* (for *ἄν*) adds *ν* before a vowel. The enclitic *νύν* has an Epic form *νύ*. Many adverbs in *-θεν* (as *πρόσθεν*) have poetic forms in *-θε*.

NOTE 2. *N movable* may be added at the end of a sentence or of a line of poetry. It may be added even before a consonant in poetry, to make position (§ 19, 2).

2. *Οὐ*, *not*, becomes *οὐκ* before a smooth vowel, and *οὐχ* before a rough vowel; as *οὐκ αὐτός*, *οὐχ οὗτος*. *Μή* inserts *κ* in *μηκ-έτι*, *no longer*, (like *οὐκ-έτι*).

Ἐκ, *from*, becomes *ἐξ* (*ἐκς*) before a vowel; as *ἐκ πόλεως*, but *ἐξ ἄσπερος*.

3. *Οὕτως*, *thus*, and some other words may drop *ς* before a consonant; as *οὕτως ἔχει*, *οὕτω δοκεῖ*.

METATHESIS AND SYNCOPE.

§ 14. 1. *Metathesis* is the transposition of two letters in a word; as in κράτος and κάρτος, *strength*; θάρσος and θράσος, *courage*. (See § 109, 7, *a*.)

2. *Syncope* is the omission of a vowel from the middle of a word; as in πατέρος, πατρός (§ 57); πτήσομαι for πετήσομαι (§ 109, 7, *b*).

NOTE 1. When μ is brought before ρ or λ by syncope or metathesis, it is strengthened by inserting β ; as μεσημβρία, *midday*, for μεσημ(ε)ρια (μέσος and ἡμέρα); μέμβλωκα, Epic perfect of βλώσκα, *go*, from stem μολ-, μλο-, (μλω-, § 109, 1), με-μλω-κα, μέ-μβλω-κα. At the beginning of a word such a μ is dropped before β ; as in βροτός, *mortal*, from stem μορ-, μορ- (cf. Lat. *morior*, *die*), μβρο-τος, βροτός; so βλίττω, *take honey*, from stem μελιτ- of μέλι, *honey* (cf. Latin *mel*), by syncope μλιτ-, μβλιτ-, βλιτ-, βλίττω (§ 108, IV.).

NOTE 2. So δ is inserted after ν in the oblique cases of ἀνὴρ, *man* (§ 57, 2), when the ν is brought by syncope before ρ ; as ἀνδρός for ἀνέρος, ἀν-ρος.

EUPHONY OF CONSONANTS.

§ 15. 1. A rough consonant (§ 6, 2) is never doubled; but $\pi\phi$, $\kappa\chi$, and $\tau\theta$ are always written for $\phi\phi$, $\chi\chi$, and $\theta\theta$. Thus Σαπφώ, Βάκχος, κατθανεῖν, not Σαφφώ, Βάχχος, καθθανεῖν (§ 12, N. 3). So in Latin, *Sappho*, *Bacchus*.

2. Initial ρ is doubled when a vowel precedes it in forming a compound word; as in ἀναρρίπτω (ἀνά and ῥίπτω). So after the syllabic augment; as in ἔρριπτον (imperfect of ῥίπτω). But after a diphthong it remains single; as in εὔροος, εὔρους.

§ 16. The following rules apply chiefly to euphonic changes made in the final consonant of a stem in adding the endings, especially in forming and inflecting the tenses of verbs:—

dental

1. Before a lingual mute (τ , δ , θ), a labial or palatal mute must be of the same order (§ 6, Note), and another lingual must be changed to σ . *E.g.*

Τέτριπται (for τετριβ-ται), δέδεκται (for δεδεχ-ται), πλεχθῆναι (for πλεκ-θηναι), ἐλείφθην (for ἐλειπ-θην), γράβδην (for γραφ-δην). Πέπεισ-ται (πεπειθ-ται), ἐπέισθην (ἐπειθ-θην), ἦσται (ἦδ-ται), ἴστε (ιδ-τε).

NOTE 1. Ἐκ, *from*, in composition retains κ unchanged; as in ἐκ-δρομή, ἐκ-θεσις.

NOTE 2. No combinations of different mutes, except those here included and those mentioned in § 15, 1, are allowed in Greek. When any such arise, the first mute is dropped; as in πέπεικα (for πεπειθ-κα). When γ stands before κ or χ , as in συγ-χέω (σύν and χέω), it is not a mute but a nasal (§ 6, 1).

2. No mute can stand before σ except π and κ (in ψ and ξ). B and ϕ become π before σ ; γ and χ become κ ; τ , δ , and θ are dropped. *E.g.*

Τρίψω (for τριβ-σω), γράψω (for γραφ-σω), λέξω (for λεγ-σω) πείσω (for πειθ-σω), ἄσω (for ἄδ-σω), σώμασι (for σωματ-σι), ἐλπῖσι (for ἐλπιδ-σι). So φλέψ (for φλεβ-ς), ἐλπίς (for ἐλπιδ-ς), νύξ (for νυκτ-ς). See examples under § 46, 2.

3. Before μ , a labial mute (π , β , ϕ) becomes μ ; a palatal mute (κ , χ) becomes γ ; and a lingual mute (τ , δ , θ) becomes σ . *E.g.*

Λέλειμμαi (for λελειπ-μαι), τέτριμμαi (for τετριβ-μαι), γέγραμμαi (for γεγραφ-μαι), πέπλεγμαι (for πεπλεκ-μαι), τέτενγμαι (for τετενχ-μαι), ἦσμαι (for ἦδ-μαι), πέπεισ-μαι (for πεπειθ-μαι).

NOTE. When $\gamma\gamma\mu$ or $\mu\mu\mu$ would thus arise, they are shortened to $\gamma\mu$ or $\mu\mu$; as ἐλέγχω, ἐλήλεγ-μαι (for ἐληλεγχ-μαι, ἐληλεγγ-μαι); κάμπτω, κέκαμμαι (for κεκαμπ-μαι, κεκαμμ-μαι); πέμπω, πέπεμμαι (for πεπεμπ-μαι, πεπεμμ-μαι). (See § 97, N. 2.)

Ἐκ here also remains unchanged, as in ἐκ-μανθάνω.

4. In passive and middle endings, σ is dropped between two consonants. *E.g.*

Λέλειφθε (for λελειπ-σθε, § 16, 1), γέγραφθε (for γεγραφ-σθε), γεγράφθαι (for γεγραφ-σθαι), πεφάνθαι (for πεφαν-σθαι).

NOTE. In the verbal endings *σαι* and *σο*, σ is often dropped after a vowel; as in λυε-σαι, λύειαι, λύη, or λύει (§ 9, 4, N. 1). Stems in

εσ of the third declension also drop σ before a vowel or another σ. (See § 52, 1, Note.)

5. Before a labial mute (π, β, φ) ν becomes μ; before a palatal mute (κ, γ, χ) it becomes γ (§ 6, 1). *E.g.*

Ἐμπίπτω (for ἐν-πιπτω), συμβαίνω (for συν-βαινω), ἐμφανής (for ἐν-φανής). Συγχέω (for συν-χέω), συγγενής (for συν-γενής).

6. Before another liquid ν is changed to that liquid; before σ it is generally dropped and the preceding vowel is lengthened (ε to ει, ο to ου). *E.g.*

Ἐλλείπω (for ἐν-λείπω) ἐμμένω (for ἐν-μενω), συρρέω (for συν-ρεω). Μέλᾱς (for μελαν-ς), εἰς (for ἐν-ς), λύνουσι (for λυο-νσι, § 112, 2, Note). So ἔσπειρ-μαι (from σπένδω) for ἔσπενδ-μαι, ἔσπενσ-μαι (§ 16, 3).

NOTE 1. The combinations ντ, νδ, νθ, are often dropped together before σ (§ 16, 2 and 6), and the preceding vowel is lengthened, as above (§ 16, 6); as πᾶσι (for παντ-σι), γίγᾱς (for γιγαντς), λέουσι (for λεοντ-σι), τιθείσι (dat. plur. for τιθεντ-σι), τιθείς (for τιθεντ-ς), δούς (for δοντ-ς), σπείσω (for σπενδ-σω), λύουσα (for λυοντ-σα), λυθείσα (for λυθεντ-σα), πᾶσα (for παντ-σα).

NOTE 2. Ν standing alone before σι of the dative plural is dropped without lengthening the vowel; as δαίμοσι (for δαιμον-σι). Compare πᾶσι (for παντ-σι), Ν. 1.

So ντ in *adjectives* in εις, but never in participles; as χαρίεσι (for χαριεντ-σι); but τιθείσι, as given above.

NOTE 3. The preposition ἐν is not changed before σ, ρ, or ζ. Σύν becomes συσ- before σ and a vowel, but συν- before σ and a consonant or before ζ. Thus, ἐνράπτω, σύσσιτος, σύζυγος.

NOTE 4. Some verbs in νω change ν to σ before μαι in the perfect middle (§ 109, 6, Note) as φαίνω, πέφασ-μαι (for πεφαν-μαι); and the ν reappears and is retained before σαι in the second person, as in πέφαν-σαι. (See § 97, 4, with N. 2.)

7. The following changes occur when ι, representing an original *j* of the root *ja* (pronounced *ya*), follows the final consonant of a stem.

(a) Palatals (κ, γ, χ) and rarely other mutes with such an *i* become σσ (later Attic ττ); as φυλάσσω (stem φυλακ-) for φυλακ-ι-ω; ἥσσω, worse, for ἥκ-ι-ων (§ 73); τάσσω (ταγ-), for ταγ-ι-ω; ἐλάσσω, less, for ἐλαχ-ι-ων (comp. of μικρός, § 73); τaráσσω (ταραχ-), for ταραχ-ι-ω; κορύσσω (κορυθ-), for κορυθ-ι-ω.

(b) Δ (sometimes γ or γγ) with ι forms ζ; as φράζω (φραδ-), for φραδ-ι-ω; κομίζω (κομιδ-), for κομιδ-ι-ω; κράζω (κραγ-), for κραγ-ι-ω; μέζων (Ion.) or μείζων (comp. of μέγας, great), for μεγ-ι-ων (§ 73).

(c) Δ with ι forms $\lambda\lambda$; as $\mu\tilde{\alpha}\lambda\lambda\omicron\nu$, *more* (comp. of $\mu\acute{\alpha}\lambda\alpha$), for $\mu\alpha\lambda\iota\omicron\nu$; $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ ($\sigma\tau\epsilon\lambda\iota\omega$), for $\sigma\tau\epsilon\lambda\iota\omega$; $\tilde{\alpha}\lambda\lambda\omicron\mu\alpha\iota$ ($\acute{\alpha}\lambda\iota$), *leap*, for $\acute{\alpha}\lambda\iota\omicron\mu\alpha\iota$ (cf. Lat. *salio*); $\tilde{\alpha}\lambda\lambda\omicron\varsigma$, *other*, for $\acute{\alpha}\lambda\iota\omicron\varsigma$ (cf. Lat. *alius*).

(d) N and ρ with ι undergo *metathesis* (§ 14, 1), and ι is then contracted with the preceding vowel; as $\phi\alpha\iota\iota\nu\omega$ ($\phi\alpha\nu\iota\omega$) (cf. Lat. *fug-i-o* from stem *fug-*); $\tau\epsilon\iota\nu\omega$ ($\tau\epsilon\nu\iota\omega$), for $\tau\epsilon\nu\iota\omega$; $\acute{\alpha}\mu\epsilon\iota\nu\omega\nu$ ($\acute{\alpha}\mu\epsilon\nu\iota\omega\nu$), *better*, for $\acute{\alpha}\mu\epsilon\nu\iota\omega\nu$; $\chi\epsilon\iota\rho\omega\nu$ (stem $\chi\epsilon\rho\iota\omega$), *worse*, for $\chi\epsilon\rho\iota\omega\nu$ (§ 73); $\kappa\epsilon\iota\rho\omega$ ($\kappa\epsilon\rho\iota\omega$), for $\kappa\epsilon\rho\iota\omega$; $\kappa\rho\iota\nu\omega$ ($\kappa\rho\iota\nu\iota\omega$), for $\kappa\rho\iota\nu\iota\omega$ (ι becoming $\bar{\iota}$); $\acute{\alpha}\mu\ddot{\upsilon}\nu\omega$ ($\acute{\alpha}\mu\ddot{\upsilon}\nu\iota\omega$), for $\acute{\alpha}\mu\ddot{\upsilon}\nu\iota\omega$; $\sigma\ddot{\upsilon}\rho\omega$ for $\sigma\ddot{\upsilon}\rho\iota\omega$ (υ becoming $\bar{\upsilon}$). So $\mu\acute{\epsilon}\lambda\alpha\iota\nu\alpha$ (fem. of $\mu\acute{\epsilon}\lambda\alpha\varsigma$, *black*, stem $\mu\epsilon\lambda\alpha\nu\iota\omega$) for $\mu\epsilon\lambda\alpha\nu\iota\alpha$ (§ 67); $\sigma\acute{\omega}\tau\epsilon\iota\rho\alpha$ (fem. of $\sigma\omega\tau\acute{\eta}\rho$, *saving*, *saviour*, stem $\sigma\omega\tau\epsilon\rho\iota\omega$), for $\sigma\omega\tau\epsilon\rho\iota\alpha$.

§ 17. 1. When a smooth mute (π , κ , τ) is brought before a rough vowel (either by elision or in forming a compound word), it is itself made rough. *E.g.*

$\nu\acute{\alpha}\phi\eta\mu\iota$ (for $\acute{\alpha}\pi\iota\eta\mu\iota$), $\kappa\alpha\theta\alpha\iota\rho\acute{\epsilon}\omega$ (for $\kappa\alpha\tau\alpha\iota\rho\acute{\epsilon}\omega$), $\acute{\alpha}\phi'\ \acute{\omega}\nu$ (for $\acute{\alpha}\pi\acute{\omicron}\ \acute{\omega}\nu$), $\nu\acute{\upsilon}\chi\theta'\ \acute{\omicron}\lambda\eta\nu$ (for $\nu\acute{\upsilon}\kappa\tau\alpha\ \acute{\omicron}\lambda\eta\nu$, § 12, 1; § 16, 1).

So in crasis, where the rough breathing may affect even a consonant not immediately preceding it. (See examples in § 11, 2.)

NOTE. The Ionic dialect does not observe this principle, but has (for example) $\acute{\alpha}\pi'\ \acute{\omicron}\delta$, $\acute{\alpha}\pi\iota\eta\mu\iota$ (from $\acute{\alpha}\pi\acute{\omicron}$ and $\iota\eta\mu\iota$).

2. In reduplications (§ 101, 1) an initial rough mute is always made smooth, to avoid two rough consonants in successive syllables. *E.g.*

$\Pi\acute{\epsilon}\phi\upsilon\kappa\alpha$ (for $\phi\epsilon\phi\upsilon\kappa\alpha$), perfect of $\phi\acute{\upsilon}\omega$; $\kappa\acute{\epsilon}\chi\eta\nu\alpha$ (for $\chi\epsilon\chi\eta\nu\alpha$), perf. of $\chi\acute{\alpha}\sigma\kappa\omega$; $\tau\acute{\epsilon}\theta\eta\lambda\alpha$ (for $\theta\epsilon\theta\eta\lambda\alpha$), perf. of $\theta\acute{\alpha}\lambda\lambda\omega$. So in $\tau\iota\theta\eta\mu\iota$ (for $\theta\iota\theta\eta\mu\iota$), § 121, 3.

NOTE. A similar change takes place in a few verbs which originally had two rough consonants in the stem; as $\tau\rho\acute{\epsilon}\phi\omega$ (stem $\tau\rho\epsilon\phi\iota\omega$ for $\theta\rho\epsilon\phi\iota\omega$), *nourish*, fut. $\theta\rho\acute{\epsilon}\psi\omega$, aor. pass. $\acute{\epsilon}\theta\rho\acute{\epsilon}\phi\theta\eta\nu$; $\tau\rho\acute{\epsilon}\chi\omega$ ($\tau\rho\epsilon\chi\iota\omega$ for $\theta\rho\epsilon\chi\iota\omega$), *run*, fut. $\theta\rho\acute{\epsilon}\xi\omicron\mu\alpha\iota$; $\acute{\epsilon}\tau\acute{\alpha}\phi\eta\nu$, from $\theta\acute{\alpha}\pi\tau\omega$ ($\tau\alpha\phi\iota\omega$ for $\theta\alpha\phi\iota\omega$), *bury*; see also $\theta\rho\acute{\upsilon}\pi\tau\omega$, $\tau\acute{\upsilon}\phi\omega$, and stem ($\theta\alpha\pi\iota\omega$), in the Catalogue of Verbs. So in $\acute{\epsilon}\tau\acute{\upsilon}\theta\eta\nu$ (for $\acute{\epsilon}\theta\upsilon\theta\eta\nu$) from $\theta\acute{\upsilon}\omega$, and $\acute{\epsilon}\tau\acute{\epsilon}\theta\eta\nu$ (for $\acute{\epsilon}\theta\epsilon\theta\eta\nu$) from $\tau\iota\theta\eta\mu\iota$. So in $\theta\rho\acute{\iota}\xi$, *hair*, gen. $\tau\rho\iota\chi\acute{\omicron}\varsigma$ (stem $\tau\rho\iota\chi\iota\omega$ for $\theta\rho\iota\chi\iota\omega$); and in $\tau\alpha\chi\acute{\upsilon}\varsigma$, *swift*, comparative $\theta\acute{\alpha}\sigma\sigma\omega\nu$ for $\theta\alpha\chi\iota\omega\nu$, § 16, 7, a). Here the first aspirate reappears whenever the second is lost. See § 110, VI. N. 3.

3. The ending $\theta\iota$ of the first aorist imperative passive becomes $\tau\iota$ after $\theta\eta\iota$ of the tense stem (§ 116, 3); as $\lambda\acute{\upsilon}\theta\eta\tau\iota$ (for $\lambda\upsilon\theta\eta\theta\iota$), $\phi\acute{\alpha}\nu\theta\eta\tau\iota$ (for $\phi\alpha\nu\theta\eta\theta\iota$); but $\phi\acute{\alpha}\nu\eta\theta\iota$.

SYLLABLES.

§ 18. 1. A Greek word has as many syllables as it has separate vowels or diphthongs. The syllable next to the last is called the *penult* (pen-ultima, *almost last*); the one before the penult is called the *antepenult*.

2. A *pure* syllable is one whose vowel or diphthong immediately follows another vowel or diphthong; as the last syllable of φιλέω, οἰκία, χρύσεος. .

NOTE. In most editions of the Greek authors, the following rules are observed in dividing syllables at the end of a line : —

1. Single consonants, combinations of consonants which can begin a word (which can be seen from the Lexicon), and mutes followed by *μ* or *ν*, are placed at the beginning of a syllable. Other combinations of consonants are divided : thus, ἔ-χω, ἐ-γώ, ἐ-σπέ-ρα, νέ-κταρ, ἄ-κμή, δε-σμός, μι-κρόν, πρά-γμα-τος, πρά-σσω, ἐλ-πίς, ἐν-δόν.

2. Compound words are divided into their original parts; but when the final vowel of a preposition has been elided in composition, the compound is divided like a simple word : thus προσ-ά-γω (from πρὸς and ἄγω); but πα-ρά-γω (from παρά and ἄγω).

QUANTITY OF SYLLABLES.

§ 19. 1. A syllable is long by *nature* when it has a long vowel or a diphthong; as in τῆμή; κτείνω.

2. A syllable is long by *position* when its vowel is followed by two consonants or a double consonant; as in ὄρτυξ.

3. When a vowel *short by nature* is followed by a mute and a liquid, the syllable is *common* (i.e. either long or short); as in τέκνον, ὕπνος, ὕβρις. But in Attic poetry such a syllable is generally short; in other poetry it is generally long.

NOTE 1. A *middle* mute (β, γ, δ) before λ, μ, or ν generally lengthens a preceding vowel; as in ἀγνώς, βιβλίον, δόγμα.

NOTE 2. E in *ἐκ* is long when a liquid follows, either in composition or in the next word ; as *ἐκλέγω*, *ἐκ νεῶν* (both -υ-).

§ 20. The quantity of most syllables can be seen at once. Thus *η* and *ω* and all diphthongs are long by nature ; *ε* and *ο* are short by nature. (See § 2.)

When *α*, *ι*, and *υ* are not long by position, their quantity must generally be learned by observation. But it is to be remembered that

1. Every vowel arising from contraction or crasis is long ; as *α* in *γέρᾱ* (for *γέρρα*), *ᾄκων* (for *ᾗέκων*), and *καῖν* (for *καὶ ἄν*).

2. The endings *ας* and *υς* are long when *ν* or *ντ* has been dropped 'before *σ* (§ 16, 6, and N. 1).

3. The accent often shows the quantity of a vowel. (See § 21, 1 ; § 22.)

The quantity of the terminations of nouns and verbs will be stated below in the proper places.

ACCENT.

GENERAL PRINCIPLES.

§ 21. 1. There are three accents, the *acute* (´), the *grave* (`), and the *circumflex* (^). The acute can stand only on one of the last three syllables of a word, the circumflex only on one of the last two, and the grave only on the last. The circumflex can stand only on a syllable long by *nature*.

REMARK. The marks of accent were invented by Aristophanes of Byzantium, an Alexandrian scholar, about 200 B. C., in order to teach foreigners the correct accent in pronouncing Greek. By the ancient theory every syllable not having either the acute or the circumflex was said to have the grave accent ; and the circumflex, originally formed thus ^, was said to result from the union of an acute and a following grave.

NOTE 1. The grave accent is rarely used except in place of the acute in the case mentioned in § 23, 1, and occasionally on the indefinite pronoun *τις, τὶ* (§ 84).

NOTE 2. The accent (like the breathing) stands on the second vowel of a diphthong. (See § 4, 1, Note 1.)

2. A word is called *oxytone* (*sharp-toned*) when it has the acute on the last syllable; *paroxytone*, when it has the acute on the penult; *proparoxytone*, when it has the acute on the antepenult.

A word is called *perispomenon* when it has the circumflex on the last syllable; *properispomenon*, when it has the circumflex on the penult. These terms refer to the shape of the mark (^~) as *twisted*, or *circumflexed*, *περισπόμενος*.

A word is called *barytone* (*grave* or *flat-toned*) when its last syllable has no accent, i.e. when (on the ancient theory) it has the grave accent.

3. When a word throws its accent as far back as possible (§ 22), it is said to have *recessive* accent. This is especially the case with verbs (§ 26). (See § 25, 1, Note.)

§ 22. 1. The antepenult cannot be accented if the last syllable is long either by nature or by position. If accented, it takes the acute; as *πέλεκυς, ἄνθρωπος*.

2. The penult, if accented, takes the circumflex if it is long by nature and if *at the same time* the last syllable is short by nature; as *μῆλον, νῆσος, ἡλιξ*. Otherwise, if accented, it takes the acute.

NOTE 1. Final *αι* and *οι* are considered short in determining the accent; as *ἄνθρωποι, νῆσοι*: except in the optative mood, and in the adverb *οἶκοι*, *at home*; as *τιμήσαι, ποιήσαι* (not *τίμησαι* or *ποιήσοι*).

NOTE 2. Genitives in *εως* and *εων* from nouns in *ις* and *υς* of the third declension (§ 53, 1, N. 2), all cases of nouns and adjectives in *ως* and *ων* of the *Attic* second declension (§ 42, 2), and the *Ionic* genitive in *εω* of the first (§ 39, 3), allow the acute on the antepenult; as *ἀνώγειω, πόλεως, Τήρειω* (Τήρης). For *ὥσπερ, οἶδε*, &c., see § 28, N. 3.

§ 23. 1. An oxytone changes its acute to the grave before other words in the same sentence; as τοὺς πονηροὺς ἀνθρώπους (for τοὺς πονηροὺς ἀνθρώπους).

NOTE. This change is not made before *enclitics* (§ 28) nor before an elided syllable (§ 24, 3), nor in the interrogative τίς, τί (§ 84). It is generally made before a comma, but not before a colon.

2. When a dissyllabic preposition follows its case, it throws its accent back to the penult; as τούτων περί, *about these*. This is called *anastrophe* (ἀναστροφή, *turning back*).

This occurs in Attic prose only with περί, but in the poets with all the dissyllabic prepositions except ἀνά, διά, ἀμφί, and ἀντί. In Homer it occurs when a preposition follows a verb from which it is separated by *tnesis* (§ 191, N. 3); as ὀλέσας ἄπο, *having destroyed*. *Anastrophe* takes place also when a preposition stands for itself compounded with ἐστίν; as πάρα for πάρεστιν.

ACCENT OF CONTRACTED SYLLABLES.

§ 24. 1. A contracted syllable is accented if either of the original syllables had an accent. If it is a penult or antepenult, the accent is regular (§ 22). If it is a final syllable, it is circumflexed; but if the original word had the acute on the last syllable, this is retained. *E.g.*

Τιμώμενος from τιμαόμενος, φιλείτε from φιλέετε, τιμῶ from τιμάω; but βεβῶς from βεβαῶς. This proceeds from the ancient principle (§ 21, 1, Rem.) that the circumflex comes from ' and ` , never from ' and ' ; so that τιμάω gives τιμῶ, but βεβαῶς gives βεβῶς.

NOTE. If neither of the original syllables had an accent, the accent is not affected by contraction; as τίμα for τίμαε.

Some exceptions to the rule of § 24, 1 will be noticed under the declensions. (See § 43, Note; § 65.)

2. In crasis, the accent of the first word is lost and that of the second remains; as τὰγαθά for τὰ ἀγαθά, ἐγῶδα for ἐγὼ οἶδα, καῖτα for καὶ εἶτα; τᾶλλα for τὰ ἄλλα.

3. In elision, oxytone prepositions and conjunctions lose their accent with the elided vowel; other oxytones throw the

accent back to the penult, but without changing the acute to the grave (§ 23, 1, Note). *E.g.*

Ἐπ' αὐτῷ for ἐπὶ αὐτῷ, ἀλλ' εἶπεν for ἀλλὰ εἶπεν, φήμ' ἐγώ for φημί ἐγώ, κάκ' ἔπη for κακὰ ἔπη.

ACCENT OF NOUNS AND ADJECTIVES.

§ 25. 1. The place of the accent in the nominative singular must generally be learned by observation. The other cases accent *the same syllable* as the nominative, if the last syllable permits (§ 22); otherwise, the following syllable. *E.g.*

Θάλασσα, θαλάσσης, θάλασσαν, θάλασσαι, θαλάσσαις; κόραξ, κόρακος, κόρακες, κοράκων; πρᾶγμα, πράγματος, πραγμάτων; ὀδούς, ὀδόντος, ὀδόντων, ὀδοῦσιν.

The *kind* of accent is determined as usual (§ 22); as νῆσος, νήσου, νήσον, νήσοι, νήσοις. (See also § 25, 2.)

NOTE. The following nouns and adjectives have *recessive* accent (§ 21, 3): — (a) contracted adjectives in οος (§ 43, N. 3): (b) the neuter singular and vocative singular of adjectives in ων, ον (except those in φρων, compounds of φρήν), and the neuter of comparatives in ων; as εὐδαίμων, εὐδαιμον (§ 66); βελτίων, βέλτιον (§ 72, 2); but δαίφρων, δαίφρον: (c) many barytone compounds in ης in all forms; as αὐτάρκης, αὐταρκες, gen. pl. αὐτάρκων; φιλαλήθης, φιλάληθες; but ἀληθής, ἀληθές; — this includes vocatives like Σώκρατες, Δημόσθεες (§ 52, 2, N. 1): (d) the vocative of syncopated nouns in ηρ (§ 57), of compound proper names in ων, as Ἀγάμεμνον, Αὐτόμεδον (except Λακεδαιμον), and of Ἀπόλλων, Ποσειδῶν, Σωτήρ, σάνιουρ, and (Hom.) δᾱήρ, *brother-in-law*, — voc. Ἀπολλον, Πόσειδον, σῶτερ, δᾱερ.

2. The last syllable of the genitive and dative of oxytones of the first and second declensions is circumflexed. In the *first* declension, ων of the genitive plural is circumflexed (§ 36, Note), except in the feminine of barytone adjectives and participles in ος, which is spelt and accented like the masculine and neuter. *E.g.*

Τιμῆς, τιμῇ, τιμαῖν, τιμῶν, τιμαῖς; θεοῦ, θεῷ, θεοῖν, θεῶν, θεοῖς; also δικῶν, δοξῶν (from δίκη, δόξα), but ἀξίων, λεγομένων (fem. gen. plur. of ἄξιος, λεγόμενος, § 62, 3).

NOTE. The genitive and dative of the Attic second declension (§ 42, 2) are exceptions.

3. Most monosyllables of the third declension accent the last syllable in the genitive and dative of all numbers: here *ων* and *ουν* are circumflexed. *E.g.*

Θής, *servant*, θητός, θητί, θητοῖν, θητῶν, θησί.

NOTE 1. Παῖς, *child*, Τρώς, *Trojan*, δάς, *torch*, δμῶς, *slave*, φῶς, *light*, οὖς, *ear*, and a few others, violate the last rule in the genitive dual and plural; so πᾶς, *all*, in both genitive and dative plural: as παῖς, παιδός, παιδί, παισί, but παίδων; πᾶς, παντός, παντί, πάντων, πᾶσι.

NOTE 2. The interrogative τίς, τίνος, τίνι, &c., always accents the first syllable. So do all monosyllabic participles; as ὢν, ὄντος, ὄντι, ὄντων, οὔσι; βάς, βάντος.

NOTE 3. Some further exceptions occur in irregular nouns, and others will be noticed under the different declensions.

ACCENT OF VERBS.

§ 26. Verbs throw the accent as far back as the last syllable permits; as βουλεύω, βουλεύομεν, βουλεύουσιν; παρέχω, παρέχε, ἀποδίδωμι, ἀπόδοτε.

NOTE 1. This applies to compound as well as simple verbs. But the accent (in compound verbs) can never precede the augment: thus, παρείχον (not *πάρειχον*). So when the verb begins with a long vowel or a diphthong not augmented; as ἐξεῦρον (not *ἔξευρον*).

NOTE 2. Participles in their *inflection* are accented as nouns (§ 25, 1), not as verbs. Thus, βουλεύων has in the neuter βουλεύον (not βούλεον); φιλέων, φιλῶν, has φιλέον (not φίλεον), φιλοῦν (§ 69).

NOTE 3. The chief exceptions to the principle just stated (§ 26) are these:—

(1.) The following forms accent the penult: the first aorist active infinitive, the second aorist middle infinitive, the perfect passive infinitive and participle, and all infinitives in *ναι* or *μεν* (except those in *μεναι*). Thus, βουλεύσαι, γενέσθαι, λελύσθαι, λελυμένος, ιστάναι, διδόναι, λελυκέναι, δόμεν and δόμεναι (both Epic for δοῦναι).

Add the compounds of δός, ἔς, θές, and σχές; as ἀπόδος.

(2.) The following forms have the *acute* on the last syllable: the second aorist active participle, participles in *εις*, *ους*, *υς*, and *ως*, and

present participles in *as* from verbs in *μι*. Thus, *λιπών, λυθείς, διδούς, δεικνύς, λελυκώς, ιστάς* (pres.), but *λύσας* and *στήσας* (aor.).

Add the imperatives *ιδέ, είπέ, έλθέ, εύρέ, and λαβέ*.

(3.) The following *circumflex* the last syllable: the second aorist active infinitive in *ειν*, and the second person singular of the second aorist middle imperative in *ου*, except when the latter is compounded with a *dissyllabic* preposition (not elided). Thus, *λιπείν, λιποῦ, προδοῦ, ἀπολοῦ, ἀφ-οῦ* (but *κατάθου, περίδου*).

NOTE 4. For optatives in *οι* and *αι* see § 22, Note 1. Some other exceptions occur, especially in irregular verbs (like *είμι* and *φημί*.) See also § 122, N. 2.

ENCLITICS.

§ 27. An *enclitic* is a word which loses its own accent, and is pronounced as if it were part of the preceding word; as *ἀνθρωποί τε* (like *hóminésque* in Latin). The enclitics are:

1. The personal pronouns *μοῦ (μεῦ), μοί, μέ; σοῦ (σέο, σεῦ), σοί (τοί), σέ (τέ, τίν, τύ, accus.); οὔ, οἱ, εἰ, and (in poetry) σφίσι* (with Ionic or poetic *σφί, σφίν, σφέ, σφωέ, σφωίν, σφέων, σφέας, σφᾶς, σφέα, εἶο, εἶ, εἶθεν, μίν, νίν*, § 79, 1).

2. The indefinite pronoun *τις, τὶ*, in all its forms; also the indefinite adverbs *πού, ποθί, πῇ, ποί, ποθέν, ποτέ, πώ, πώς*. These must be distinguished from the interrogatives *τίς, ποῦ, πῇ, &c.* (§ 87).

3. The present indicative of *είμι, be*, and of *φημί, say*, except the forms *εἶ* and *φῆς*.

4. The particles *γέ, τέ, τοί, πέρ, νύν* (not *νῦν*); and the Epic *κέ* (or *κέν*), *θῆν*, and *ῥά*. Also the inseparable *-δε* in *ὅδε, τοῦσδε, &c.* (not *δέ, but*); and *-θε* and *-χι* in *εἶθε* and *ναίχι* (§ 28, N. 3).

§ 28. The word before an enclitic retains its own accent, and never changes a final acute to the grave (§ 23, 1).

1. If its last syllable is accented, the accent of the enclitic is merely dropped; as *τιμαί τε, τιμῶν τε, σοφός τις, καλῶς φησιν*.

2. If its last syllable is unaccented and it has not the acute on the penult, it receives from the enclitic an acute on the last syllable as an additional accent, while the enclitic loses its accent; as *ἄνθρωπός τις, δείξόν μοι, παῖδές τινες, οὗτός ἐστιν, εἴ τις.*

3. If it has the acute on the penult, it receives no second accent. A monosyllabic enclitic here drops its accent; a dissyllabic enclitic retains it. Thus, *τούτου γε, πόσος τις, ἄνδρες τινές* (but *παῖδές τινες*), *οὕτω φησίν* (but *οὗτός φησιν*).

NOTE 1. Enclitics retain their accent whenever special emphasis falls upon them: this occurs especially (1) when they begin a sentence, (2) when the preceding syllable is elided. The personal pronouns generally retain their accent after an *accented* preposition; here *ἐμοῦ, ἐμοί, ἐμέ* are used (except in *πρός με*). The personal pronouns of the third person are not enclitic when they are direct reflexives (§ 144, 2); *σφίσι* never in Attic prose. *Ἔστί* at the beginning of a sentence, and when it signifies *existence* or *possibility*, becomes *ἔστι*; so after *οὐκ, μή, εἰ, ὥς, καί, ἀλλ'* (for *ἀλλά*), and *τοῦτ'* (for *τοῦτο*).

NOTE 2. When several enclitics occur in succession, each takes an acute from the following, the last remaining without accent; as *εἴ τίς τί σοί φησιν*, *if any one is saying anything to you.*

NOTE 3. When an enclitic forms the last part of a compound word, the compound is accented as if the enclitic were a separate word. Thus, *οὐτινος, ᾤτινι, ὄντινων, ὥσπερ, ὥστε, οἶδε, τοῦσδε, εἴτε, οὔτε, μήτε*, are only apparent exceptions to § 22.

PROCLITICS.

§ 29. A *proclitic* is a word which has no accent, and is pronounced as if it were part of the following word. The proclitics are the articles *ὁ, ἡ, οἱ, αἱ*, and the particles *εἰ, ὥς, οὐ* (*οὐκ, οὐχ*), *εἰς* (*ἐς*), *ἐκ* (*ἐξ*), *ἐν* (*εἰν*).

NOTE 1. *Οὐ* takes the acute at the end of a sentence; as *πῶς γὰρ οὐ;* *for why not?* *Ὦς* and sometimes *ἐκ* and *ἐς* take the acute when (in poetry) they follow their noun; as *κακῶν ἔξ*, *from evils*; *θεὸς ὧς*, *as a God*. *Ὦς* is accented also when it means *thus*; as *ὧς εἶπεν*, *thus he spoke*. This use of *ὧς* is chiefly poetic; but *καὶ ὧς*, *even thus*, and *οὐδ' ὧς* or *μηδ' ὧς*, *not even thus*, sometimes occur in Attic prose.

NOTE 2. When δ is used for the relative $\delta\varsigma$ (§ 140), it is accented (as in *Od.* ii. 262); and many editors accent all articles when they are demonstrative, as in *Il.* i. 9, δ γὰρ βασιλῆι χολωθείς.

DIALECTIC CHANGES IN LETTERS.

§ 30. 1. The Ionic dialect is marked by the use of η where the Attic has α ; and the Doric by the use of $\bar{\alpha}$ where the Attic has η . Thus, Ionic γενεή for γενεά, ἴσσομαι for ἰάσομαι (from ἰάομαι, § 109, 1); Doric τιμᾶσῶ for τιμήσω (from τιμάω). But an Attic $\bar{\alpha}$ caused by contraction (as in τίμᾱ from τίμαε), or an Attic η lengthened from ϵ (as in φιλήσω from φιλέω), § 109, 1), is never thus changed.

2. The Ionic often has $\epsilon\iota$, $\omicron\nu$, for Attic ϵ , \omicron ; and $\eta\iota$ for Attic $\epsilon\iota$ in nouns and adjectives in $\epsilon\iota\omicron\varsigma$, $\epsilon\iota\omicron\nu$; as ξείνος for ξένος, μῶνος for μόνος; βασιλῆϊος for βασιλείος.

3. The Ionic does not avoid successive vowels, like the Attic; and it therefore very often omits contraction (§ 9). It contracts $\epsilon\omicron$ and $\epsilon\omicron\nu$ into $\epsilon\nu$ (especially in Herodotus); as ποιῆν, ποιῆσι (from ποιέμεν, ποιέουσι), for Attic ποιῶμεν, ποιῶσι. Herodotus does not use ν movable (§ 13, 1). See also § 17, 1, Note.

PUNCTUATION MARKS.

§ 31. The Greek uses the *comma* (,) and the *period* (.) like the English. It has also a *colon*, a point above the line (·), which is equivalent to the English colon and semicolon. Its mark of interrogation (;) is the same as the English semicolon. The mark of exclamation (!) is sometimes used in modern editions of Greek authors.

PART II.

INFLECTION.

§ 32. 1. INFLECTION is a change in the form of a word, made to express its relation to other words. It includes the *declension* of nouns, adjectives, and pronouns, and the *conjugation* of verbs.

2. Every inflected word has a fundamental part, which is called the *stem*. To this are appended various letters or syllables, called *endings*, to form cases, tenses, persons, numbers, &c.

NOTE. Most words contain a still more primitive element than the stem, which is called the *root*. Thus, the stem of the verb τιμάω, *honor*, and that of the noun τιμή, is τιμα-, that of τίσις, *payment, recompense*, is τισι-, that of τίμιος, *held in honor*, is τιμο-, that of τίμημα (τιμήματος), *valuation*, is τιμηματ-; but all these stems are developed from one root, τι-, which is seen pure in the verb τίω, *honor*. In τίω, therefore, the stem of the verb and the root are the same.

The stem itself may be modified and assume various forms in different parts of a noun or verb. Thus the same verbal stem may in different tenses appear as λιπ-, λειπ-, and λοιπ-; and the same nominal stem may appear as τιμα- and τιμη-.

§ 33. 1. There are three *numbers*; the singular, the dual, and the plural. The singular denotes one object, the plural more than one. The dual is sometimes used to denote two objects, but even here the plural is more common.

2. There are three *genders*; the masculine, the feminine, and the neuter.

NOTE 1. The *grammatical* gender in Greek is very often different from the *natural* gender. Especially many names of things are masculine or feminine. A Greek noun is called masculine, feminine, or neuter, when it requires an adjective or article to take the form adapted to either of these genders. The gender is often indicated by prefixing the article; as (ὁ) ἀνὴρ, *man*; (ἡ) γυνή, *woman*; (τὸ) πρᾶγμα, *thing*. (See § 78.)

NOTE 2. Nouns which may be either masculine or feminine are said to be of the *common* gender: as (ὁ, ἡ) θεός, *God or Goddess*. Names of animals which include both sexes, but have only one grammatical gender, are called *epicene* (ἐπίκοινος); as ὁ ἀετός, *the eagle*; ἡ ἀλώπηξ, *the fox*.

NOTE 3. The gender must often be learned by observation. But names of males are generally masculine, and names of females feminine. Most names of *rivers, winds, and months* are masculine; and most names of *countries, towns, trees, and islands* are feminine. Most nouns denoting *qualities or conditions* are feminine; as ἡ ἀρετή, *virtue*, ἐλπίς, *hope*. Diminutive nouns are neuter; as παιδίον, *child*. Other rules are given under the declensions (§§ 35, 40, 58) and in § 129.

3. There are five *cases*; the nominative, genitive, dative, accusative, and vocative.

The nominative and vocative plural are always alike. In neuters, the nominative, accusative, and vocative are alike in all numbers; and in the plural these cases end in ᾱ. The nominative, accusative, and vocative dual are always alike; and the genitive and dative dual are always alike.

NOTE 1. The cases have in general the same meaning as the corresponding cases in Latin; as Nom. *a man* (as subject), Gen. *of a man*, Dat. *to or for a man*, Accus. *a man* (as object), Voc. *O man*. The chief functions of the Latin ablative are divided between the Greek genitive and dative. (See Remark before § 157.)

NOTE 2. All the cases except the nominative and vocative are called *oblique* cases.

NOUNS.

§ 34. There are three declensions of nouns, in which also all adjectives and participles are included.

These correspond in general to the first three declensions in Latin. (See § 45, 2, Note). The first is sometimes called the *A declension*, and the second the *O declension*; these two together are sometimes called the *Vowel declension*, as opposed to the third or *Consonant declension* (§ 45, 1). The principles which are common to adjectives, participles, and substantives are given under the three declensions of nouns.

NOTE. The name *noun* (ὄνομα), according to ancient usage, includes both substantives and adjectives. But by modern custom *noun* is often used as synonymous with substantive, and it is so used in the present work.

FIRST DECLENSION.

§ 35. Stems of the first declension end originally in *a*, which is often modified into *η* in the singular. The nominative singular of feminines ends in *a* or *η*; that of masculines ends in *as* or *ης*.

§ 36. The following table shows the *terminations* in all the cases of this declension. These consist of the final *a* (or *η*) of the stem united with the *case-endings* (§ 32, 2). See § 45, 2, N.

SINGULAR.				DUAL.		PLURAL.	
Feminine.		Masculine.		Masc. and Fem.		Masc. and Fem.	
N.	α η	ās ης		N. A. V. ā G. D. αιν		N.	αι
G.	ās or ης	ου (for ao)				G.	ων (for αων)
D.	α or η	α η				D.	αις
A.	αν	αν ην				A.	ās
V.	α η	ā ā or η				V.	αι

NOTE. Here, as in most cases, the relation of the stem to the terminations must be explained by reference to the earlier forms of the language. Thus, *ων* of the genitive plural (§ 25, 2) is contracted from the Homeric *άων* (§ 39); and *ου* of the genitive singular comes from the Homeric *αο* (through a form *εο*) by contraction. The stem in *α* may thus be seen in all the cases of *οικία* and *ταμίας*, and (with the change of *α* to *η* in the singular) also in all the other paradigms. (See § 45, 2, Note.) The forms in *α* and *η* have no case-endings.

§ 37. 1. The nouns (ἡ) *τιμή*, *honor*, (ἡ) *οικία*, *house*, (ἡ) *χώρα*, *land*, (ἡ) *Μοῦσα*, *Muse*, (ὁ) *πολίτης*, *citizen*, (ὁ) *ταμίας*, *steward*, are thus declined:—

Singular.

N.	τιμή	οικία	χώρα	Μοῦσα	πολίτης	ταμίας
G.	τιμῆς	οικίας	χώρας	Μούσης	πολίτου	ταμίου
D.	τιμῇ	οικίᾳ	χώρᾳ	Μούσῃ	πολίτῃ	ταμίᾳ
A.	τιμήν	οικίαν	χώραν	Μοῦσαν	πολίτην	ταμίαν
V.	τιμή	οικία	χώρα	Μοῦσα	πολίτα	ταμίᾱ

Dual.

N. A. V.	τιμά	οικία	χώρα	Μούσα	πολίτα	ταμία
G. D.	τιμαῖν	οικίαιν	χώραιν	Μούσαιν	πολίταιν	ταμίαιν

Plural.

N.	τιμαί	οικίαι	χώραι	Μοῦσαι	πολίται	ταμίαι
G.	τιμῶν	οικιῶν	χωρῶν	Μουσῶν	πολιτῶν	ταμιῶν
D.	τιμαῖς	οικίαις	χώραις	Μούσαις	πολίταις	ταμίαις
A.	τιμάς	οικιάς	χώρας	Μούσας	πολίτας	ταμίας
V.	τιμαί	οικίαι	χώραι	Μοῦσαι	πολίται	ταμίαι

The following show varieties of quantity and accent:—

θάλασσᾶ, *sea*, θαλάσσης, θαλάσση, θάλασσαν; Pl. θάλασσαι, &c.
 γέφυρᾶ, *bridge*, γεφύρας, γεφύρα, γέφυραν; Pl. γέφυραι, &c.
 σκιᾶ, *shadow*, σκιᾶς, σκιᾶ, σκιάν; Pl. σκιαί, σκιῶν, σκιαῖς, &c.
 γνώμη, *opinion*, γνώμης, γνώμη, γνώμην; Pl. γνώμαι, γνωμῶν, &c.
 πείρα, *attempt*, πείρας, πείρα, πείραν; Pl. πείραι, πειρῶν, &c.

2. Nouns ending in *α* preceded by *ε*, *ι*, or *ρ*, and a few proper names, retain *α* throughout the singular, and are

declined like *οἰκία* or *χώρα* (those with *ä* like *γέφυρα* or *πεῖρα*). Other nouns in *a* are declined like *Μούσα*.

NOTE 1. The nouns in *ης* which have *ä* in the vocative singular (like *πολίτης*) are chiefly those in *της*, national appellatives (like *Πέρσης*, a *Persian*, voc. *Πέρσᾱ*), and compounds (like *γεω-μέτρης*, a *geometer*, voc. *γεωμέτρα*). *Δεσπότης*, *master*, has voc. *δέσποτᾱ*. Most other nouns in *ης* have the vocative in *η*; as *Κρονίδης*, son of *Kronos*, *Κρονίδη*.

NOTE 2. The termination *a* of the nominative singular is always short when the genitive has *ης*. It is generally long when the genitive has *ας*; the exceptions, which can always be seen by the accent (§ 22), are chiefly (*a*) most nouns ending in *ρα* preceded by a diphthong or by *ῥ* (as *μοῖρα*, *γέφυρα*), (*b*) most abstract nouns formed from the stems of adjectives in *ης* or *οος* (as *ἀλήθεια*, *εὐνοία*), (*c*) most compounds in *εια* (as *μεσό-γεια*), (*d*) common nouns in *εια* and *τρια* designating females (as *Βασίλεια*, *queen*, *ψάλτρια*, *female harper*): but *Βασιλεία*, *kingdom* (with *ä*).

NOTE 3. *αν* of the accusative singular and *a* of the vocative singular agree in quantity with *a* of the nominative. The quantity of all other vowels may be seen from the table in § 36.

NOTE 4. The nouns in *ä* always have *recessive* accent (§ 21, 3).

Contract Nouns of the First Declension.

§ 38. Most nouns in *αα*, *εα*, and *εας*, are contracted (§ 9). *Μνάα*, *μνᾱ*, *μῖνα*, *συκέα*, *συκῆ*, *fig-tree*, and *Ἑρμέας*, *Ἑρμῆς*, *Hermes* (*Mercury*), are thus declined:—

Singular.

N.	(μνάα) μνᾱ	(συκέα) συκῆ	(Ἑρμέας) Ἑρμῆς
G.	(μνάας) μνᾱς	(συκέας) συκῆς	(Ἑρμέου) Ἑρμοῦ
D.	(μνάῃ) μνᾱ	(συκέῃ) συκῆ	(Ἑρμέῃ) Ἑρμῆ
A.	(μνάαν) μνᾱν	(συκέαν) συκῆν	(Ἑρμέαν) Ἑρμῆν
V.	(μνάα) μνᾱ	(συκέα) συκῆ	(Ἑρμέα) Ἑρμῆ

Dual.

N. A. V.	(μνάα) μνᾱ	(συκέα) συκά	(Ἑρμέα) Ἑρμᾱ
G. D.	(μνάαιν) μναῖν	(συκέαιν) συκαῖν	(Ἑρμέαιν) Ἑρμαῖν

Plural.

N.	(μνάαι) μναῖ	(συκέαι) συκαῖ	(Ἑρμέαι) Ἑρμαῖ
G.	(μναῶν) μνῶν	(συκεῶν) συκῶν	(Ἑρμεῶν) Ἑρμῶν
D.	(μνάαις) μναῖς	(συκέαις) συκαῖς	(Ἑρμέαις) Ἑρμαῖς
A.	(μνάας) μνᾶς	(συκέας) συκᾶς	(Ἑρμέας) Ἑρμᾶς
V.	(μνάαι) μναῖ	(συκέαι) συκαῖ	(Ἑρμέαι) Ἑρμαῖ

NOTE 1. *Bopéas*, *North wind*, which appears uncontracted in Attic, has also a contracted form *Boppâs*, (with irregular *pp*), gen. (of Doric form, § 39, 3) *Boppâ*, dat. *Boppâ*, acc. *Boppân*, voc. *Boppâ*.

NOTE 2. For *εα* contracted to *ᾶ* in the dual and the accusative plural, see § 9, 3, Note. For contract adjectives of this class, see § 65.

Dialects.

§ 39. 1. Ionic *η, ης, η, ην*, in the singular, for *ᾱ, ᾱς, α, ἄν*. Doric *ᾱ, ᾱς, α, ἄν*, for *η, &c.* in the same cases. (See § 30.) The Ionic generally uses the uncontracted forms of contract nouns.

2. *Nom. Sing.* Hom. sometimes *ᾱ* for *ης*; as *ἱππότα* for *ἱππότης*, *horseman*. (Compare Latin *poeta* = *ποιητής*.)

3. *Gen. Sing.* For *ου*, Hom. *ᾱο, εω*, sometimes *ω*; as *Ἀτρεΐδαι*, *Ἀτρεΐδew*, *Βορέw*: Hdt. *εω*, rarely *έω* for *έεω* (sometimes *εω* in old Attic proper names): Doric *ᾱ* (rarely in Attic nouns in *as*).

4. *Gen. Plur.* Hom. *ᾱων, έων* (whence, by contraction; Attic *ῶν*, Doric *ἄν*); as *ναυτάων, ναυτέων* (Att. *ναυτῶν*): Hdt. *έων*.

5. *Dat. Plur.* Poetic *αισι*, Hom. *ησι, ης*; Hdt. *ης*; as *τιμαῖσι, Μούησι* or *Μούης* (for *Μούσαις*).

SECOND DECLENSION.

§ 40. The nominative singular of most nouns of the second declension ends in *ος* or *ον* (gen. *ου*). Those in *ος* are masculine, rarely feminine; those in *ον* are neuter.

NOTE. The stem of nouns of this declension ends in *ο*, which is sometimes lengthened to *ω*. It becomes *ε* in the vocative singular; and *ᾱ* in the nominative, accusative, and vocative plural of neuters.

§ 41. The following table shows the terminations of nouns in *ος* and *ον* in this declension, that is, the final *ο* of the stem (with its modifications) united with the case-endings: —

SINGULAR.			DUAL.		PLURAL.		
<i>Masc. & Fem.</i>		<i>Neuter.</i>	<i>Masc., Fem., & Neuter.</i>		<i>Masc. & Fem.</i>		<i>Neut.</i>
N.	ος	ον			N.	οι	ᾱ
G.	ου (for οο)		N. A. V.	ω (for ο)	G.	ων (for οων)	
D.	ω for οι)		G. D.	οιν	D.	οις	
A.	ον				A.	ους (for ονς)	ᾱ
V.	ε	ον			V.	οι	ᾱ

NOTE. Looking at the original forms of these terminations (§ 36, Note), we see the stem in *ο* in all the cases except in the vocative singular in *ε* and the neuter plural in *α*. (See § 45, 2, Note.)

§ 42. 1. The nouns (ὁ) λόγος, *word*, (ἡ) νῆσος, *island*, (ὁ, ἡ) ἄνθρωπος, *man* or *human being*, (ἡ) ὁδός, *road*, (τὸ) δῶρον, *gift*, are thus declined:—

Singular.

N.	λόγος	νῆσος	ἄνθρωπος	ὁδός	δῶρον
G.	λόγου	νῆσου	ἀνθρώπου	ὁδοῦ	δώρου
D.	λόγῳ	νῆσῳ	ἀνθρώπῳ	ὁδῷ	δώρῳ
A.	λόγον	νῆσον	ἄνθρωπον	ὁδόν	δῶρον
V.	λόγε	νῆσε	ἄνθρωπε	ὁδέ	δῶρον

Dual.

N. A. V.	λόγῳ	νῆσῳ	ἀνθρώπῳ	ὁδῷ	δώρῳ
G. D.	λόγοιν	νῆσοιν	ἀνθρώποιν	ὁδοῖν	δώροιν

Plural.

N.	λόγοι	νῆσοι	ἄνθρωποι	ὁδοί	δῶρα
G.	λόγων	νῆσων	ἀνθρώπων	ὁδῶν	δώρων
D.	λόγοις	νῆσοις	ἀνθρώποις	ὁδοῖς	δώροις
A.	λόγους	νῆσους	ἀνθρώπους	ὁδούς	δῶρα
V.	λόγοι	νῆσοι	ἄνθρωποι	ὁδοί	δῶρα

Thus decline νόμος, *law*, κίνδυνος, *danger*, ποταμός, *river*, βίος, *life*, θάνατος, *death*, σῦκον, *fig*, ἱμάτιον, *outer garment*.

NOTE. The nominative in *ος* is sometimes used for the vocative in *ε*; as *ὦ φίλος* (§ 157, Note). *Θεός*, *God*, has always *θεός* as vocative. *Ἀδελφός*, *brother*, has voc. *ἄδελφε*.

2. A few masculine and feminine nouns of this declension end in *ως* (gen. *ω*), and a few neuters in *ων* (gen. *ω*). This is often called the *Attic declension*. The nouns (*ὁ*) *νεώς*, *temple*, and (*τὸ*) *ἀνώγειον*, *hall*, are thus declined:—

Singular.		Dual.		Plural.	
N.	νεώς			N.	νεῶ
G.	νεώ	N. A. V.	νεώ	G.	νεῶν
D.	νεῶ	G. D.	νεῶν	D.	νεῶς
A.	νεών			A.	νεώς
V.	νεώς			V.	νεῶ
N. A. V.	ἀνώγειον	N. A. V.	ἀνώγειω	N. A. V.	ἀνώγειω
G.	ἀνώγειω	G. D.	ἀνώγειων	G.	ἀνώγειων
D.	ἀνώγειω			D.	ἀνώγειως

The accent of these nouns is irregular (N. 2). (See § 22, N. 2; and § 25, 2, Note. See also § 53, 1, N. 2.)

NOTE 1. Some masculines and feminines of this class may drop *ν* of the accusative singular; as *λαγώς*, accus. *λαγών* or *λαγῶ*. So *Ἄθως*, τὸν *Ἄθων* or *Ἄθω*; *Κῶς*, τὴν *Κῶν* or *Κῶ*; and *Κέως*, *Τέως*, *Μίνως*. *Ἔως*, *dawn*, has regularly τὴν *Ἔω*.

NOTE 2. Most nouns in *εως* which follow the Attic declension have older forms in *ᾱος* or *ηος* (with reversed quantity); as Hom. *λαῖος*, *people*, Att. *λεώς*; Dor. *ναῖος*, Ion. *νηός*, Att. *νεώς*; Hom. *Μενεῖλαος*, Att. *Μενέλειως*. In words like *Μενέλειως*, the original accent is retained. (See § 53, 3, N. 1; § 54, Note.)

Contract Nouns of the Second Declension.

§ 43. Many nouns in *εος*, *οος*, *εον*, and *οον* are contracted. *Νόος*, *νοῦς*, *mind*, and *ὀστέον*, *ὀστροῦν*, *bone*, are thus declined:—

<i>Singular.</i>			<i>Dual.</i>		<i>Plural.</i>		
N.	(νόος) νοῦς				N.	(νόοι) νοῖ	
G.	(νόου) νοῦ		N. A. V. (νόω) νῶ		G.	(νόων) νῶν	
D.	(νόῳ) νῷ		G. D. (νόοιν) νοῖν		D.	(νόοις) νοῖς	
A.	(νόον) νοῦν				A.	(νόους) νοῦς	
V.	(νόε) νοῦ				V.	(νόοι) νοῖ	
N. A. V. (όστέον) όστροῦν			N. A. V. (όστέω) όστῶ		N. V. A. (όστέα) όστᾶ		
G.	(όστέου) όστροῦ		G. D. (όστέουν) όστροῖν		G.	(όστέων) όστῶν	
D.	(όστέῳ) όστῷ				D.	(όστέοις) όστροῖς	

For the forms in *εος* and *οον*, which are generally adjectives, see § 65.

NOTE. The accent of these contract forms is irregular in several points:—

1. The nominative, accusative, and vocative dual contract *έω* and *όω* into *ώ* (not *ῶ*). See § 24, 1.

2. Adjectives in *εος* circumflex the last syllable of all contract forms; as *χρύσεος, χρυσοῦς* (not *χρύσους*, § 24, 1), *golden*. So *κάνεον, κανοῦν, basket*. Except *ώ* in the dual, just mentioned.

3. The contracted forms of compounds in *οος* follow the accent of the *contracted* nominative singular; as *ἀντίπνοος, ἀντίπνους, blowing against*, gen. *ἀντιπνόου, ἀντίπνου* (not *ἀντιπνοῦ*), &c.

For *εα* contracted to *ᾶ* in the neuter plural, see § 9, 3, Note.

Dialects.

§ 44. 1. *Gen. Sing.* Epic *οιο* (for *οιο*), Doric *ω* (for *οο*); as *θεοῖο, μεγάληω*. Attic *ου* is contracted from *οο*.

2. *Gen. and Dat. Dual.* Epic *ουν* for *οιν*; as *ἵπποιυν*.

3. *Dat. Plur.* Ionic and poetic *οισι* for *οις*; as *ἵπποισι*.

4. *Acc. Plur.* Doric *ως* or *ος* for *ους*; as *νόμως, τῶς λύκος*.

5. The Ionic generally omits contraction.

THIRD DECLENSION.

§ 45. 1. This declension includes all nouns not belonging to either the first or the second. Its genitive singular ends in *ος* (sometimes *ως*).

NOTE. This is often called the *Consonant Declension* (§ 34), because the stem here generally ends in a consonant. Some stems, however, end in a close vowel (*i* or *υ*), some in a diphthong, and a few in *o*. The last two are supposed to have ended originally in a consonant (*F* or *σ*). See § 53, 3; § 54; § 55.

2. The stem of a noun of the third declension cannot always be determined by the nominative singular; but it is generally found by dropping *os* (or *ωs*) of the genitive. The cases are formed by adding to the stem the following *endings* (which here are not united with any letter of the stem) :—

SINGULAR.			DUAL.			PLURAL.		
<i>Masc. & Fem.</i>		<i>Neut.</i>	<i>Masc., Fem., Neut.</i>			<i>Masc. & Fem.</i>		<i>Neut.</i>
N.	s	None.				N.	ες	ᾶ
G.	ος, ωs		N. A. V.	ε		G.	ων	
D.	ι		G. D.	ων		D.	σῖ	
A.	ᾶ or υ	None.				A.	ᾶς	ᾶ
V. None, or like N.		None.				V.	ες	ᾶ

NOTE. The following comparison shows the relations of the case-endings in the three declensions:—

SING. — *Nom.* 1st decl. masc. **s**; 2nd masc. and fem. **s**, neut. **υ** (Lat. *s*, *m*); 3rd masc. and fem. **s** (Lat. *s*).

Gen. 1st masc. **o**, fem. **s**; 2nd **o** or **ωo**, making **ov** or **ωωo** with **o** of the stem. (cf. Lat. *i*); 3rd **ος** (Lat. *is*).

Dat. All decl. **ι**; 1st and 2nd **ι** in **α**, **η**, **φ** (Lat. *i*, *ai*, *ae*, *o*).

Accus. Masc. and fem. 1st and 2nd **υ** for **μ** (Lat. *m*); 3rd **υ** (Lat. *m*), or **ᾶ** for **av** or **αμ** (Lat. *em*), cf. **τύρσι-υ** with Lat. *turri-m*, **ὀ-δόντ-α(υ)** with Lat. *dent-em*.

DUAL. N. A. V. 1st and 2nd **ᾶ** and **o** of stem lengthened to **ᾶ** and **ω**; 3rd **ε**.

G. D. 1st and 2nd **ω**; 3rd **ων**.

PLUR. — *Nom.* Masc. and fem. 1st and 2nd **ι**; making **αι** and **οι** with **α** and **ο** of the stem (cf. Lat. *i*); 3rd **ες** (Latin *ēs*; neut. 3rd **ᾶ** (Lat. *ᾶ*)).

Gen. **ων**; in 1st and 2nd contracted with **ᾶ** or **ο** of the stem to **ων** (cf. Lat. *um*, *om*).

Dat. 1st and 2nd **ις** (older **ωι**); 3rd **σι**.

Accus. Masc. and fem. 1st and 2nd **ς** (for **υς**), **ᾶς** and **ους** coming from **ᾶυς** and **ους** (Lat. *as*, *os*); 3rd **ᾶς** (for **ᾶυς**) retaining **ᾶ** (Lat. *ēs*): neut. 3rd **ᾶ** (Lat. *ᾶ*).

The vocative is either like the nominative or without a case-ending.

FORMATION OF CASES.

Nominative Singular.

§ 46. The forms of the nominative singular of this declension are numerous, and must be learned partly by practice. The following are the general principles on which the nominative is formed from the stem.

1. In neuters, the nominative singular is generally the same as the stem. Stems ending in τ (including $\nu\tau$) regularly drop the τ (§ 7). *E.g.*

$\Sigma\omega\mu\alpha$, *body*, $\sigma\acute{o}\mu\alpha\tau\text{-os}$; $\mu\acute{\epsilon}\lambda\alpha\nu$ (neuter of $\mu\acute{\epsilon}\lambda\alpha\varsigma$), *black*, $\mu\acute{\epsilon}\lambda\alpha\nu\text{-os}$; $\lambda\acute{\upsilon}\sigma\alpha\nu$ (neuter of $\lambda\acute{\upsilon}\sigma\alpha\varsigma$), *having loosed*, $\lambda\acute{\upsilon}\sigma\alpha\nu\text{-os}$; $\pi\acute{\alpha}\nu$, *all*, $\pi\alpha\nu\text{-}\acute{o}\varsigma$; $\tau\iota\theta\acute{\epsilon}\nu$, *placing*, $\tau\iota\theta\acute{\epsilon}\nu\text{-os}$; $\chi\alpha\rho\acute{\iota}\epsilon\nu$, *graceful*, $\chi\alpha\rho\acute{\iota}\epsilon\nu\text{-os}$; $\delta\iota\delta\acute{o}\nu$, *giving*, $\delta\iota\delta\acute{o}\nu\text{-os}$; $\lambda\acute{\epsilon}\gamma\omicron\nu$, *saying*, $\lambda\acute{\epsilon}\gamma\omicron\nu\text{-os}$; $\delta\epsilon\iota\kappa\nu\acute{\upsilon}\nu$ ($\bar{\upsilon}$), *showing*, $\delta\epsilon\iota\kappa\nu\acute{\upsilon}\nu\text{-os}$. For the masculine nominatives of these adjectives and participles, see below, § 46, 2, 3, and Note 1.

Some neuter stems in $\alpha\tau$ change τ to ς in the nominative, and a few to ρ ; as $\tau\acute{\epsilon}\rho\alpha\varsigma$, *prodigy*, $\tau\acute{\epsilon}\rho\alpha\text{-os}$; $\eta\pi\alpha\rho$, *liver*, $\eta\pi\alpha\text{-os}$.

2. Masculine and feminine stems (except those included under 3 and 4) form the nominative singular by adding ς and making the needful euphonic changes (§ 16). *E.g.*

$\Phi\acute{\upsilon}\lambda\alpha\varsigma$, *guard*, $\phi\acute{\upsilon}\lambda\alpha\kappa\text{-os}$; $\gamma\acute{\upsilon}\psi$, *vulture*, $\gamma\upsilon\psi\text{-}\acute{o}\varsigma$; $\phi\lambda\acute{\epsilon}\psi$, *vein*, $\phi\lambda\epsilon\beta\text{-}\acute{o}\varsigma$ (§ 16, 2); $\acute{\epsilon}\lambda\pi\acute{\iota}\varsigma$ (for $\acute{\epsilon}\lambda\pi\acute{\iota}\delta\varsigma$), *hope*, $\acute{\epsilon}\lambda\pi\acute{\iota}\delta\text{-os}$ (§ 16, 2); $\chi\acute{\alpha}\rho\iota\varsigma$, *grace*, $\chi\acute{\alpha}\rho\iota\text{-os}$; $\delta\rho\nu\iota\varsigma$, *bird*, $\delta\rho\nu\acute{\iota}\theta\text{-os}$; $\nu\acute{\upsilon}\xi$, *night*, $\nu\upsilon\kappa\tau\text{-}\acute{o}\varsigma$; $\mu\acute{\alpha}\sigma\tau\iota\varsigma$, *scourge*, $\mu\acute{\alpha}\sigma\tau\iota\gamma\text{-os}$; $\sigma\acute{\alpha}\lambda\pi\iota\gamma\acute{\iota}\varsigma$, *trumpet*, $\sigma\acute{\alpha}\lambda\pi\iota\gamma\gamma\text{-os}$. So $\text{A}\acute{\iota}\alpha\varsigma$, *Ajax*, $\text{A}\acute{\iota}\alpha\nu\text{-os}$ (§ 16, 6, N. 1); $\lambda\acute{\upsilon}\sigma\alpha\varsigma$, $\lambda\acute{\upsilon}\sigma\alpha\nu\text{-os}$; $\pi\acute{\alpha}\varsigma$, $\pi\alpha\nu\text{-}\acute{o}\varsigma$; $\tau\iota\theta\acute{\epsilon}\iota\varsigma$, $\tau\iota\theta\acute{\epsilon}\nu\text{-os}$; $\chi\alpha\rho\acute{\iota}\epsilon\iota\varsigma$, $\chi\alpha\rho\acute{\iota}\epsilon\nu\text{-os}$; $\delta\epsilon\iota\kappa\nu\acute{\iota}\varsigma$ ($\bar{\upsilon}$), $\delta\epsilon\iota\kappa\nu\acute{\upsilon}\nu\text{-os}$. (The neuters of the last five words, $\lambda\acute{\upsilon}\sigma\alpha\nu$, $\pi\acute{\alpha}\nu$, $\tau\iota\theta\acute{\epsilon}\nu$, $\chi\alpha\rho\acute{\iota}\epsilon\nu$, and $\delta\epsilon\iota\kappa\nu\acute{\upsilon}\nu$, are given under § 46, 1.)

3. Masculine and feminine stems in ν and ρ lengthen the last vowel, if it is short, but are otherwise unchanged in the nominative. *E.g.*

$\text{A}\acute{\iota}\omega\nu$, *age*, $\text{a}\acute{\iota}\omega\nu\text{-os}$; $\delta\alpha\acute{\iota}\mu\omega\nu$, *divinity*, $\delta\alpha\acute{\iota}\mu\omicron\nu\text{-os}$; $\lambda\iota\mu\acute{\eta}\nu$, *harbor*, $\lambda\iota\mu\acute{\epsilon}\nu\text{-os}$; $\theta\acute{\eta}\rho$, *beast*, $\theta\eta\rho\text{-}\acute{o}\varsigma$; $\text{a}\acute{\iota}\rho$, *air*, $\text{a}\acute{\epsilon}\rho\text{-os}$.

Exceptions are $\mu\acute{\epsilon}\lambda\alpha\varsigma$, *black*, $\mu\acute{\epsilon}\lambda\alpha\nu\text{-os}$; $\tau\acute{\alpha}\lambda\alpha\varsigma$, *wretched*, $\tau\acute{\alpha}\lambda\alpha\nu\text{-os}$; $\epsilon\acute{\iota}\varsigma$, *one*, $\acute{\epsilon}\nu\text{-}\acute{o}\varsigma$; $\kappa\tau\acute{\epsilon}\iota\varsigma$, *comb*, $\kappa\tau\epsilon\nu\text{-}\acute{o}\varsigma$; $\rho\acute{\iota}\varsigma$, *nose*, $\rho\acute{\iota}\nu\text{-}\acute{o}\varsigma$; which add ς .

4. Masculine stems in $\omicron\nu\tau$ generally drop τ , and form the nominative like stems in ν (§ 46, 3). *E.g.*

$\text{L}\acute{\epsilon}\omega\nu$, *lion*, $\lambda\acute{\epsilon}\omicron\nu\text{-os}$; $\lambda\acute{\epsilon}\gamma\omicron\nu$, *speaking*, $\lambda\acute{\epsilon}\gamma\omicron\nu\text{-os}$; $\acute{\omega}\nu$, *being*, $\acute{\omicron}\nu\text{-os}$.

NOTE 1. Masculine participles from verbs in *ωμι* change *οντ* to *ους* (§ 46, 2); as *διδούς*, *giving*, *διδόντ-ος* (§ 16, 6, N. 1). So a few nouns in *ους*; as *ὀδούς*, *tooth*, *ὀδόντ-ος*. Neuters in *οντ-* are regular (§ 46, 1). In *πούς*, *ποδ-ός*, *foot*, *-ος* becomes *-ους*.

NOTE 2. The perfect active participle (§ 68), with a stem in *στ*, forms its nominative in *ως* (masc.) and *ος* (neut.); as *λελυκός*, *having loosed*, *λελυκός*, gen. *λελυκότ-ος*.

NOTE 3. For nominatives in *ης* (*ες*) and *ος*, gen. *εος*, see § 52, 1, Note. A few other peculiar formations in contract nouns will be noticed below, §§ 53-56.

Accusative Singular.

§ 47. 1. Most masculines and feminines with stems ending in a consonant form the accusative singular by adding *ᾱ* to the stem; as *φύλαξ* (*φυλακ-*), *φύλακα*; *λέων* (*λεοντ-*), *λίον*, *λέοντα*.

2. Nouns in *ις*, *υς*, *αυς*, and *ους*, if the stem ends in a vowel or diphthong, change *ς* of the nominative to *ν*; as *πόλις*, *state*, *πόλιν*; *ἰχθύς*, *fish*, *ἰχθίν*; *ναῦς*, *ship*, *ναῦν*; *βοῦς*, *ox*, *βοῦν*.

But if the stem ends in a consonant, *barytones* of these classes have *ν* in prose (rarely *α*) and *ν* or *α* in poetry, while others have only the form in *α*; as *ἔρις*, *strife*, *ἔριν* (poet. also *ἔριδα*); *ὄρνις*, *bird*, *ὄρνιν* (poet. *ὄρνιθα*); *εὐελπις*, *hopeful*, *εὐελπιν* (*εὐέλπιδα*); while *ἐλπίς*, *hope*, has only *ἐλπίδα*; *πούς* (*ποδ-*), *foot*, *πόδα*; *παῖς* (*παιδ-*), *child*, *παῖδα*.

NOTE 1. *Ἀπόλλων* and *Ποσειδῶν* (*Ποσειδάων*) contract the accusative into *Ἀπόλλω* and *Ποσειδῶ*, after dropping *ν*.

For a similar contraction of *ονα* into *ω*, and of *ονες* and *ονας* into *ους*, see the declension of comparatives, § 72, 2.

NOTE 2. For accusatives in *εα* (for *εσα*, *εῖα*) from nouns in *ης* and *ευσ*, see § 52, 1, Note, and § 53, 3, N. 1; and for those in *ω* (for *οα* or *ωα*) from nouns in *ω* or *ως*, see § 55.

Vocative Singular.

§ 48. 1. The vocative singular of masculines and feminines is generally the same as the nominative.

2. But in the following cases, it is the same as the stem : —

(a) In *barytones* with stems ending in a liquid ; as δαῖμον (δαιμον-), *divinity*, voc. δαῖμον ; ῥήτωρ (ῥητορ-), *speaker*, voc. ῥήτωρ ; σῶφρων (σωφρον-), *continent*, voc. σῶφρον.

But if the last syllable is accented, the vocative is the same as the nominative ; as λιμὴν (λιμέν-), *harbor*, voc. λιμὴν ; αἰθήρ (αἰθερ-), *sky*, voc. αἰθήρ.

(b) In *barytone* nouns and adjectives whose stems end in ντ, final τ of the stem being dropped (§ 7) ; as γίγας (γιγαντ-), *giant*, voc. γίγαν ; λέων (λεοντ-), *lion*, voc. λέον ; χαρίεις (χαριεντ-), *graceful*, voc. χαρίεν.

But *all participles* of the third declension have the vocative and nominative alike. (Compare λύων, *loosing*, voc. λύων, with λέων, *lion*, voc. λέον.)

(c) In nouns and adjectives in ις (except those in ἰς ἴνος), εὺς, υς, and αὺς. These drop s of the nominative to form the vocative ; as τυραννίς (τυραννιδ-), *tyranny*, voc. τυραννί (§ 7) ; πόλις (πολι-), *state*, voc. πόλι ; ἰχθύς, ἰχθύ ; βασιλεύς, βασιλεῦ (§ 53, 3, N. 1) ; γραῦς, γραῦ (§ 54, Note) ; παῖς (for παῖς), παῖ (for παῖ). So in βούς, βού (§ 54), and sometimes in Οἰδίπους, Οἰδίπον, *Oedipus*.

(d) In nouns and adjectives in ης, gen. εος (ους). These form the vocative in ες (§ 52) ; as Σωκράτης, voc. Σώκρατες (v. Note) ; τριήρης, voc. τριῆρες ; ἀληθής, voc. ἀληθές.

NOTE. For the recessive accent of many vocatives, as Ἀγάμεμνον, Σώκρατες, Ἀπολλων, κακόδαιμον, see § 25, 1, Note.

3. Nouns in ὦ, gen. οὗς (§ 55), form the vocative in οἶ. So a few in ὠν, gen. οὗς (§ 55, N. 2) ; as ἀηδών, voc. ἀηδοῖ.

Dative Plural.

§ 49. The dative plural is formed by adding *σι* to the stem. *E.g.*

Φύλαξ (φυλακ-), φύλαξι; ῥήτωρ (ρήτορ-), ῥήτορσι; ἐλπίς (ἐλπιδ-), ἐλπίσι; πούς (ποδ-), ποσὶ; λέων (λεοντ-), λέουσι; δαίμων (δαιμον-), δαίμοσι; τιθείς (τιθεντ-), τιθείσι; χαρίεις (χαριεντ-), χαρίεσι; ἰστάς (ἰσταντ-), ἰστάσι; δεικνύς (δεικνυντ-), δεικνύσι; βασιλεύς (βασιλεν-), βασιλεῦσι; βούς (βου-), βουσί; γραῦς (γραν-), γραυσί (§ 54). For the euphonic changes, see § 16, 2 and 6, with notes.

For a change in syncopated nouns, see § 57.

NOUNS WITH MUTE OR LIQUID STEMS.

§ 50. The following are examples of the most common forms of nouns of the third declension with mute or liquid stems.

For the formation of the cases of these nouns, see §§ 46—49. For euphonic changes in nearly all, see § 16, 2 and § 46. For special changes in λέων and γίγας, see § 16, 6, N. 1.

I. MASCULINES AND FEMININES.

ὁ (φυλακ-)	ἡ (φλεβ-)	ἡ (σαλπιγγ-)	ὁ (λεοντ-)
<i>watchman.</i>	<i>vein.</i>	<i>trumpet.</i>	<i>lion.</i>

Singular.

N.	φύλαξ	φλέψ	σάλπιγξ	λέων
G.	φύλακος	φλεβός	σάλπιγγος	λέοντος
D.	φύλακι	φλεβί	σάλπιγγι	λέοντι
A.	φύλακα	φλέβα	σάλπιγγα	λέοντα
V.	φύλαξ	φλέψ	σάλπιγξ	λέον

Dual.

N. A. V.	φύλακε	φλέβε	σάλπιγγε	λέοντε
G. D.	φυλάκοιν	φλεβοῖν	σαλπίγγοιν	λεόντοιν

Plural.

N. V.	φύλακες	φλέβες	σάλπιγγες	λέοντες
G.	φυλάκων	φλεβῶν	σαλπίγγων	λεόντων
D.	φύλαξι	φλεψί	σάλπιγγι	λέουσι
A.	φύλακας	φλέβας	σάλπιγγας	λέοντας

ὁ (γίγαντ-) <i>giant.</i>	ἡ (λαμπάδ-) <i>torch.</i>	ἡ (ἐλπιδ-) <i>hope.</i>	ὁ ἡ (ὄρνιθ-) <i>bird.</i>
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Singular.

N.	γίγας	λαμπάς	ἐλπίς	ὄρνις
G.	γίγαντος	λαμπάδος	ἐλπίδος	ὄρνιθος
D.	γίγαντι	λαμπάδι	ἐλπίδι	ὄρνιθι
A.	γίγαντα	λαμπάδα	ἐλπίδα	ὄρνιν (ὄρνιθα)
V.	γίγαν	λαμπάς	ἐλπί	ὄρνι

Dual.

N. A. V.	γίγαντε	λαμπάδε	ἐλπίδε	ὄρνιθε
G. D.	γιγάντοιιν	λαμπάδοιν	ἐλπίδοιν	ὄρνιθοιν

Plural.

N. V.	γίγαντες	λαμπάδες	ἐλπίδες	ὄρνιθες
G.	γιγάντων	λαμπάδων	ἐλπίδων	ὄρνιθων
D.	γίγᾱσι	λαμπάσι	ἐλπίσι	ὄρνισι
A.	γίγαντας	λαμπάδας	ἐλπίδας	ὄρνιθας

ὁ (ποιμεν-) <i>shepherd.</i>	ὁ (αἰων-) <i>age.</i>	ὁ (ἡγεμον-) <i>leader.</i>	ὁ (δαίμον-) <i>divinity.</i>
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Singular.

N.	ποιμήν	αἰών	ἡγεμών	δαίμων
G.	ποιμένος	αἰῶνος	ἡγεμόνος	δαίμονος
D.	ποιμένι	αἰῶνι	ἡγεμόνι	δαίμονι
A.	ποιμένα	αἰῶνα	ἡγεμόνα	δαίμονα
V.	ποιμήν	αἰών	ἡγεμών	δαῖμον

Dual.

N. A. V.	ποιμένε	αἰῶνε	ἡγεμόνε	δαίμονε
G. D.	ποιμένοιν	αἰῶνοιν	ἡγεμόνοιν	δαίμόνοιν

Plural.

N. V.	ποιμένες	αἰῶνες	ἡγεμόνες	δαίμονες
G.	ποιμένων	αἰώνων	ἡγεμόνων	δαιμόνων
D.	ποιμέσι	αἰῶσι	ἡγεμόσι	δαίμοσι
A.	ποιμένας	αἰῶνας	ἡγεμόνας	δαίμονας

ὁ (ρήτορ-) orator.	ὁ (θητ-) hired man.	ὁ (ἄλ-) salt.	ὁ (θηρ-) beast.	ἡ (ρίν-) nose.
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Singular.

N.	ρήτωρ	θήs	ἄλs	θήρ	ρίς
G.	ρήτορος	θητός	ἄλός	θηρός	ρίνός
D.	ρήτορι	θητί	ἄλί	θηρί	ρίνί
A.	ρήτορα	θητα	ἄλα	θηρα	ρίνα
V.	ρήτορ	θήs	ἄλs	θήρ	ρίς

Dual.

N. A. V.	ρήτορε	θητε	ἄλε	θηρε	ρίνε
G. D.	ρήτόραιν	θητοῖν	ἄλοῖν	θηροῖν	ρίνοῖν

Plural.

N. V.	ρήτορες	θητες	ἄλεs	θηρες	ρίνεs
G.	ρήτόρων	θητῶν	ἄλῶν	θηρῶν	ρίνῶν
D.	ρήτορσι	θησί	ἄλσί	θηρσί	ρίσί
A.	ρήτορας	θητας	ἄλαs	θηρας	ρίναs

II. NEUTERS.

τό (σωματ-) body.	τό (περατ-) end.	τό (ἥπατ-) liver.
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Singular.

N. A. V.	σῶμα	πέρας	ἥπαρ
G.	σώματος	πέρατος	ἥπατος
D.	σώματι	πέρατι	ἥπατι

Dual.

N. A. V.	σώματε	πέρατε	ἥπατε
G. D.	σώματοιν	περάτοιν	ἥπάτοιν

Plural.

N. A. V.	σώματα	πέρατα	ἥπατα
G.	σώμάτων	περάτων	ἥπάτων
D.	σώμασι	πέρασι	ἥपाσι

STEMS ENDING IN Σ , OR IN A VOWEL OR DIPHTHONG.

§ 51. 1. Most nouns of the third declension in which a vowel of the stem directly precedes a vowel in the case-ending are contracted in some of their cases.

2. The contracted nominative and accusative plural have the same form. (See, however, § 53, 3, N. 3.)

NOTE. The collision of vowel sounds in these nouns is often caused by dropping the final consonant of the stem, usually σ or F . (See § 45, 1, Note.)

STEMS IN $E\Sigma$.

§ 52. 1. Nouns in $\eta\sigma$ and $ο\sigma$, gen. $εο\sigma$, are contracted whenever ϵ of the stem precedes a vowel.

NOTE. A comparison of kindred languages shows that the original stem of these nouns ended in $ε\sigma$, in which σ is dropped before a vowel or another σ in the case-ending (§ 16, 4, Note.) The genitive $\gammaένεο\sigma$, therefore, stands for an original form $\gammaενε\sigma-ο\sigma$, which, however, is never found in Greek. (See § 56, Note.) The proper substantive stems change $ε\sigma$ to $ο\sigma$ in the nominative singular (as in $\gammaένο\sigma$, $τεῖχο\sigma$); the adjective stems lengthen $ε\sigma$ to $\eta\sigma$ in the masculine and feminine, and retain $ε\sigma$ in the neuter. (See § 66.) A few adjectives in $\eta\rho\eta\sigma$ are used substantively, as $\tauρίηρης$ (*triply fitted*, sc. *ναῦς*), *trireme*.

2. The nouns ($\acute{\eta}$) $\tauρίηρης$ ($\tauριηρε\sigma-$), *trireme*, and ($\tauὸ$) $\gammaένο\sigma$ ($\gammaενε\sigma-$), *race*, are thus declined: —

Singular.

N.	$\tauρίηρης$		$\gammaένο\sigma$	
G.	($\tauριήρεο\sigma$)	$\tauριήρου\sigma$	($\gammaένεο\sigma$)	$\gammaένου\sigma$
D.	($\tauριήρεϊ$)	$\tauριήρει$	($\gammaένεϊ$)	$\gammaέλει$
A.	($\tauριήρεα$)	$\tauριήρη$	$\gammaένο\sigma$	
V.	$\tauριήρες$		$\gammaένο\sigma$	

Dual.

N. A. V.	($\tauριήρεε$)	$\tauριήρη$	($\gammaένεε$)	$\gammaένη$
G. D.	($\tauριηρέοιν$)	$\tauριήροιν$	($\gammaενέοιν$)	$\gammaενοῖν$

Plural.

N. V.	(τριήρεις)	τριήρεις	(γένεα)	γένη
G.	(τριηρέων)	τριήρων	γενέων	γενῶν
D.	τριήρεσι		γένεσι	
A.	(τριήρεας)	τριήρεις	(γένεα)	γένη

NOTE 1. Like the singular of *τριήρης* are declined proper names in *ης*, gen. (εος) οvs, as *Δημοσθένης*, *Σωκράτης*: for accusatives in *ην* see § 60, 1 (*b*); and for the accent of the vocatives *Δημόσθενες*, *Σώκρατες*, &c., see § 25, 1, Note. *Τριήρης* has recessive accent in the contracted genitive and dative dual and gen. plural. Some other adjectives in *ης* have this in all forms (§ 25, 1, N.; § 66).

NOTE 2. When the termination *εα* is preceded by a vowel, it is generally contracted into *ᾱ*; as *ὑγιής*, *healthy*, accus. sing. *ὑγιέα*, *ὑγιᾶ* (sometimes *ὑγιῇ*); *χρέος*, *debt*, N. A. V. plur. *χρέᾱ*. In the dual, *εε* is irregularly contracted into *η*.

NOTE 3. Proper names in *κλης* are doubly contracted in the dative, sometimes in the accusative. *Περικλῆς*, *Pericles*, is thus declined (see also § 59, 3):—

N.	(Περικλῆς)	Περικλῆς	
G.	(Περικλέεος)	Περικλέους	
D.	(Περικλέει)	(Περικλέει)	Περικλεῖ
A.	(Περικλέεα)	Περικλέᾱ	(poet. Περικληῇ)
V.	(Περικλέες)	Περικλείς	

NOTE 4. In proper names in *κλης* Homer has *ῆος*, *ῆι*, *ῆα*, Herodotus *έος* (for *έεος*), *έι*, *έα*. In adjectives in *ης* Homer sometimes contracts *εε* to *ει*: as, *εὐκλής*, acc. plur. *εὐκλείας* for *εὐκλέεας*.

STEMS IN I, Y, or ET.

§ 53. Nouns in *ις* and *ι* (stems in *ι*), *υς* and *υ* (stems in *υ*), contract only the dative singular, and the nominative, accusative, and vocative plural. Nouns in *ευσ* generally contract only the dative singular and the nominative and vocative plural.

1. Most stems in *ι*, with a few in *υ*, change their final *ι* or *υ* to *ε* in all cases except the nominative, accusative, and vocative singular.

The nouns (*ή*) *πόλις*, *city* (stem *πολι-*), *πῆχυς*, *cubit* (*πηχυ*), and *ἄστυ*, *city* (*ἄστυ-*), are thus declined:—

Singular.

N.	πόλις	πῆχυς	ἄστν
G.	πόλεως	πῆχεως	ἄστεος (poet. ἄστεως)
D.	(πόλει) πόλει	(πῆχεϊ) πῆχει	(ἄστεϊ) ἄσται
A.	πόλιν	πῆχυν	ἄστν
V.	πόλι	πῆχυν	ἄστν

Dual.

N. A. V.	πόлее	πῆχέε	ἄστέε
G. D.	πολέοιν	πῆχέοιν	ἄστέοιν

Plural.

N. V.	(πόλεες) πόλεις	(πῆχέες) πῆχεις	(ἄστεα) ἄσται
G.	πόλεων	πῆχεων	ἄστέων
D.	πόλεσι	πῆχεσι	ἄστεσι
A.	(πόλεας) πόλεις	(πῆχεας) πῆχεις	(ἄστεα) ἄσται

NOTE 1. Nouns in *ι* are declined like ἄστν; as (τὸ) σινᾶπι mustard, gen. σινάπεος, dat. (σινάπεϊ), σινάπει, &c.

NOTE 2. The genitives in *εως* and *εων* of nouns in *ις* and *υς* accent the antepenult. So genitives in *εως* of nouns in *υ*. The dual rarely contracts *εε* to *η* or *ει*.

NOTE 3. The original *ι* of the stem of nouns in *ις* (Attic gen. *εως*) is retained in Ionic. Thus, πόλις, πόλιος, (πόλι) πόλῑ, πόλιν; plur. πόλιες, πολίων; Hom. πολίεσσι (Hdt. πόλισσι), πόλις (Hdt. πόλῑς). Homer has also πόλει (with πόλει) and πόλεσι in the dative. There are also Epic forms πόλῃος, πόλῃ, πόλῃες, πόλῃας. The Attic poets have a genitive in *εος*. The Ionic has a genitive in *εος* in nouns in *υς* of this class.

2. Most nouns in *υς* retain *υ* and are regular; as (ὁ) ἰχθύς (ἰχθυ-), fish, which is thus declined:—

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N. ἰχθύς		N. ἰχθύες
G. ἰχθύος	N. A. V. ἰχθύε	G. ἰχθύων
D. ἰχθύϊ (Hom. ἰχθυῖ)	G. D. ἰχθύοιν	D. ἰχθύσι
A. ἰχθύν		A. (ἰχθύας) ἰχθύς
V. ἰχθύ		

NOTE 1. Ἐγχεύς, eel, is declined like ἰχθύς in the singular, and like πῆχυς in the plural.

NOTE 2. Adjectives in *us* are declined in the masculine like *πῆχus*, and in the neuter like *ἄστν*. But the masculine genitive ends in *eos* (like the neuter); and *eos* and *ea* are not contracted. (See § 67.) **Ἄστν* is the principal noun in *u*; its genitive *ἄστεως* is poetic.

3. Nouns in *eus* retain *eu* in the nominative and vocative singular and dative plural; as (ὁ) *βασιλεύs*, *king* (stem *βασιλευ-*), which is thus declined:—

Singular.	Dual.	Plural.
N. <i>βασιλεύs</i>		N. V. (<i>βασιλέες</i>) <i>βασιλεῖs</i>
G. <i>βασιλέωs</i>	N. A. V. <i>βασιλέε</i>	G. <i>βασιλέων</i>
D. (<i>βασιλεῖ</i>) <i>βασιλεῖ</i>	G. D. <i>βασιλείων</i>	D. <i>βασιλεῦσι</i>
A. <i>βασιλέᾱ</i>		A. <i>βασιλέας</i>
V. <i>βασιλεῦ</i>		

NOTE 1. The stem of nouns in *eus* changed *eu* to *εF* (§ 1, Note 2) before a vowel of the ending. Afterwards *F* was dropped, leaving the stem in *ε*. (See § 54, Note.) The cases of these nouns are therefore perfectly regular, except in *ωs* of the genitive, and long *a* and *as* of the accusative, where *εωs*, *εᾱ*, *εᾱs* come (by interchange of quantity) from the Epic *ηos*, *ῆᾱ*, *ῆᾱs* (Note 4).

NOTE 2. The older Attic writers (as Thucydides) have *ῆs* (contracted from *ῆes*, N. 4) in the nominative plural of nouns in *eus*; as *ἱππῆs*, *βασιλῆs*, for *ἱππεῖs*, *βασιλεῖs*. In the accusative plural, *εᾱs* usually remains uncontracted; but here *εῖs* is sometimes found, rarely *ῆs*.

NOTE 3. When a vowel precedes, *εωs* of the genitive singular may be contracted into *ῶs*, and *εᾱ* of the accusative singular into *ᾱ*; rarely *εᾱs* of the accusative plural into *ᾱs*, and *έων* of the genitive plural into *ῶν*. Thus, *Πειραιεύs*, *Peiraeus*, gen. *Πειραιέωs*, *Πειραιῶs*, accus. *Πειραιέα*, *Πειραιᾱ*; [*χοεύs*] *a kind of measure*; gen. *χοέωs*, *χοῶs*, acc. *χοέα*, *χοᾱ*, *χοέας*, *χοᾱs*; *Δωριεύs*, *Dorian*, gen. plur. *Δωριέων*, *Δωριῶν*, acc. *Δωριέας*, *Δωριᾱs*.

NOTE 4. In nouns in *eus*, the Doric and Ionic have e.g. *βασιλέωs*; the Epic has *βασιλῆos*, *βασιλῆῖ*, *βασιλῆα*; *βασιλῆes*, *βασιλῆων*, *βασιλῆesσι*, *βασιλῆas*.

STEMS IN OT OR AT.

§ 54. The nouns (ὁ, ἡ) *βοῦs*, *ox* or *cow* (stem *βου-*), (ἡ) *γραῦs*, *old woman* (stem *γραυ-*), and (ἡ) *ναῦs*, *ship* (stem *ναυ-*), are thus declined:—

Singular.

N.	βοῦς	γραῦς	ναῦς
G.	βοός	γραός	νεός
D.	βοτ	γρατ	νητ
A.	βοῦν	γραῦν	ναῦν
V.	βοῦ	γραῦ	ναῦ

Dual.

N. A. V.	βόε	γραε	νηε
G. D.	βοοῖν	γραοῖν	νεοῖν

Plural.

N. V.	βόες	γραες	νηες
G.	βοῶν	γραῶν	νεῶν
D.	βουσί	γραφυσί	ναυσί
A.	βοῦς	γραῦς	ναῦς

NOTE. The stems of these nouns became βοF-, γραF-, and ναF- before a vowel of the ending (compare the Latin *bov-is* and *nav-is*). Afterwards F was dropped, leaving βο-, γρα-, and νᾱ-. (See § 53, 3, N. 1.) In Doric and Ionic, ναῦς is much more regular in its declension than in Attic:—

Dor. ναῦς, νᾱός, νᾱί, ναῦν; pl. νᾱες, νᾱῶν, ναῦσι or νᾱεσσι, νᾱας.

Ion. νηῦς, νηός or νεός, νηί, νῆα or νέα; pl. νῆες or νέες, νηῶν or νεῶν, νηυσί (νῆεσσι or νέεσσι), νῆας or νέας.

In Attic, it changes να- to νε- or νη-.

STEMS IN O OR Ω.

§ 55. Some feminines in ὦ contract ὄος, οῖ, ὄα in the singular into οῦς, οἰ, and ὦ, and form the vocative singular irregularly in οἰ. The dual and plural (which rarely occur) follow the second declension. Ἠχώ (ῆ), *echo*, is thus declined:—

<i>Singular.</i>		<i>Dual.</i>		<i>Plural.</i>	
N.	ῆχώ			N. V.	ῆχοί
G.	(ῆχόος) ῆχοῦς	N. A. V.	ῆχώ	G.	ῆχῶν
D.	(ῆχοῖ) ῆχοῖ	G. D.	ῆχοῖν	D.	ῆχοῖς
A.	(ῆχόα) ῆχώ			A.	ῆχοῦς
V.	ῆχοῖ				

NOTE 1. Αἰδώς, *shame*, and the Ionic ἥώς, *morning*, form their oblique cases like ἡχώ (but with ῶ, not ὠ, in the accusative singular); as αἰδώς, αἰδοῦς, αἰδοῖ, αἰδῶ, — ἥώς, ἡοῦς, ἡοῖ. ἡῶ.

Nouns in ὠς, gen ὠος are regular, but are sometimes contracted; as ἥρως, *hero*, ἥρωος, ἥρωϊ, or ἥρω, ἥρωα or ἥρω, &c.

NOTE 2. A few nouns in ὦν (εἰκών, *image*, and ἀηδών, *nightingale*) occasionally have forms like those of nouns in ὠ; as gen. εἰκοῦς, ἀηδοῦς; accus εἰκόω; voc. ἀηδοῖ.

NOTE 3. The uncontracted forms of these nouns in ὄος, οῖ, and ὄα are not used. Herodotus has an accusative singular in οῦν; as ἰοῦν for ἰῶ, from ἰῶ, *Iο*, gen. ἰοῦς.

STEMS IN ΑΣ, OR IN ΑΣ AND ΑΤ.

§ 56. 1. Neuters in ας, gen. αος, are contracted when the α of the stem is followed by a vowel; as (τὸ) γέρας, *prize*, which is thus declined:—

<i>Singular.</i>		<i>Dual.</i>		<i>Plural.</i>	
N.A.V.	γέρας	N.A.V.	(γέραι) γέρᾱ	N.A.V.	(γέραια) γέρᾱ
G.	(γέραιος) γέρως	G. D.	(γερᾶων) γερῶν	G.	(γερᾶων) γερῶν
D.	(γέραι) γέραι			D.	γέρᾳσι

2. A few neuters in ας, gen. ατος, drop τ and are contracted like γέρας; in Attic prose only (τὸ) κέρᾱς, *horn*, gen. κέρᾱτος (κέρᾱος) κέρως; dat. κέρᾱτι (κέρᾳ) κέραι; plur. κέρᾱτα (κέρᾳα) κέρᾱ; gen. κερᾶτων (κερᾶων) κερῶν; dat. κέρᾳσι.

NOTE. The original stem of nouns in ας, gen. αος, is supposed to have ended in ασ (§ 52, 1, Note), which dropped σ before a vowel or σ, but retained it in the nominative. Neuters in ας, ατος, which drop τ, have one stem in ατ and another in ας, the latter appearing in the nominative singular.

Syncopated Nouns.

§ 57. Some nouns in ηρ (stem in ερ), gen. ερος, are syncopated (§ 14, 2) by dropping ε in the genitive and dative singular. In the dative plural, they change ερ to ρα before σι. The accent is irregular; the *syncopated* genitive and dative being oxytone (except in Δημήτηρ), and the vocative

singular having recessive accent (§ 25, 1, Note), and ending in *ερ* as in barytones (§ 48, 2, a).

1. Πατήρ (ὁ), *father*, and θυγάτηρ (ἡ), *daughter*, are thus declined:—

Singular.

N.	πατήρ		θυγάτηρ	
G.	(πατέρος)	πατρός	(θυγατέρος)	θυγατρός
D.	(πατέρι)	πατρί	(θυγατέρι)	θυγατρί
A.	πατέρα		θυγατέρα	
V.	πάτερ		θύγατερ	

Dual.

N. A. V.	πατέρε	θυγατέρε
G. D.	πατέροιν	θυγατέροιν

Plural.

N. V.	πατέρες	θυγατέρες
G.	πατέρων	θυγατέρων
D.	πατράσι	θυγατράσι
A.	πατέρας	θυγατέρας

NOTE 1. Μήτηρ (ἡ), *mother*, and γαστήρ (ἡ), *belly*, are declined and accented like πατήρ. Thus, μήτηρ has (μητέρος) μητρός, and (μητέρι) μητρί; plur. μητέρες, μητέρων, &c.

Ἄστήρ (ὁ), *star*, has ἀστράσι in the dative plural, but is otherwise regular (without syncope).

NOTE 2. The uncontracted forms of all these nouns are often used by the poets, who also syncope other cases of θυγάτηρ.

2. Ἄνθρωπος (ὁ), *man*, drops *ε* whenever a vowel follows *ερ*, and inserts *δ* in its place (§ 14, N. 2). It is thus declined:—

<i>Singular.</i>		<i>Dual.</i>		<i>Plural.</i>
N. ἄνθρωπος				N. V. (ἄνθρωπος) ἄνδρες
G. (ἄνθρωπος) ἄνδρός	N. A. V. (ἄνθρωπε) ἄνδρε			G. (ἄνθρωπων) ἄνδρων
D. (ἄνθρωποι) ἄνδρσι	G. D. (ἄνθρωποι) ἄνδροισιν			D. ἄνδράσι
A. (ἄνθρωποι) ἄνδρα				A. (ἄνδρας) ἄνδρας
V. ἄνερ				

3. The proper name Δημήτηρ syncopates all the oblique cases, and then accents the *first* syllable. Thus, gen. (Δημήτερος) Δήμητρος; dat. (Δημήτερι) Δήμητρι; accus. (Δημήτερα) Δήμητρα; voc. Δήμητερ.

Gender of the Third Declension.

§ 58. The gender of many nouns in this declension must be learned by observation. A few general rules, however, may be given.

1. The following are masculine: substantives ending in *άν, ην, ες*, most of those in *ηρ, ωρ, and ων* (gen. *ωρος*), and all that have *ντος* in the genitive. Except (*ή*) *φρήν, mind*.

2. The following are feminine: those in *αυς, της* (gen. *τη-τος*), *ας* (gen. *αδος*), *ώ* or *ώς* (gen. *ούς*), and most of those in *ις*.

3. The following are neuter: those in *α, ι, υ, αρ, ορ, ος*, and *ας* (gen. *ατος* or *αος*).

Dialects.

§ 59. 1. *Gen. and Dat. Dual.* Homeric *ουν* for *οιν*.

2. *Dat. Plur.* Homeric *εσσι, εσι, σσι*, for *σι*.

3. Most of the uncontracted forms enclosed in () in the paradigms, which are not used in Attic prose, are found in Homer or Herodotus; and some of them occur in the Attic poets. For special dialectic forms of some of these nouns, however, see § 52, 2, N. 4; § 53, 1, N. 3, and 3, N. 4; § 54, Note; § 55, N. 3.

IRREGULAR NOUNS.

§ 60. 1. (a) Nouns which belong to more than one declension are called *heteroclites*. Thus *σκότος, darkness*, is usually declined like *λόγος* (§ 41), but sometimes like *γένος* (§ 52, 2). So *Οιδίπους, Oedipus*, has genitive *Οιδίποδος* or *Οιδίπου*, dative *Οιδίποδι*, accusative *Οιδίποδα* or *Οιδίπουν*.

(b) Especially, proper names in *ης* (gen. *εος*) of the third declension (except those in *κλής*) have also an accusative in *ην* like those of the first; as *Δημοσθένης*, accus. *Δημοσθένην* or *Δημοσθένη*, *Σωκράτης*, *Σωκράτην* or *Σωκράτη*. So nouns in *ās* (gen. *αντος* or *αος*) have poetic forms like the first declen-

sion; as Πολυδάμας, voc. Πολυδάμα (Hom.); Αἴας, accus. Αἴαν.

2. Nouns which are of different genders in different cases are called *heterogeneous*; as (ὁ) σῖτος, *corn*, plur. (τὰ) σῖτα; (ὁ) δεσμός, *chain*, (οἱ) δεσμοί and (τὰ) δεσμά.

3. *Defective* nouns have only certain cases; as ὄναρ, *dream*, ὄφελος, *use* (only nom. and accus.); (τὴν) νίφα, *snow* (only accus.).

4. *Indeclinable* nouns have one form for all cases. These are chiefly foreign words, as Ἀδάμ, Ἰσραήλ; and names of letters, Ἄλφα, Βῆτα, &c.

5. The following are the most important irregular nouns: —

1. Ἅιδης, *Hades*, gen. ου, &c. regular. Hom. Ἄϊδης, gen. αο or εω, dat. η, acc. ην; also Ἄϊδος, Ἄϊδι (from stem Ἄϊδ-).

2. ἄναξ (ὁ), *king*, ἄνακτος, &c., voc. ἄναξ (poet. ἄνα, in addressing Gods).

3. Ἄρης, *Ares*, Ἄρεος, or Ἄρεως, (Ἀρεΐ) Ἀρεῖ, (Ἀρεα) Ἀρη or Ἀρην, Ἄρες (also Ἄρες).

4. Stem (ἄρν-), gen. (τοῦ or τῆς) ἄρνός, *lamb*, ἄρνι, ἄρνα; pl. ἄρνες, ἄρνων, ἄρνάσι, ἄρνας. In the nom. sing. ἄμνός (2d decl.) is used.

5. γάλα (τό), *milk*, γάλακτος, γάλακτι, &c.

6. γόνυ (τό), *knee*, γόνατος, γόνατι, &c. (from stem γονατ-); Ion. and poet. γούνατος, γούνατι, &c.; Hom. also gen. γουνός, dat. γουνί, pl. γούνα, γούνων, γούνεσσι.

7. γυνή (ῆ), *wife*, γυναικός, γυναικί, γυναιῖκα, γύναι; dual γυναιῖκε, γυναικοῖν; pl. γυναιῖκες, γυναικῶν, γυναιξί, γυναικας.

8. δένδρον (τό), *tree*, ου, reg. (Ion. δένδρεον). dat. sing. δένδρει; pl. δένδρεσι.

9. δόρυ (τό), *spear* (cf. γόνυ), δόρατος, δόρατι or δορί; pl. δόρατα, &c. Ion. and poet. δούρατος, &c.; also gen. δουρός, dat. δουρί, δορί, or δόρει; dual δοῦρε; pl. δοῦρα, δούρων, δούρεσσι.

10. Ζεὺς (Æol. Δεύς), *Zeus*, Διός, Δί, Δία, Ζεῦ. Ion. and poet. Ζηνός, Ζηνί, Ζῆνα.

11. Θέμις (ῆ), *justice* (also as proper name, *Themis*), gen. Θέμιδος, Θέμιστος, Θέμιτος, Θέμιος (Hdt.); dat. Θέμιστι; acc. Θέμιστα or

θέμιν; voc. θέμι; pl. θέμιστες, θέμιστας; all Ion. or poet. In Attic prose, indeclinable in θέμις ἐστί, *fas est*.

12. θρίξ (ῆ), *hair*, τριχός, τριχί, &c., θριξί (§ 17, 2, Note).

13. κάρᾱ (τό), *head*, poetic; in Attic only nom., accus., and voc. sing. Hom. κάρη, gen. κάρητος, καρήματος, κράατος, κρᾱτός; dat. κάρητι, καρήατι, κράατι, κρᾱτί (trag. κάρᾱ); acc. (τὸν) κρᾱτα, (τὸ) κάρη or κάρ; plur. nom. κάρᾱ, καρήατα, κράατα; gen. κρᾱτων; dat. κρᾱσί; acc. like nom. with (τούς) κρᾱτας; nom. and acc. pl. also κάρηνα, gen. καρήνων.

14. κρίνον (τό), *lily*, ου, &c. In plural also κρίνεα (Hdt.) and κρίνεσι.

15. κύων (ό, ῆ), *dog*, voc. κύον: the rest from stem κύν-, κυνός, κυνί, κύνα, pl. κύνες, κυνῶν, κυσί, κύνας.

16. λᾱς (ό), *stone*, Hom. λᾱας, poetic; gen. λᾱος (or λάου), dat. λαῖ, acc. λαᾶν, λαῶν; dual λαε; plur. λαῶν, λάεσσι.

17. λίπα (Hom. λίπ', generally with ἐλαίῳ, *oil*), *fat, oil*; probably λίπα is neut. accus., and λίπ' is dat. for λιπί. See Lexicon.

18. μάρτυς (ό, ῆ), *witness*, μάρτυρος, &c., dat. pl. μάρτυσι.

19. μᾱστιξ (ῆ), *whip*, gen. μᾱστιγος, &c., Hom. dat. μᾱστῖ, acc. μᾱστῖν.

20. οῖς (ῆ), *sheep*, οῖός, οῖί, οῖν; pl. οῖες, οῖῶν, οῖσιν, οῖας. Hom. οῖς, οῖος, οῖν, οῖες, οῖῶν, οῖεσσι (οῖεσι, οῖεσσι), οῖς. Aristoph. has dat. οῖ.

21. ὄνειρος (ό), ὄνειρον (τό), *dream*, gen. ου; also ὄναρ (τό), gen. ὄνειρατος, dat. ὄνειρατι; plur. ὄνειρατα, ὄνειράτων, ὄνειρασι.

22. ὄσσε (τώ), dual, *eyes*, poetic; plur. gen. ὄσσων, dat. ὄσσοις or ὄσσοισι.

23. ὄρνις (ό, ῆ), *bird*, see § 50. Also, from stem ὄρνι-, pl. ὄρνεις, ὄρνειων, acc. ὄρνεις or ὄρνις.

24. οὖς (τό), *ear*, ὠτός, ὠτί; pl. ὠτα, ὠτων (§ 25, 3, N. 1), ὠσί. Hom. also gen. οὐατος; pl. οὐατα, οὐασι.

25. Πνύξ (ῆ), *Pnyx*, Πυκνός, Πυκνί, Πύκνα (for Πνυκ-ος, &c.).

26. πρέσβυς (ό), *old man, elder* (properly adj.); poetic, acc. πρέσβυν (as adj.), voc. πρέσβυ; pl. πρέσβεις (Ep. πρέσβηες), *chiefs, elders*: the common word in this sense is πρεσβύτης, distinct from πρεσβευτής. Πρέσβυς = *ambassador*, w. gen. πρέσβεως, is rare and poetic in sing.; but common in prose in plur., πρέσβεις, πρέσβεων, πρέσβεσι, πρέσβεις (like πῆχυς): πρεσβευτής, *ambassador*, is common in sing., but rare in plural.

27. πῦρ (τό), *fire*, πυρός, πυρί; pl. (τὰ) πυρά, esp. *watch-fires*.

28. σπέος or σπείος (τό), *cave*, Epic; σπέιους, σπήι, σπείων, σπήεσσι or σπέσσι.

29. ὕδωρ (τό), *water*, ὕδατος, ὕδατι, &c., dat. plur. ὕδασι.
30. υῖός (ό), *son*, υἱοῦ, &c. reg.; also (from stem *υῖε-*) υἱέος, (υἱέϊ) υἱεῖ, (υἱέα), υἱέε, υἱέουν; (υἱέες) υἱεῖς, υἱέων, υἱέσι, (υἱέας) υἱεῖς. Hom. also gen. υῖος, dat. υἱί, acc. υἱά, dual υῖε; pl. υῖες, υἱάσι, υἱας.
31. χεῖρ (ή), *hand*, χειρός, χειρί, &c.; but χεροῖν (poet. χειροῖν) and χερσί (poet. χείρεσσι or χείρεσι): poet. also χερός, χερί, &c.
32. (χόος) χοῦς (ό), *a measure*, χόος, χοῖ, χόες, χουσί, χόας (cf. βοῦς, § 54). Att. also gen. χῶος, &c. (§ 53, 3, N. 3).
33. (χόος) χοῦς (ό), *mound*, χόος, χοῖ, χοῦν (like βοῦς, § 54).
34. χρώς (ό), *skin*, χρωτός, χρωτί, χρώτα; poet. also χροός, χροῖ, χρόα; dat. χρῶ (only in ἐν χρῶ, *near*).

LOCAL ENDINGS.

§ 61. These endings may be added to the stem of a noun or pronoun to denote place:—

-θι, denoting *where*; as ἄλλοθι, *elsewhere*; οὐρανόθι, *in heaven*.

-θεν, denoting *whence*; as οἰκοθεν, *from home*; αὐτόθεν, *from the very spot*.

-δε, (-ζε or -σε), denoting *whither*; as Μέγαράδε, *to Megara*; οἴκαδε (irreg.), *homeward*.

NOTE 1. In Homer, the forms in -θι and -θεν are governed by a preposition as genitives; as Ἰλιόθι πρό, *before Ilium*; ἐξ ἀλόθεν, *from the sea*.

NOTE 2. Sometimes a relic of an original *locative* case is found with the ending ι in the singular and σι in the plural; as Ἴσθμοι, *at the Isthmus*; οἶκοι (οἶκο-ι), *at home*; Ἀθήνησι, *at Athens*. These forms (and indeed those of § 61) are commonly classed among adverbs.

NOTE 3. The Epic ending φι or φιν forms a genitive or dative in both singular and plural. It is sometimes locative, as κλισίηφι, *in the tent*; and sometimes it has other meanings of the genitive or dative, as βίηφι, *with violence*. So after prepositions; as παρὰ ναῦφι, *by the ships*.

ADJECTIVES.

FIRST AND SECOND DECLENSIONS.

§ 62. 1. Most adjectives in *ος* have three endings, *ος*, *η*, *ον*. The masculine and neuter are of the second declension, and the feminine is of the first; as *σοφός*, *σοφή*, *σοφόν*, *wise*.

2. If a vowel or *ρ* precedes *ος*, the feminine ends in *ᾱ*; as *ἄξιος*, *ἄξια*, *ἄξιον*, *worthy*. But adjectives in *οος* have *οη* in the feminine, except those in *ροος*; as *ἀπλός*, *ἀπλόη*, *ἀπλόον*, *simple*; *ἄθρόος*, *ἄθρόα*, *ἄθρόον*, *crowded*.

3. *Σοφός*, *wise*, and *ἄξιος*, *worthy*, are thus declined:—

Singular.

N.	σοφός	σοφή	σοφόν	ἄξιος	ἄξια	ἄξιον
G.	σοφοῦ	σοφῆς	σοφοῦ	ἄξιου	ἄξιας	ἄξιου
D.	σοφῷ	σοφῇ	σοφῷ	ἄξίῳ	ἄξίῃ	ἄξίῳ
A.	σοφόν	σοφήν	σοφόν	ἄξιον	ἄξίαν	ἄξιον
V.	σοφέ	σοφή	σοφόν	ἄξιε	ἄξια	ἄξιον

Dual.

N. A. V.	σοφῶ	σοφά	σοφῶ	ἄξιῳ	ἄξια	ἄξιῳ
G. D.	σοφοῖν	σοφαῖν	σοφοῖν	ἄξίοιν	ἄξίαιν	ἄξίοιν

Plural.

N. V.	σοφοί	σοφαί	σοφά	ἄξιοι	ἄξιαί	ἄξια
G.	σοφῶν	σοφῶν	σοφῶν	ἄξιων	ἄξιων	ἄξιων
D.	σοφοῖς	σοφαῖς	σοφοῖς	ἄξιοις	ἄξιαίς	ἄξιοις
A.	σοφούς	σοφάς	σοφά	ἄξίους	ἄξιας	ἄξια

So *μακρός*, *μακρά*, *μακρόν*, *long*; gen. *μακροῦ*, *μακρᾶς*, *μακροῦ*; dat. *μακρῷ*, *μακρᾷ*, *μακρῷ*; acc. *μακρόν*, *μακράν*, *μακρόν*, &c., like *ἄξιος*.

All participles in *ος* are declined like *σοφός*.

NOTE. Proparoxytones in *os* have recessive accent also in the feminine; as *ἄξιος*, *ἄξια* (not *ἀξία*. like *ἀξία*). For the accent of *ων* in the feminine of the genitive plural of barytones, see § 25, 2.

§ 63. Some adjectives in *os*, especially compounds, have only two endings, *os* and *ων*, the feminine being the same as the masculine. They are declined like *σοφός*, omitting the feminine; as *ἄλογος*, *ἄλογον*; gen. *ἀλόγου*; dat. *ἀλόγῳ*, &c.

NOTE. Some adjectives in *os* may be declined with either two or three endings.

§ 64. A few adjectives of the second declension end in *ως* and *ων*, and are declined like *νεώς* and *ἀνόγειων* (§ 42, 2). **Ιλεως*, *gracious*, and *ἀγήρως*, *free from old age*, are thus declined:—

Singular.

N. V.	Ἰλεως	Ἰλεων	ἀγήρως	ἀγήρων
G.	Ἰλεω	Ἰλεω	ἀγήρῳ	ἀγήρῳ
D.	Ἰλεῳ	Ἰλεῳ	ἀγήρῳ	ἀγήρῳ
A.	Ἰλεων	Ἰλεων	ἀγήρων	ἀγήρων

Dual.

N. A. V.	Ἰλεω	Ἰλεω	ἀγήρῳ	ἀγήρῳ
G. D.	Ἰλεῳν	Ἰλεῳν	ἀγήρῳν	ἀγήρῳν

Plural.

N. V.	Ἰλεῳ	Ἰλεω	ἀγήρῳ	ἀγήρῳ
G.	Ἰλεων	Ἰλεων	ἀγήρων	ἀγήρων
D.	Ἰλεως	Ἰλεως	ἀγήρως	ἀγήρως
A.	Ἰλεως	Ἰλεω	ἀγήρως	ἀγήρῳ

For the accent of *Ἰλεως*, see § 22, Note 2.

§ 65. Many adjectives in *eos* and *oos* are contracted. *Χρῦσεος*, *golden*, *ἀργύρεος*, *of silver*, and *ἀπλός*, *simple*, are thus declined:—

Singular.

N.	(<i>χρύσεος</i>) χρυσοῦς	(<i>χρυσέα</i>) χρυσῇ	(<i>χρῦσειον</i>) χρυσοῦν
G.	(<i>χρυσέου</i>) χρυσοῦ	(<i>χρυσέας</i>) χρυσῆς	(<i>χρυσέου</i>) χρυσοῦ
D.	(<i>χρυσέῳ</i>) χρυσῷ	(<i>χρυσέα</i>) χρυσῇ	(<i>χρυσέῳ</i>) χρυσῷ
A.	(<i>χρῦσειον</i>) χρυσοῦν	(<i>χρυσέαν</i>) χρυσῇν	(<i>χρῦσειον</i>) χρυσοῦν

Dual.

N.	(χρυσέω) χρυσῶ	(χρυσέα) χρυσᾶ	(χρυσέω) χρυσῶ
G.	(χρυσέοιν) χρυσοῖν	(χρυσέαιν) χρυσαῖν	(χρυσέοιν) χρυσοῖν

Plural.

N.	(χρύσειοι) χρυσοῖ	(χρύσειαι) χρυσαῖ	(χρύσεια) χρυσᾶ
G.	(χρυσέων) χρυσῶν	(χρυσέων) χρυσῶν	(χρυσέων) χρυσῶν
D.	(χρυσέοις) χρυσοῖς	(χρυσέαις) χρυσαῖς	(χρυσέοις) χρυσοῖς
A.	(χρυσέους) χρυσοῦς	(χρυσέας) χρυσᾶς	(χρύσεια) χρυσᾶ

Singular.

N.	(ἀργύρεος) ἀργυροῦς	(ἀργυρέα) ἀργυρᾶ	(ἀργύρεον) ἀργυροῦν
G.	(ἀργυρέου) ἀργυροῦ	(ἀργυρέας) ἀργυρᾶς	(ἀργυρέου) ἀργυροῦ
D.	(ἀργυρέῳ) ἀργυρῷ	(ἀργυρέῃ) ἀργυρῇ	(ἀργυρέῳ) ἀργυρῷ
A.	(ἀργύρεον) ἀργυροῦν	(ἀργυρέαν) ἀργυρᾶν	(ἀργύρεον) ἀργυροῦν

Dual.

N.	(ἀργυρέω) ἀργυρῶ	(ἀργυρέα) ἀργυρᾶ	(ἀργυρέω) ἀργυρῶ
G.	(ἀργυρέοιν) ἀργυροῖν	(ἀργυρέαιν) ἀργυραῖν	(ἀργυρέοιν) ἀργυροῖν

Plural.

N.	(ἀργύρειοι) ἀργυροῖ	(ἀργύρειαι) ἀργυραῖ	(ἀργύρεια) ἀργυρᾶ
G.	(ἀργυρέων) ἀργυρῶν	(ἀργυρέων) ἀργυρῶν	(ἀργυρέων) ἀργυρῶν
D.	(ἀργυρέοις) ἀργυροῖς	(ἀργυρέαις) ἀργυραῖς	(ἀργυρέοις) ἀργυροῖς
A.	(ἀργυρέους) ἀργυροῦς	(ἀργυρέας) ἀργυρᾶς	(ἀργύρεια) ἀργυρᾶ

Singular.

N.	(ἀπλόος) ἀπλοῦς	(ἀπλόη) ἀπλῇ	(ἀπλόον) ἀπλοῦν
G.	(ἀπλόου) ἀπλοῦ	(ἀπλόης) ἀπλῆς	(ἀπλόου) ἀπλοῦ
D.	(ἀπλόῳ) ἀπλῷ	(ἀπλόῃ) ἀπλῇ	(ἀπλόῳ) ἀπλῷ
A.	(ἀπλόον) ἀπλοῦν	(ἀπλόην) ἀπλῆν	(ἀπλόον) ἀπλοῦν

Dual.

N.	(ἀπλόω) ἀπλώ	(ἀπλόα) ἀπλᾶ	(ἀπλόω) ἀπλώ
G.	(ἀπλόοιν) ἀπλοῖν	(ἀπλόαιν) ἀπλαῖν	(ἀπλόοιν) ἀπλοῖν

Plural.

N.	(ἀπλόι) ἀπλοῖ	(ἀπλόαι) ἀπλαῖ	(ἀπλόα) ἀπλᾶ
G.	(ἀπλόων) ἀπλῶν	(ἀπλόων) ἀπλῶν	(ἀπλόων) ἀπλῶν
D.	(ἀπλόοις) ἀπλοῖς	(ἀπλόαις) ἀπλαῖς	(ἀπλόοις) ἀπλοῖς
A.	(ἀπλόους) ἀπλοῦς	(ἀπλόας) ἀπλᾶς	(ἀπλόα) ἀπλᾶ

For the accent, see § 43, Note. For irregular contraction, see § 9, 2, Note; and § 9, 3, Note. No distinct vocative forms occur.

THIRD DECLENSION.

§ 66. Adjectives belonging only to the third declension have two endings, the feminine being the same as the masculine. Most of these end in *ης* and *ες*, or in *ων* and *ον*. Ἀληθής, true, πέπων, ripe, and εὐδαίμων, happy, are thus declined:—

Singular.

	M. F.	N.
N.	ἀληθής	ἀληθές
G.	(ἀληθέος) ἀληθοῦς	
D.	(ἀληθέϊ) ἀληθεῖ	
A.	(ἀληθέα) ἀληθῇ	ἀληθές
V.	ἀληθές	

Dual.

N. A. V.	(ἀληθέε) ἀληθῇ
G. D.	(ἀληθέουν) ἀληθοῖν

Plural.

N. V.	(ἀληθέες) ἀληθεῖς	(ἀληθέα) ἀληθῇ
G.	(ἀληθέων) ἀληθῶν	
D.	ἀληθέσι	
A.	(ἀληθέας) ἀληθεῖς	(ἀληθέα) ἀληθῇ

Singular.

	M. F.	N.	M. F.	N.
N.	πέπων	πέπον	εὐδαίμων	εὐδαιμον
G.	πέπονος		εὐδαίμονος	
D.	πέπονι		εὐδαίμονι	
A.	πέπονα	πέπον	εὐδαίμονα	εὐδαιμον
V.	πέπον		εὐδαιμον	

Dual.

N. A. V.	πέπovε	εύδaiμονε
G. D.	πεπόvov	εύδaiμόvov

Plural.

N. V.	πέπovες	πέπovα	εύδaiμονες	εύδaiμόνα
G.	πεπόvων		εύδaiμόvων	
D.	πέποσι		εύδaiμόσι	
A.	πέπovας	πέπovα	εύδaiμόνας	εύδaiμόνα

For the accent of the form *εύδαιμον* see § 25, 1, Note.

NOTE 1. One adjective in *ων*, *έκών*, *έκούσα*, *έκόν*, *willing*, has three endings, and is declined like participles in *ων* (§ 68). So its compound, *άκων* (*άέκων*), *unwilling*, *άκουσα*, *άκον*.

NOTE 2. The poetic *ίδρις*, *knowing*, has acc. *ίδριν*, voc. *ίδρι*, nom. pl. *ίδριες*.

NOTE 3. Adjectives compounded of nouns and a prefix are generally declined like those nouns; as *εύελπις*, *hopeful*, gen. *εύέλπιδος*; *εύχαρις*, *graceful*, gen. *εύχάριτος* (§ 50). But compounds of *πατήρ* and *μήτηρ* end in *ωρ* (gen. *ορος*), and those of *πόλις* in *ις* (gen. *ιδος*).

NOTE 4. Some adjectives of the third declension have only one ending, which is both masculine and feminine; as *φυγάς*, *φυγάδος*, *fugitive*; *άπαις*, *άπαιδος*, *childless*; *άγνώς*, *άγνώτος*, *unknown*; *άναλκις*, *άναλκιδος*, *weak*. The oblique cases occasionally occur as neuter.

A very few adjectives of one termination are of the first declension, ending in *ας* or *ης*; as *γεννάδας*, *noble*, gen. *γεννάδου*.

FIRST AND THIRD DECLENSIONS COMBINED.

§ 67. 1. Most adjectives of this class end in *υς*, *εια*, *υ*, or in *εις*, *εσσα*, *εν*.

Three end in *ας*, — *πας*, *πάσα*, *πάν*, *all*; *μέλας*, *μέλαινα*, *μέλαν*, *black*; and *τάλας*, *τάλαινα*, *τάλαν*, *wretched*.

2. *Γλυκύς*, *sweet*, *χαρίεις*, *graceful*, *πας*, *all*, and *μέλας*, *black*, are thus declined: —

Singular.

N.	γλυκύς	γλυκεία	γλυκύ
G.	γλυκέος	γλυκείας	γλυκέος
D.	(γλυκεί) γλυκεῖ	γλυκεῖα	(γλυκεί) γλυκεῖ
A.	γλυκύν	γλυκείαν	γλυκύ
V.	γλυκύ	γλυκεία	γλυκύ

Dual.

N. A. V.	γλυκέε	γλυκεία	γλυκέε
G. D.	γλυκέοιν	γλυκείαιν	γλυκέοιν

Plural.

N. V.	(γλυκέες) γλυκεῖς	γλυκεῖαι	γλυκέα
G.	γλυκέων	γλυκειῶν	γλυκέων
D.	γλυκέσι	γλυκείαις	γλυκέσι
A.	(γλυκέας) γλυκεῖς	γλυκείας	γλυκέα

Singular.

N.	χαρίεις	χαρίεσσα	χαρίεν
G.	χαρίεντος	χαρίεσσης	χαρίεντος
D.	χαρίεντι	χαρίεσση	χαρίεντι
A.	χαρίεντα	χαρίεσσαν	χαρίεν
V.	χαρίεν	χαρίεσσα	χαρίεν

Dual.

N. A. V.	χαρίεντε	χαρίεσσα	χαρίεντε
G. D.	χαριέντοιιν	χαριέσσαιιν	χαριέντοιιν

Plural.

N.	χαρίεντες	χαρίεσσαι	χαρίεντα
G.	χαριέντων	χαριεσῶν	χαριέντων
D.	χαρίεσι	χαριέσσαις	χαρίεσι
A.	χαρίεντας	χαριέσσας	χαρίεντα
V.	χαρίεντες	χαρίεσσαι	χαρίεντα

Singular.

N.	πᾶς	πᾶσα	πᾶν	μέλας	μέλαινα	μέλαν
G.	παντός	πάσης	παντός	μέλανος	μελαίνης	μέλανος
D.	παντί	πάσῃ	παντί	μέλανι	μελαίνῃ	μέλανι
A.	πάντα	πᾶσαν	πᾶν	μέλانا	μέλαιναν	μέλαν
V.				μέλαν	μέλαινα	μέλαν

Dual.

N. A. V.		μέλανε	μελαίνα	μέλανε
G. D.		μελάνοιν	μελαίναιν	μελάνοιν

Plural.

N.	πάντες	πᾶσαι	πάντα	μέλανες	μέλαιναι	μέλανα
G.	πάντων	πασῶν	πάντων	μελάνων	μελαινῶν	μελάνων
D.	πᾶσι	πάσαις	πᾶσι	μέλασι	μελαίναις	μέλασι
A.	πάντας	πάσας	πάντα	μέλανας	μελαίνας	μέλανα
V.				μέλανες	μέλαιναι	μέλανα

For the feminine of μέλας, see § 16, 7, (*d*).

NOTE 1. The Ionic feminine of adjectives in *us* ends in *ea* or *eh*. Homer has εὐρέα (for εὐρύν) as accusative of εὐρύς, *wide*. For the dative plural of adjectives in *eis*, see § 16, 6, N. 2.

NOTE 2. Some adjectives in *heis*, *hesa*, *hen*, contract these endings to *hs*, *hssa*, *hn*; and some in *oies*, *oesa*, *oen*, contract these to *ous*, *oussa*, *oun*; as τιμήεις, τιμήεσσα, τιμήεν, — τιμῆς, τιμῆσσα, τιμῆν, — *valuable*; gen. τιμήεντος, τιμήέσσης, — τιμήντος, τιμήσσης, &c. So πλακείεις, πλακείεσσα, πλακείεν — πλακοῦς, πλακοῦσσα, πλακοῦν, — *flat*; gen. πλακείεντος, πλακείσσης, — πλακοῦντος, πλακοῦσσης; but not φωνήεις, φωνήεσσα, φωνήεν, *vocal*.

NOTE 3. One adjective in *hn*, — τέρην, τέρεινα, τέρεν, *tender* (Latin *tener*), gen. τέρενος, τερείνης, τέρενος. &c., — is declined after the analogy of μέλας. So ἄρσην (or ἄρρην), ἄρσεν, *male*, gen. ἄρσενος, which has no feminine form.

§ 68. To this class belong all active and all aorist passive participles. Λύων, *loosing*, ἱστάς, *erecting*, τιθείς, *placing*, δεικνύς, *showing* (present active participles of λύω, ἵστημι, τίθημι, and δείκνυμι), and λελυκώς, *having loosed* (perfect active participle of λύω), are thus declined: —

Singular.

N.	λύων	λύουσα	λύον	ιστάς	ιστάσα	ιστάν
G.	λύοντος	λυούσης	λύοντος	ιστάντος	ιστάσης	ιστάντος
D.	λύοντι	λυούσῃ	λύοντι	ιστάντι	ιστάσῃ	ιστάντι
A.	λύοντα	λύουσαν	λύον	ιστάντα	ιστάσαν	ιστάν
V.	λύων	λύουσα	λύον	ιστάς	ιστάσα	ιστάν

Dual.

N.V.A.	λύοντε	λυούσα	λύοντε	ιστάντε	ιστάσα	ιστάντε
G. D.	λύόντων	λυούσαιν	λύόντων	ιστάντων	ιστάσαιν	ιστάντων

Plural.

N. V.	λύοντες	λύουσai	λύοντα	ιστάντες	ιστᾶσαι	ιστάντα
G.	λυόντων	λυουσῶν	λυόντων	ιστάντων	ιστασῶν	ιστάντων
D.	λύουσι	λυούσαις	λύουσι	ιστᾶσι	ιστάσαις	ιστᾶσι
A.	λύοντας	λυούσας	λύοντα	ιστάντας	ιστάσας	ιστάντα

The accent of the neuter singular appears in βουλεύων, βουλεύουσα, βουλεῖον. (§ 26, N. 2.)

Singular.

N.	δεικνύς	δεικνύσα	δεικνύν	τιθείς	τιθείσα	τιθέν
G.	δεικνύντος	δεικνύσης	δεικνύντος	τιθέντος	τιθείσης	τιθέντος
D.	δεικνύντι	δεικνύσῃ	δεικνύντι	τιθέντι	τιθείσῃ	τιθέντι
A.	δεικνύντα	δεικνύσαν	δεικνύν	τιθέντα	τιθείσαν	τιθέν
V.	δεικνύς	δεικνύσα	δεικνύν	τιθείς	τιθείσα	τιθέν

Dual.

N. A. V.	δεικνύντε	δεικνύσα	δεικνύντε	τιθέντε	τιθείσα	τιθέντε
G. D.	δεικνύντοιιν	δεικνύσαιιν	δεικνύντοιιν	τιθέντοιιν	τιθείσαιιν	τιθέντοιιν

Plural.

N. V.	δεικνύντες	δεικνύσαι	δεικνύντα	τιθέντες	τιθείσαι	τιθέντα
G.	δεικνύντων	δεικνυσῶν	δεικνύντων	τιθέντων	τιθεισῶν	τιθέντων
D.	δεικνύσι	δεικνύσαις	δεικνύσι	τιθείσι	τιθείσαις	τιθείσι
A.	δεικνύντας	δεικνύσας	δεικνύντα	τιθέντας	τιθείσας	τιθέντα

Singular.

N.	λελυκώς	λελυκυῖα	λελυκός
G.	λελυκότος	λελυκυῖας	λελυκότος
D.	λελυκότι	λελυκυῖα	λελυκότι
A.	λελυκότα	λελυκυῖαν	λελυκός
V.	λελυκώς	λελυκυῖα	λελυκός

Dual.

N. A. V.	λελυκότε	λελυκυῖα	λελυκότε
G. D.	λελυκότοιιν	λελυκυῖαιιν	λελυκότοιιν

Plural.

N. V.	λελυκότες	λελυκυῖαι	λελυκότα
G.	λελυκότων	λελυκυῖων	λελυκότων
D.	λελυκόσι	λελυκυῖαις	λελυκόσι
A.	λελυκότας	λελυκυίας	λελυκότα

NOTE. All participles in *ων* are declined like *λύων*: for *ουσα* in the feminine, for *οντ-σα*, see § 16, 6, N. 1. Participles in *ους* are declined like *λύων*, except in the nominative and vocative singular; as *διδούς*, *διδούσα*, *διδόν*, *giving*; gen. *διδόντος*, *διδούσης*; dat. *διδόντι*, *διδούση*, &c. Aorist active participles in *ας* are declined like *ιστάς*; as *λύσας*, *λύσασα*, *λῦσαν*, *having loosed*; gen. *λύσαντος*, *λυσάσης*; dat. *λύσαντι*, *λυσάση*, &c. Aorist passive participles in *εις* are declined like *τιθείς*; as *λυθείς*, *λυθείσα*, *λυθέν*, *loosed*; gen. *λυθέντος*, *λυθείσης*; dat. *λυθέντι*, *λυθείση*, &c. When the accent differs from that of the paradigm, it follows the general principle (§ 25, 1). See § 117, 2.

§ 69. Participles in *άων*, *έων*, and *όων* are contracted. *Τιμάων*, *τιμῶν*, *honoring*, and *φιλέων*, *φιλῶν*, *loving*, are declined as follows:—

Singular.

N. (τιμάων)	τιμῶν	(τιμαούσα)	τιμῶσα	(τιμάον)	τιμῶν
G. (τιμαόντος)	τιμῶντος	(τιμαούσης)	τιμῶσης	(τιμαόντος)	τιμῶντος
D. (τιμαόντι)	τιμῶντι	(τιμαούση)	τιμῶση	(τιμαόντι)	τιμῶντι
A. (τιμαόντα)	τιμῶντα	(τιμαούσαν)	τιμῶσαν	(τιμάον)	τιμῶν
V. (τιμάων)	τιμῶν	(τιμαούσα)	τιμῶσα	(τιμάον)	τιμῶν

Dual.

N. (τιμαόντε)	τιμῶντε	(τιμαούσα)	τιμῶσα	(τιμαόντε)	τιμῶντε
G. (τιμαόντων)	τιμῶντων	(τιμαούσαι)	τιμῶσαι	(τιμαόντων)	τιμῶντων

Plural.

N. (τιμαόντες)	τιμῶντες	(τιμαούσαι)	τιμῶσαι	(τιμαόντα)	τιμῶντα
G. (τιμαόντων)	τιμῶντων	(τιμαουσῶν)	τιμωσῶν	(τιμαόντων)	τιμῶντων
D. (τιμαούσι)	τιμῶσι	(τιμαούσαις)	τιμῶσαις	(τιμαούσι)	τιμῶσι
A. (τιμαόντας)	τιμῶντας	(τιμαούσας)	τιμῶσας	(τιμαόντα)	τιμῶντα
V. (τιμαόντες)	τιμῶντες	(τιμαούσαι)	τιμῶσαι	(τιμαόντα)	τιμῶντα

Singular.

N. (φιλέων)	φιλῶν	(φιλέουσα)	φιλοῦσα	(φιλέον)	φιλοῦν
G. (φιλέοντος)	φιλοῦντος	(φιλεούσης)	φιλούσης	(φιλέοντος)	φιλοῦντος
D. (φιλέοντι)	φιλοῦντι	(φιλεούσῃ)	φιλούσῃ	(φιλέοντι)	φιλοῦντι
A. (φιλέοντα)	φιλοῦντα	(φιλεύσαν)	φιλοῦσαν	(φιλέον)	φιλοῦν
V. (φιλέων)	φιλῶν	(φιλέουσα)	φιλοῦσα	(φιλέον)	φιλοῦν

Dual.

N. (φιλέοντε)	φιλοῦντε	(φιλεούσα)	φιλούσα	(φιλέοντε)	φιλοῦντε
G. (φιλέοντων)	φιλοῦντοιν	(φιλεούσαι)	φιλούσαι	(φιλέοντων)	φιλοῦντοιν

Plural.

N. (φιλέοντες)	φιλοῦντες	(φιλεύσαι)	φιλοῦσαι	(φιλέοντα)	φιλοῦντα
G. (φιλέοντων)	φιλοῦντων	(φιλεουσῶν)	φιλουσῶν	(φιλέοντων)	φιλοῦντων
D. (φιλεύουσι)	φιλοῦσι	(φιλεούσαις)	φιλούσαις	(φιλεύουσι)	φιλοῦσι
A. (φιλέοντας)	φιλοῦντας	(φιλεούσας)	φιλούσας	(φιλέοντα)	φιλοῦντα
V. (φιλέοντες)	φιλοῦντες	(φιλεύσαι)	φιλοῦσαι	(φιλέοντα)	φιλοῦντα

The present participles of verbs in *όω* (contracted *ῶ*) are declined like *φιλῶν*, the contracted form of *φιλέων*. Thus *δηλῶν*, *δηλοῦσα*, *δηλοῦν*, *manifesting*: gen. *δηλοῦντος*, *δηλούσης*; dat. *δηλοῦντι*, *δηλούσῃ*, &c. The uncontracted form of verbs in *όω* is not used. § 98, Rem.

NOTE. A few second perfect participles in *αῶς* of the *μ*-form (§ 124) have *ῶσα* in the feminine, and retain *ω* in the oblique cases. They are contracted in Attic; as (*ἑσταῶς*, *ἑσταῶσα*, *ἑσταῶς*), contr. *ἑστῶς*, *ἑστῶσα*, *ἑστῶς* (irregular for *ἑστῶς*), *standing*: gen. *ἑστῶτος*, *ἑστῶσης*, *ἑστῶτος*, &c. But *τεθνεῶς*, *τεθνεῶσα*, *τεθνεῶς*, *dead*, from *θνήσκω*, always remains uncontracted. See § 110, iv. (d), N. 3.

IRREGULAR ADJECTIVES.

§ 70. The irregular adjectives, *μέγας*, *great*, *πολύς*, *much*, and *πρᾶος*, *mild*, are thus declined:—

Singular.

N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
V.	μεγάλε	μεγάλη	μέγα			

Dual.

N. A. V.	μεγάλω	μεγάλα	μεγάλω
G. D.	μεγάλοιν	μεγάλαιν	μεγάλοιν

Plural.

N. V.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά

Singular.

N.	πρᾶος	πραεῖα	πρᾶον
G.	πράου	πραείας	πράου
D.	πράῳ	πραεῖα	πράῳ
A.	πρᾶον	πραεῖαν	πρᾶον

Dual.

N. V.	πράω	πραεῖα	πράω
G. D.	πράοιν	πραεῖαιν	πράοιν

Plural.

N. A.	πρᾶοι, πραεῖς	πραεῖαι	πραεῖα
G.	πραέων	πραειῶν	πραέων
D.	πράοις, πραέσι	πραεῖαις	πράοις, πραέσι
A.	πράους	πραείας	πραεῖα

NOTE 1. Most of the forms of μέγας and πολύς are derived from stems in ο, μεγαλο- and πολλο-. Πολλός, ἡ, όν, is found in Homer and Herodotus, declined regularly throughout. In Homer, πολύς has forms πολέος, πολέες, πολέων, &c., which must not be confounded with Epic forms of πόλις (§ 53, 1, N. 3).

NOTE 2. Πρᾶος has two stems, one πρᾶο- (written also πρᾶο-) from which the masculine and neuter are generally formed; and one πραϋ (never πραϋ-) from which the feminine and some other forms come (§ 67, 2). There is an Epic form πρῆός (Lyric πρᾶός) coming from the latter stem. The forms belonging to the two stems differ in accent.

COMPARISON OF ADJECTIVES.

I. Comparison by *-τερος, -τατος*.

§ 71. Most adjectives add *τερος* to the *stem* to form the comparative, and *τατος* to form the superlative. Stems in *ο* with a short penult change *ο* to *ω* before *τερος* and *τατος*. *E.g.*

Κούφος (κουφο-), *light*, κουφότερος, *lighter*, κουφότατος, *lightest*.

Σοφός (σοφο-), *wise*, σοφότερος, *wiser*, σοφώτατος, *wisest*.

Σεμνός (σεμνο-), *august*, σεμνότερος, σεμνότατος.

Πικρός (πικρο-), *bitter*, πικρότερος, πικρότατος.

Ὄξύς (όξυ-), *sharp*, ὀξύτερος, ὀξύτατος.

Μέλας (μελαν-), *black*, μελάντερος, μελάντατος.

Ἀληθής (ἀληθεσ-), *true*, ἀληθέστερος, ἀληθέστατος. (§ 52, 1).

NOTE 1. Stems in *ο* do not lengthen *ο* to *ω* if the penultimate vowel is followed by a mute and a liquid (§ 19, 3). See *πικρός* above.

NOTE 2. *Μέσος*, *middle*, and a few others, drop *ος* and add *αίτερος* and *αίτατος*; as *μέσος*, *μεσαίτερος*, *μεσαίτατος*.

NOTE 3. Adjectives in *οος* drop *ος* and add *έστερος* and *έστατος*, which are contracted with *ο* to *ουστερος* and *ουστατος*; as (*εὔνοος*) *εὔνοος*, *well-disposed*, *εὐνούστερος*, *εὐνούστατος*.

NOTE 4. Adjectives in *ων* add *έστερος* and *έστατος* to the stem; as *σώφρων* (*σωφρον-*), *prudent*, *σωφρονέστερος*, *σωφρονέστατος*.

NOTE 5. Adjectives in *εις* change final *ειν-* of the stem to *εσ-*, and add *τερος* and *τατος*; as *χαρίεις* (*χαριεντ-*), *graceful*, *χαριέστερος*, *χαριέστατος*.

II. Comparison by *-ίων, -ιστος*.

§ 72. 1. Some adjectives in *υς* and *ρος* are compared by changing these endings to *ίων* and *ιστος*. *E.g.*

Ἠδύς, *sweet*, ἡδίων, ἡδιστος.

Ταχύς, *swift*, ταχίων (commonly *θάσσω*, § 17, 2, N.), τάχιστος.

Αἰσχρός, *base*, αἰσχίων, αἰσχιστος.

Ἐχθρός, *hostile*, ἐχθίων, ἐχθιστος.

Κυδρός (poet.), *glorious*, κυδίων, κύδιστος.

NOTE. Some adjectives have both *ίων*, *ιστος* and *τερος*, *τατος*.

2. Comparatives in *ίων*, neuter *ιον*, are thus declined:—

<i>Singular.</i>			<i>Dual.</i>	
N.	ήδιων	ήδιον	N. A. V.	ήδιονε
G.	ήδιονος		G. D.	ήδιόνοιν
D.	ήδιόνι			
A.	ήδιονα ήδιώ ήδιον			

Plural.

N. V.	ήδιονες ήδιους	ήδιονα ήδιώ
G.	ήδιόνων	
D.	ήδιόσι	
A.	ήδιονας ήδιους	ήδιονα ήδιώ

NOTE 1. The terminations *-ονα*, *-ονες*, *-ονας* may drop *ν*, and be contracted into *-ω* and *-ους* (§ 47, N. 1). The vocative singular of these comparatives seems not to occur. For the recessive accent in the neuter singular, see § 25, 1, Note.

NOTE 2. The irregular comparatives in *ων* (§ 73) are declined like *ήδιων*.

III. Irregular Comparison.

§ 73. 1. The following are the most important cases of irregular comparison:—

- | | | |
|------------------------------|---|--|
| 1. ἀγαθός, <i>good</i> , | ἀμείνων (§ 16, 7),
(ἀρείων),
βελτίων,
(βέλτερος),
κρείσσω or κρείττων (κρέσσω),
(φέρτερος),
λῶων (λίωων, λωίτερος), | ἄριστος,
βέλτιστος,
(βέλτατος),
κράτιστος,
(φέρτατος),
φέριστος,
λῶστος. |
| 2. κακός, <i>bad</i> , | κακίων (κακώτερος),
χείρων (χερείων),
(χειρότερος, χερείοτερος),
ήσσω or ήττων (ἔσσω), | κάκιστος,
χείριστος,
(ήκιστος, rare);
adv. ήκιστα. |
| 3. καλός, <i>beautiful</i> , | κάλλίων, | κάλλιστος. |
| 4. μέγας, <i>great</i> , | μέζων (μέζων, § 16, 7), | μέγιστος. |

5. μικρός, <i>small</i> , (Hom. ἐλάχεια, fem. of ἐλαχύς),	μικρότερος, ἐλάσσων or ἐλάττων (§ 16, 7), μείων	μικρότατος, ἐλάχιστος, (μείστος, rare).
6. ὀλίγος, <i>little</i> ,	(ὕπ-ολίγων, <i>rather less</i>),	ὀλίγιστος.
7. πένης (πενητ-), <i>poor</i> ,	πενέστερος,	πενέστατος.
8. πολὺς, <i>much</i> ,	πλείων or πλέων,	πλείστος.
9. ῥάδιος, <i>easy</i> , (Ion. ῥήιδιος),	ῥάων, (ῥήιτερος),	ῥᾶστος, (ῥήιτατος, ῥήιστος).
10. φίλος, <i>dear</i> ,	φιλτερος, φιλαίτερος (rare), (φιλίων, rare), φιλώτερος (rare).	φίλτατος, φιλαίτατος (rare).

Ionic or poetic forms are in ().

NOTE. Irregularities in the comparison of the following words will be found in the Lexicon: —

αἰσχρός, ἀλγεινός, ἄρπαξ, ἄφθονος, ἄχαρις, βαθύς, βλάξ, βραδύς, γε-
ραιός, γλυκύς, ἐπιλήσμων, ἐπίχαρις, ἥσυχος, ἴδιος, ἴσος, λάλος, μάκαρ,
μακρός, νέος, παλαιός, παχύς, πέπων, πίων, πλησίος, πρέσβυς, προὔργου,
πρώιος, σπουδαίος, σχολαίος, ψευδής, ὤκυσ.

2. Some comparatives and superlatives have no positive, but their stem generally appears in an adverb or preposition. *E.g.*

Ἀνώτερος, *upper*, ἀνώτατος, *uppermost*, from ἄνω, *up*; πρότερος, *former*, πρῶτος or πρῶτιστος, *first*, from πρό, *before*; κατώτερος, *lower*, κατώτατος, *lowest*, from κάτω, *downward*.

See in the Lexicon ἀγχότερος, ἀφάρτερος, κερδίων, ὀπλότερος, προσώ-
τερος, ῥίγιον (neuter), ὑπέρτερος, ὕστερος, ὑψίων, φαάντερος, with their
regular superlatives; also ἔσχατος and κήδιστος.

3. Comparatives and superlatives may be formed from nouns, and even from pronouns. *E.g.*

Βασιλεύς, *king*, βασιλεύτερος, *a greater king*, βασιλεύτατος, *the great-
est king*; κλέπτης, *thief*, κλεπτίστερος, κλεπτίστατος; κύων, *dog*, κύντερος,
more impudent, κύντατος, *most impudent*. So αὐτός, *self*, αὐτότατος, *his
very self*, ipsissimus.

ADVERBS AND THEIR COMPARISON.

§ 74. 1. Adverbs are regularly formed from adjectives. Their form (including the accent) is found by changing *ν* of the genitive plural masculine to *ς*. *E.g.*

Φίλως, *dearly*, from φίλος; δικαίως, *justly* (δίκαιος); σοφῶς, *wisely* (σοφός); ἡδέως, *sweetly* (ἡδύς, gen. plur. ἡδέων), ἀληθῶς, *truly* (ἀληθής, gen. plur. ἀληθέων, ἀληθῶν); σαφῶς (Ionic σαφέως), *plainly* (σαφής, gen. plur. σαφέων, σαφῶν); παντῶς, *wholly* (πᾶς, gen. plur. πάντων).

NOTE Adverbs are occasionally formed thus from participles; as διαφερόντως, *differently*, from διαφέρων (διαφερόντων); τεταγμένως, *regularly*, from τεταγμένος (τάσσω, *order*).

2. The neuter accusative of an adjective (either singular or plural) may be used as an adverb. *E.g.*

Πολύ and πολλά, *much* (πολύς); μέγα or μεγάλα, *greatly* (μέγας); also μεγάλως, § 74, 1; μόνον, *only* (μόνος, *alone*).

NOTE. Other forms of adverbs with various terminations will be learnt by practice. See § 129.

§ 75. The neuter accusative *singular* of the comparative of an adjective forms the comparative of the corresponding adverb; and the neuter accusative *plural* of the superlative forms the superlative of the adverb. *E.g.*

Σοφῶς (σοφός), *wisely*; σοφώτερον, *more wisely*; σοφώτατα, *most wisely*. Ἀληθῶς (ἀληθής), *truly*; ἀληθέστερον, ἀληθέστατα. Ἠδέως (ἡδύς), *sweetly*, ἡδιον, ἡδιστα. Χαριέντως (χαρίεις), *gracefully*; χαριέστερον, χαριέστατα. Σωφρόνως (σώφρων), *prudently*; σωφρονέστερον, σωφρονέστατα.

NOTE 1. Other adverbs generally form a comparative in *τερω*, and a superlative in *τατω*; as ἄνω, *above*, ἀνωτέρω, ἀνωτάτω.

A few comparatives derived from adjectives end in *τέρως*; as βεβαιότερος, *more firmly*, for β·βαιότερον, from βεβαίως.

NOTE 2. Μάλα, *much, very*, has comparative μάλλον (for μαλιον, § 16, 7), *more, rather*; superlative μάλιστα, *most, especially*.

NUMERALS.

§ 76. The *cardinal* and *ordinal* numeral adjectives, and the numeral adverbs which occur, are as follows:—

Sign.	Cardinal.	Ordinal.	Adverb.
1	α' εἰς, μία, ἓν, <i>one</i>	πρῶτος, <i>first</i>	ἅπαξ, <i>once</i>
2	β' δύο, <i>two</i>	δύτερος, <i>second</i>	δίς, <i>twice</i>
3	γ' τρεῖς, <i>τρία</i>	τρίτος.	τρίς
4	δ' τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5	ε' πέντε	πέμπτος	πεντάκις
6	ς' ἕξ	ἕκτος.	ἑξάκις
7	ζ' ἑπτὰ	ἑβδομος	ἑπτάκις
8	η' ὀκτώ	ὀγδοος	ὀκτάκις
9	θ' ἐννέα	ἐνατος	ἐνάκις
10	ι' δέκα	δέκατος	δεκάκις
11	ια' ἑνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ' δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ' τρισκαίδεκα	τρισκαιδέκατος	
14	ιδ' τεσσαρεσκαίδεκα	τεσσαρακαιδέκατος	
15	ιε' πεντεκαίδεκα	πεντεκαιδέκατος	
16	ις' ἑκκαίδεκα	ἐκκαιδέκατος	
17	ιζ' ἑπτακαίδεκα	ἑπτακαιδέκατος	
18	ιη' ὀκτωκαίδεκα	ὀκτωκαιδέκατος	
19	ιθ' ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ' εἴκοσι	εἰκοστός	εἰκοσάκις
21	κα' εἰς καὶ εἴκοσι or εἴκοσι εἰς	πρῶτος καὶ εἰκοστός	
30	λ' τριάκοντα	τριάκοστός	τριάκοντάκις
40	μ' τεσσαράκοντα	τεσσαράκοστός	τεσσαράκοντάκις
50	ν' πενήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ' ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο' ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π' ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	Ϟ' ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ' ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	ς' διαῶκοσιοι, αι, α	διακοσιοστός	διακοσιάκις
300	τ' τριαῶκοσιοι, αι, α	τριακοσιοστός	
400	υ' τετραῶκοσιοι, αι, α	τετρακοσιοστός	

	Sign.	Cardinal.	Ordinal.	Adverb.
500	φ'	πεντᾶκόσιοι, αι, α	πεντακοσιοστός	
600	χ'	ἑξᾶκόσιοι, αι, α	ἑξακοσιοστός	
700	ψ'	ἑπτᾶκόσιοι, αι, α	ἑπτακοσιοστός	
800	ω'	ὀκτᾶκόσιοι, αι, α	ὀκτακοσιοστός	
900	Ϡ	ἐνᾶκόσιοι, αι, α	ἐνακοσιοστός	
1000	α	χίλιοι, αι, α	χιλιοστός	χιλιάκις
2000	β	δισχίλιοι, αι, α	δισχιλιοστός	
3000	γ	τρισχίλιοι, αι, α	τρισχιλιοστός	
10000	ι	μύριοι, αι, α	μυριοστός	μυριάκις

Above 10,000, δύο μυριάδες, 20,000, ~~τρεις~~ μυριάδες, 30,000, &c. were used.

NOTE. The dialects have the following peculiar forms: —

1 — 4. See § 77, Note 1.. Epic τρίτατος, τέτατος.

12. Doric and Ionic δυνώδεκα; Poetic δυοκαίδεκα.

20. Epic εἰήκοσι; Doric εἴκατι.

30, 80, 200, 300. Ionic τριήκοντα, ὀγδῶκοντα, διηκόσιοι, τριηκόσιοι.

40. Herod. τεσσαερήκοντα.

§ 77. 1. The cardinal numbers εἷς, *one*, δύο, *two*, τρεῖς, *three*, and τέσσαρες (or τέτταρες), *four*, are thus declined: —

N.	εἷς	μία	έν	N. A.	δύο
G.	ένός	μιάς	ένός	G. D.	δουῶν
D.	ένί	μιᾷ	ένί		
A.	ένα	μίαν	έν		

N.	τρεις	τρία	τέσσαρες	τέσσαρα
G.		τριῶν	τεσσάρων	
D.		τρισί	τέσσαρσι	
A.	τρεις	τρία	τέσσαρας	τέσσαρα

NOTE 1. Homer has fem. ἱᾶ, ἱῆς, &c., for μία; and ἱῶ for ἐνί. Homer has δυνῶ for δύο, and forms δοιῶ, δοιοί (declined regularly). For δυνεῖν, δυνῶν, δυοῖσι, and other forms, see the Lexicon. Δύο is sometimes indeclinable. Herodotus has τέσσερες, and the poets have τέτταροι.

NOTE 2. The compounds οὐδείς and μηδείς, *no one, none*, are declined like εἷς. Thus, οὐδείς, οὐδεμία, οὐδέν; gen. οὐδενός, οὐδεμιᾶς; dat. οὐδενί, οὐδεμιᾷ; acc. οὐδένα, οὐδεμίαν, οὐδέν, &c. Plural forms sometimes occur; as οὐδένες, οὐδένων. οὐδέσι, οὐδένας, μηδένες, &c. When οὐδέ or μηδέ is separated from εἷς (as by a preposition or by ἄν), the negative is more emphatic; as ἐξ οὐδενός, *from no one*; οὐδ' ἐξ ενός, *from not even one*.

NOTE 3. Both is expressed by ἄμφω, *ambo*, ἀμφοῖν; and by ἀμφοτέρος, generally plural, ἀμφοτέροι, αι, α.

2. The cardinal numbers from 5 to 100 are indeclinable. The higher numbers in ιοι and all the ordinals are declined regularly, like other adjectives in ος.

NOTE 1. When τρεῖς καὶ δέκα and τέσσαρες καὶ δέκα are used for 13 and 14, the first part is declined. In ordinals we may say τρίτος καὶ δέκατος, &c.

NOTE 2. (a) In compound expressions like 21, 22, &c., 31, 32, &c., 121, 122, &c., the numbers can be connected by καί in either order; but if καί is omitted, the larger precedes. Thus, εἷς καὶ εἴκοσι, *one and twenty*, or εἴκοσι καὶ εἷς, *twenty and one*; but (without καί) only εἴκοσι εἷς, *twenty-one*.

(b) The numbers 18 and 19, 28 and 29, 38 and 39, &c. are often expressed by ἐνός (or δυοῖν) δέοντες εἴκοσι (τριάκοντα, τεσσαράκοντα, &c.); as ἔτη ἐνός δέοντα τριάκοντα, *29 years*.

NOTE 3. With collective nouns in the singular, especially ἡ ἵππος, *cavalry*, the numerals in ιοι sometimes appear in the singular; as τὴν διακοσίαν ἵππον, *the (troop of) 200 cavalry (200 horse)*; ἀσπίς μυρία καὶ τετρακοσία (Xen. An. i. 7, 10), *10,400 shields (i.e. men with shields)*.

Μύριοι means *ten thousand*; μυρίοι, *innumerable*. Μυρίος sometimes has the latter sense; as μυρίος χρόνος, *countless time*; μυρία πενία, *incalculable poverty*. For μυρία as numeral, see above.

NOTE 4. The Greeks often expressed numbers by letters; the two obsolete letters, *Vau* and *Koppa*, and the character *San*, denoting 6, 90, and 900. (See § 1, N. 2.) The last letter in a numerical expression has an accent above. Thousands begin anew with α, with a stroke below. Thus, αωξή', 1868; βχκε', 2625; δκε', 4025; βγ', 2003; φμ', 540; ρδ', 104. (See § 76, second column.)

NOTE 5. The letters of the ordinary Greek alphabet are often used to number the books of the *Iliad* and *Odyssey*, each poem having twenty-four books.

THE ARTICLE.

§ 78. The definite article *ὁ* (stem *το-*), *the*, is thus declined : —

<i>Singular.</i>				<i>Dual.</i>			<i>Plural.</i>				
N.	ὁ	ἡ	τό					N.	οἱ	αἱ	τά
G.	τοῦ	τῆς	τοῦ		N. A.	τώ (τά)	τώ	G.		τῶν	
D.	τῷ	τῇ	τῷ		G. D.	τοῖν (ταῖν)	τοῖν	D.	τοῖς	ταῖς	τοῖς
A.	τόν	τήν	τό					A.	τούς	τάς	τά

NOTE 1. The Greek has no indefinite article; but often the indefinite *τις* (§ 84) may be translated by *a* or *an*; as *ἄνθρωπός τις*, *a certain man*, often simply *a man*.

NOTE 2. The feminine dual forms *τά* and *ταῖν* (especially *τά*) are rare, and *τώ* and *τοῖν* are generally used for all genders. (§ 138, N. 5). The regular nominatives *τοί* and *ταί* are Epic and Doric; and the article has the usual dialectic forms of the first and second declensions, as *τοῖο*, *τοῖν*, *τάων*, *τοῖσι*, *τῇσι*, *τῇς*.

PRONOUNS.

Personal and Intensive Pronouns.

§ 79. 1. The *personal* pronouns are *ἐγώ*, *I*, *σύ*, *thou*, and *οὗ* (genitive), *of him*, *of her*, *of it*. *Αὐτός*, *himself*, is used as a personal pronoun for *him*, *her*, *it*, &c. in the oblique cases, but never in the nominative. They are thus declined : —

<i>Singular.</i>						
N.	ἐγώ	σύ	—	αὐτός	αὐτή	αὐτό
G.	ἐμοῦ, μοῦ	σοῦ	οὗ	αὐτοῦ	αὐτῆς	αὐτοῦ
D.	ἐμοί, μοί	σοί	οἷ	αὐτῷ	αὐτῇ	αὐτῷ
A.	ἐμέ, μέ	σέ	ξ	αὐτόν	αὐτήν	αὐτό

<i>Dual.</i>						
N. A.	νώ	σφώ	(σφωέ)	αὐτώ	αὐτά	αὐτά
G. D.	νῶν	σφῶν	(σφωῖν)	αὐτοῖν	αὐταῖν	αὐτοῖν

Plural.

N.	ἡμεῖς	ὕμεῖς	σφέις (σφέα)	αὐτοί	αὐταί	αὐτά
G.	ἡμῶν	ὕμῶν	σφῶν	αὐτῶν	αὐτῶν	αὐτῶν
D.	ἡμῖν	ὕμῖν	σφίσι	αὐτοῖς	αὐταῖς	αὐτοῖς
A.	ἡμᾶς	ὕμᾶς	σφᾶς (σφέα)	αὐτούς	αὐτάς	αὐτά

NOTE 1. Αὐτός in the nominative of all numbers, and as an *adjective* pronoun in the oblique cases, is *intensive*, like *ipse* (§ 145, 1); except in ὁ αὐτός, *the same* (§ 79, 2). In the oblique cases it is the ordinary personal pronoun of the third person (§ 145, 2).

For the uses of οὗ, οἷ, &c. see § 144, 2. In Attic prose, σφωέ, σφωίν, σφέα, never occur; οὖ and εἷ (chiefly Epic) very rarely; οἷ, σφέις, σφῶν, σφίσι, σφᾶς, being the only common forms. The orators seldom use this pronoun at all, and the tragedians use chiefly σφίν (not σφί) and σφέ (Notes 2 and 3).

NOTE 2. The following is the Ionic declension of ἐγώ, σύ, and οὖ. The forms in () are not used by Herodotus.

<i>Sing.</i>	N.	ἐγώ (ἐγών)	σύ (σύνη)	
	G.	ἐμεῦ, μεῦ, from ἐμέο (ἐμείο, ἐμέθεν)	σέο, σεῦ (σείο, σέθεν)	(ἐο) εἶ (εἶο, ἐθεν)
	D.	ἐμοί, μοί	σοί, τοί (τεῖν)	οἷ (έοῖ)
	A.	ἐμέ, μέ	σέ	ἐ (έέ)
<i>Dual.</i>	N. A.	(νῶϊ, νώ)	(σφῶϊ, σφώ)	(σφωέ)
	G. D.	(νῶϊν)	(σφῶϊν, σφῶν)	(σφῶϊν)
<i>Plur.</i>	N.	ἡμεῖς (ἄμμες)	ὕμεῖς (ὕμμες)	
	G.	ἡμέων (ἡμείων)	ὕμέων (ὕμείων)	σφέων (σφείων)
	D.	ἡμῖν (ἄμμι)	ὕμῖν (ὕμμι)	σφίσι, σφί(ν)
	A.	ἡμέας (ἄμμε)	ὕμέας (ὕμμε)	σφέας (σφείας), σφέ

Herodotus has also σφέις and σφέα in the plural of the third person, which are not found in Homer.

NOTE 3. Σφέ is used as both singular and plural, *him, her, it, them*, by the tragedians.

NOTE 4. The tragedians use the Doric accusative νῖν as a personal pronoun in all genders, and in both singular and plural. The Ionic form μῖν is used in all genders, but only in the singular.

NOTE 5. The poets sometimes shorten the final syllable of ἡμῖν, ἡμᾶς, ὕμῖν, ὕμᾶς, and σφᾶς, changing the circumflex to the acute, as ἡμῖν, ἡμάς, &c.; and sometimes accenting ἡμιν, ἡμας, &c.

NOTE 6. Herodotus has αὐτέων in the feminine (not in the masculine or the neuter) for αὐτῶν (§ 39). See § 83, N. 3. The Ionic contracts ὁ αὐτός into ὠτός or ὠτός, and τὸ αὐτό into τῶτό (§. 3).

NOTE 7. The Doric has ἐμίν (for Attic ἐμοί); ἀμές, ἀμέων, ἀμίν, ἀμέ (for ἡμεῖς, ἡμῶν, ἡμίν, ἡμᾶς); τύ (for σύ); τέο, τεῦ, τεὺς, τεοῦ (for σοῦ); τίν (for σοί); ὑμές and ὑμέ (for ὑμεῖς and ὑμᾶς); ἴν for οἷ; besides many of the Ionic and poetic forms already mentioned.

2. Αὐτός preceded by the article means *the same*; as ὁ αὐτὸς ἀνὴρ, *the same man*; τὸν αὐτὸν πόλεμον, *the same war*. (See § 142, 4, N. 6.)

NOTE. Αὐτός is often contracted with the article; as ταυτοῦ for τοῦ αὐτοῦ; ταυτῷ for τῷ αὐτῷ; ταυτῇ for τῇ αὐτῇ (not to be confounded with ταύτῃ from οὗτος). In the contracted form the neuter singular has ταυτό or ταυτόν.

Reflexive Pronouns.

§ 80. The *reflexive* pronouns are ἐμαυτοῦ, ἐμαυτῆς, *of myself*; σεαυτοῦ, σεαυτῆς, *of thyself*; and ἐαυτοῦ, ἐαυτῆς, *of himself, herself, itself*. They are thus declined:—

SINGULAR.			PLURAL.		
Masc.	Fem.		Masc.	Fem.	
G. ἐμαυτοῦ	ἐμαυτῆς		ἡμῶν αὐτῶν		
D. ἐμαυτῷ	ἐμαυτῇ		ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς	
A. ἐμαυτόν	ἐμαυτήν		ἡμᾶς αὐτούς	ἡμᾶς αὐτάς	
Masc.	Fem.		Masc.	Fem.	
G. σεαυτοῦ or σαυτοῦ	σεαυτῆς or σαυτῆς		ὕμων αὐτῶν		
D. σεαυτῷ or σαυτῷ	σεαυτῇ or σαυτῇ		ὕμιν αὐτοῖς	ὕμιν αὐταῖς	
A. σεαυτόν or σαυτόν	σεαυτήν or σαυτήν		ὕμᾶς αὐτούς	ὕμᾶς αὐτάς	
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
G. ἐαυτοῦ	ἐαυτῆς	ἐαυτοῦ	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν
D. ἐαυτῷ	ἐαυτῇ	ἐαυτῷ	ἐαυτοῖς	ἐαυταῖς	ἐαυτοῖς
A. ἐαυτόν	ἐαυτήν	ἐαυτό	ἐαυτούς	ἐαυτάς	ἐαυτά
contracted into					
G. αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν	αὐτῶν
D. αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐταῖς	αὐτοῖς
A. αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτάς	αὐτά

The contracted forms αὐτοῦ, &c. must not be confounded with αὐροῦ, &c. from αὐτός. For σφῶν αὐτῶν, &c. see Note.

NOTE. The reflexives are compounded of the personal pronouns and αὐτός, which appear separately in the plural of the first and second persons. In Homer they are separated in all persons and numbers; as σοὶ αὐτῶ, οἱ αὐτῶ, ἐ αὐτήν. Even in Attic prose σφῶν αὐτῶν, σφίσιν αὐτοῖς (αὐταῖς), σφᾶς αὐτοῦς (αὐτάς), often occur. Herodotus has ἐμεωντοῦ, σεωντοῦ, ἐωντοῦ.

Reciprocal Pronoun.

§ 81. The reciprocal pronoun is ἀλλήλων, *of one another*, used only in the dual and plural. It is thus declined:—

	Dual.			Plural.		
G.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A.	ἀλλήλω	ἀλλήλα	ἀλλήλω	ἀλλήλους	ἀλλήλας	ἀλλήλα

Possessive Pronouns.

§ 82. The *possessive* pronouns are ἐμός, *my*, σός, *thy*, ἡμέτερος, *our*, ὑμέτερος, *your*, σφέτερος, *their*, and the poetic ὅς, *his*. They are declined like adjectives in ος.

NOTE 1. Homer has dual possessives νῶϊτερος, *of us two*, σφωϊτερος, *of you two*; also τεός (Doric) for σός, ἐός for ὅς, ἀμός and ἄμός (ā) for ἡμέτερος (in Attic poetry for ἐμός), ὑμός (ū) for ὑμέτερος, σφός for σφέτερος.

NOTE 2. Ὅς not being used in Attic prose, *his* is there expressed by the genitive of αὐτός, as ὁ πατήρ αὐτοῦ, *his father*.

Demonstrative Pronouns.

§ 83. The *demonstrative* pronouns are οὗτος and ὅδε, *this*, and ἐκεῖνος, *that*. They are thus declined:—

Singular.

N.	οὗτος	αὕτη	τοῦτο	ὅδε	ἥδε	τόδε
G.	τούτου	ταύτης	τούτου	τούδε	τῆσδε	τούδε
D.	τούτῳ	ταύτῃ	τούτῳ	τῷδε	τῇδε	τῷδε
A.	τοῦτον	ταύτην	τοῦτο	τόνδε	τήνδε	τόδε

Dual.

N. A.	τούτω	ταῦτα	τούτω	τῶδε	τάδε	τῶδε
G. D.	τούτοις	ταύταις	τούτοις	τοῖνδε	ταῖνδε	τοῖνδε

Plural.

N.	οὗτοι	αὗται	ταῦτα	οὗδε	αἷδε	τάδε
G.	τούτων	τούτων	τούτων	τῶνδε	τῶνδε	τῶνδε
D.	τούτοις	ταύταις	τούτοις	τοῖσδε	ταῖσδε	τοῖσδε
A.	τούτους	ταύτας	ταῦτα	τούσδε	τάσδε	τάδε

Singular.

N.	ἐκεῖνος	ἐκείνη	ἐκεῖνο
G.	ἐκεῖνου	ἐκείνης	ἐκεῖνου
D.	ἐκεῖνῳ	ἐκείνῃ	ἐκεῖνῳ
A.	ἐκεῖνον	ἐκείνην	ἐκεῖνο

Plural.

N.	ἐκεῖνοι	ἐκείναι	ἐκεῖνα
G.	ἐκεῖνων	ἐκείνων	ἐκεῖνων
D.	ἐκεῖνοις	ἐκείναις	ἐκεῖνοις
A.	ἐκεῖνους	ἐκείνας	ἐκεῖνα

Dual.

N. A.	ἐκεῖνω	ἐκείνα	ἐκεῖνω
G. D.	ἐκεῖνοιν	ἐκείναιν	ἐκεῖνοιν

NOTE 1. Ἐκεῖνος is regular except in the neuter ἐκεῖνο. Ὅδε is merely the article *ὁ* with the inseparable particle *-δε* added. For its accent, see § 28, N. 3.

Other demonstratives will be found among the pronominal adjectives (§ 87, 1).

NOTE 2. The demonstratives, including some adverbs (§ 87, 2), may be emphasized by the addition of long *ί*, before which a short vowel is dropped. Thus οὐτοσί, αὐτηί, τουτί; ὀδί, ἡδί, τοδί; τουτουί, ταυτί, τουτωνί; τοσουτοσί, ὠδί, οὐτωσί.

NOTE 3. Herodotus has τουτέων in the *feminine* (not in the masculine or the neuter) for τούτων. (For αὐτέων, see § 79, 1, N. 6.) Homer has τοῖσδεσι or τοῖσδεσι for τοῖσδε. Κεῖνος is Ionic and poetic for ἐκεῖνος.

Interrogative and Indefinite Pronouns.

§ 84. 1. The *interrogative* pronoun *τίς, τί, who? which? what?* always takes the acute on the first syllable.

The *indefinite* pronoun *τις, τι, any one, some one*, is enclitic, and its proper accent belongs on the last syllable.

2. These pronouns are thus declined : —

INTERROGATIVE.		INDEFINITE.	
<i>Singular.</i>			
N.	τίς	τί	τίς τι
G.	τίνος, τοῦ		τινός, του
D.	τίνι, τῷ		τινί, τῷ
A.	τίνα	τί	τινά τι
<i>Dual.</i>			
N. A.	τίνε		τινέ
G. D.	τίνοι		τινοίν
<i>Plural.</i>			
N.	τίνες	τίνα	τινές τινά
G.	τίνων		τινῶν
D.	τίσι		τισί
A.	τίνας	τίνα	τινάς τινά

For the indefinite plural *τινά* there is a form *ἅπτα* (Ionic *ἄσσα*).

NOTE 1. *Οὔτις* and *μήτις*, poetic for *οὐδείς* and *μηδείς*, *no one*, are declined like *τίς*.

NOTE 2. The acute accent of *τίς* is never changed to the grave (§ 23, 1, Note). The forms *τις* and *τι* of the indefinite pronoun seldom occur with the grave accent, as they are enclitic (§ 27). The Ionic has *τέο* and *τεῦ* for *τοῦ*, *τέῳ* for *τῷ*, *τέων* for *τίνων*, and *τέοισι* for *τίσι*; also the same forms as enclitics for *του*, *τῷ*, &c.

3. *Ἄλλος, other*, is declined like *αὐτός* (§ 79, 1), having *ἄλλο* in the neuter singular.

§ 85. The indefinite *δεῖνα, such a one*, is sometimes indeclinable, and is sometimes declined as follows : —

	<i>Singular.</i>	<i>Plural.</i>
	(All Genders.)	(Masc.) *
N.	δεῖνα	δεῖνες
G.	δεῖνος	δεῖνων
D.	δεῖνι	—
A.	δεῖνα	δεῖνας

Relative Pronouns.

§ 86. The *relative* pronouns are ὅς, ἥ, ὅ, *who*, and ὅστις, ἥτις, ὅ τι, *whoever*. They are thus declined: —

	<i>Singular.</i>		<i>Dual.</i>		<i>Plural.</i>
N.	ὅς ἥ ὅ				N. οἷ αἷ ἄ
G.	οὗ ἧς οὗ	N. A.	ᾧ ᾧ ᾧ		G. ᾧν ᾧν ᾧν
D.	ᾧ ᾧ ᾧ	G. D.	οἷν αἷν οἷν		D. οἷς αἷς οἷς
A.	ὅν ἥν ὅ				A. οὓς ἄς ἄ

Singular.

N.	ὅστις	ἥτις	ὅ τι
G.	οὗτινος, ὅτου	ἥστινος	οὗτινος, ὅτου
D.	ᾧτινι, ὅτῳ	ᾧτινι	ᾧτινι, ὅτῳ
A.	ὅντινα	ἥντινα	ὅ τι

Dual.

N. A.	ᾧτινε	ἥτινε	ᾧτινε
G. D.	οἷντινιν	αἷντινιν	οἷντινιν

Plural.

N.	οἷτινες	αἷτινες	ἄτινα
G.	ὧντινων, ὅτων	ὧντινων	ὧντινων, ὅτων
D.	οἷστισι, ὅτοισι	αἷστισι	οἷστισι, ὅτοισι
A.	οὓστινας	ἄστινας	ἄτινα

NOTE 1. Ὅστις is compounded of the relative ὅς and the indefinite τῖς, and is called the *indefinite* relative. Each part is declined separately. For the accent see § 28, N. 3. It has a plural form ἄττα (Ionic ἄσσα), from ἄ ἄττα (§ 84, 2), for ἄτινα. Ὅ τι is thus written (sometimes ὅ, τι) to distinguish it from ὅτι, *that*.

NOTE 2. Homer has *δου, ἔης*, for *οὔ, ἦς*. The following are the peculiar Homeric forms of *ὅστις*:—

	Singular.		Plural.
N.	ὅτις	ὅ ττι	
G.	ὅτευ, ὅττεο, ὅττευ		ὅτεων
D.	ὅτεφ		ὀτέοισι
A.	ὅτινα	ὅ ττι	ὀτινας

Herodotus has *ὄτευ, ὄτεφ, ὄτεων, ὀτέοισι*, and *ἄσσα* (Note 1).

PRONOMINAL ADJECTIVES AND ADVERBS.

§ 87. 1. There are many *pronominal adjectives* which correspond to each other in form and meaning. The following are the most important:—

Interrogative.	Indefinite.	Demonstrative.	Relative.
<i>πόσος; how much?</i> <i>quantus?</i>	<i>ποσός, of a cer-</i> <i>tain quantity.</i>	<i>(τόσος), τοσόσδε,</i> <i>τοσοῦτος, so</i> <i>much, tantus.</i>	<i>ὅσος, ὁπόσος, as</i> <i>much, as many,</i> <i>quantus.</i>
<i>ποῖος; of what</i> <i>kind? qualis?</i>	<i>ποιός, of a cer-</i> <i>tain kind.</i>	<i>(τοῖος), τοιόσδε,</i> <i>τοιούτος, such,</i> <i>talis.</i>	<i>οἷος, ὁποῖος, of</i> <i>which kind,</i> <i>[such] as, qua-</i> <i>lis.</i>
<i>πηλίκος; how old?</i> <i>how large?</i>		<i>(τηλίκος), τηλι-</i> <i>κόσδε, τηλικού-</i> <i>τος, so old or</i> <i>so large.</i>	<i>ἡλίκος, ὀπηλίκος,</i> <i>of which age or</i> <i>size, [as old] as,</i> <i>[as large] as.</i>
<i>πότερος; which of</i> <i>the two.</i>	<i>πότερος (or ποτε-</i> <i>ρός), one of two</i> <i>(rare).</i>	<i>ἕτερος, the one or</i> <i>the other (of</i> <i>two).</i>	<i>ὁπότερος, which-</i> <i>ever of the two.</i>

The pronouns *τίς, τις*, &c. form a corresponding series:—

<i>τίς; who?</i>	<i>τις, any one.</i>	<i>ὅδε, οὗτος, this,</i> <i>this one.</i>	<i>ὅς, ὅστις, who,</i> <i>which.</i>
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NOTE. *Τόσος* and *τοῖος* seldom occur in Attic prose, *τηλίκος* never. *Τοσόσδε*, *τοιόσδε*, and *τηλικόσδε* are declined like *τόσος* and *τοῖος*; as *τοσόσδε*, *τοσῆδε*, *τοσόνδε*, &c., — *τοιόσδε*, *τοιάδε* (*ā*), *τοιόνδε*. (See § 28, Note 3.) *Τοσοῦτος*, *τοιούτος*, and *τηλικούτος* are declined like *οὗτος* (omit-

ting the first τ in τούτου, τοῦτο, &c.), except that the neuter singular has ο or ον; as τοιοῦτος, τοιαύτη, τοιοῦτο or τοιούτον; gen. τοιούτου, τοιαύτης, &c.

2. Certain *pronominal adverbs* correspond to each other, like the adjectives given above. Such are the following:—

Interrogative.	Indefinite.	Demonstrative.	Relative.
ποῦ; <i>where?</i>	πού, <i>somewhere.</i>	(ἐνθα), ἐνταῦθα, ἐκεῖ, <i>there.</i>	οὗ, ὅπου, <i>where.</i>
πῇ; <i>which way?</i> <i>how?</i>	πῇ, <i>some way,</i> <i>somehow.</i>	(τῇ), τῇδε, ταύτῃ, <i>this way, thus,</i>	ἣ, ὅπῃ, <i>which way,</i> <i>as.</i>
ποῖ; <i>whither?</i>	ποῖ, <i>to some</i> <i>place.</i>	ἐκεῖσε, <i>thither,</i>	οἷ, ὅποι, <i>whither.</i>
πόθεν; <i>whence?</i>	ποθέν, <i>from</i> <i>some place.</i>	(τόθεν), (ἐνθεν), ἐκείθεν, <i>thence.</i>	ὅθεν, ὁπόθεν, <i>whence.</i>
πῶς; <i>how?</i>	πῶς, <i>in some way,</i> <i>somehow.</i>	(τῶς), (ὥς), ὥδε, οὕτως, <i>thus.</i>	ὥς, ὅπως, <i>in which</i> <i>way, as.</i>
πότε; <i>when?</i>	ποτέ, <i>at some</i> <i>time.</i>	τότε, <i>then.</i>	ὅτε, ὁπότε, <i>when.</i>
πηνίκα; <i>at what</i> <i>time?</i>		(τηνίκα), τηνικά- δε, τηνικαῦτα, <i>at that time.</i>	ηνίκα, ὁπηνίκα, <i>at</i> <i>which time,</i> <i>when.</i>

NOTE. There are no demonstratives corresponding to ποῦ and ποῖ, and equivalents of different form are given above. Forms which seldom or never occur in Attic prose are in (). Ἐνθα and ἐνθεν are relatives in prose, *where, whence*; as demonstratives they appear chiefly in a few expressions like ἐνθα καὶ ἐνθα, *here and there*, ἐνθεν καὶ ἐνθεν, *on both sides*.

The indefinite adverbs are all enclitic (§ 27, 2.)

VERBS.

§ 88. 1. The Greek verb has three *voices*, the active, middle, and passive.

NOTE. The middle voice generally signifies that the subject performs an action *upon himself* or *for his own benefit* (§ 199), but sometimes it is not distinguished from the active voice in meaning. The passive differs from the middle in form in only two tenses, the future and the aorist.

2. Deponent verbs are those which have no active voice, but are used in the middle or passive forms with an active sense.

NOTE. Deponents generally have the aorist and future of the middle form. A few, which have an aorist (sometimes a future) of the passive form, are called *passive* deponents; while the others are called *middle* deponents.

§ 89. There are five *moods*, the indicative, subjunctive, optative, imperative, and infinitive. To these are added, in the conjugation of the verb, participles of all the principal tenses.

NOTE. The first four moods, as opposed to the *infinitive*, are called *finite* moods. The last four, as opposed to the *indicative*, are called *dependent* moods.

§ 90. 1. There are seven *tenses*, the present, imperfect, perfect, pluperfect, aorist, future, and future perfect. The imperfect and pluperfect are found only in the indicative. The future and future perfect are wanting in the subjunctive and imperative. The future perfect belongs regularly to the passive voice, but sometimes has the meaning of the active or middle.

2. The present, perfect, future, and future perfect indicative are called *primary* (or *principal*) tenses; the imperfect, pluperfect, and aorist indicative are called *secondary* (or *historical*) tenses.

NOTE 1. Many verbs have tenses known as the *second* aorist (in all voices), the *second* perfect and pluperfect (active), and the *second* future (passive). These tenses are generally of more primitive formation than the *first* (or ordinary) aorist, perfect, &c. Very few verbs have both forms in any tense; when this occurs, the two forms generally differ in meaning (§ 92, 5).

NOTE 2. The *aorist* corresponds to the *indefinite* or *historical* perfect in Latin, and the Greek perfect corresponds generally to the English perfect or to the *definite* perfect in Latin.

NOTE 3. No Greek verb is in use in all these tenses, and the paradigm of the regular verb (§ 96), therefore, includes parts of three different verbs.

§ 91. There are three *numbers*, as in nouns, the singular, the dual, and the plural.

In each tense of the indicative, subjunctive, and optative, there are three *persons* in each number, the first, the second, and the third; in each tense of the imperative there are two, the second and the third.

NOTE. The first person dual is the same as the first person plural, except in a very few poetic forms (§ 113, N. 3). This person is therefore omitted in the paradigms.

Tense Stems.

§ 92. 1. In a verb which has but one stem, like λύω, the *stem* is the fundamental part which appears in all forms of the verb (§ 32, 2). In λύω this fixed part is λυ-, which is seen equally (though with change in the quantity of υ) in λύω, ἔλυ-ον, λύ-σω, ἔλυ-σα, λέ-λυ-κα, ἔλε-λυ-κειν, λέ-λυ-μαι, ἔλε-λύ-μην, ἐ-λύ-θην, λυ-θήσομαι. So in λέγω, πλέκω.

2. The stem which is the basis of the present and imperfect, however, is often not the same as the stem which appears in some or all of the other tenses. Thus in λείπω (§ 95), we find the stem λειπ- in most of the tenses; but in the second aorists ἔλειπ-ον and ἐ-λειπ-όμεν we find the stem λιπ-. In φαίνω (§ 95) we have φαιν- only in the present and imperfect, and a stem φᾶν- (sometimes in the form φην-) as the basis of the other tenses. Again, in μανθάνω, *learn*, we have the stem μᾶθ- in ἔμαθον; and in λαμβάνω, *take*, we have λᾶβ- in ἔλαβον. (See the Catalogue of Verbs.) As these stems λιπ-, φᾶν-, μᾶθ-, λᾶβ-, are simpler and more primitive than λειπ-, φαιν-, μανθαν-, λαμβαν-, they are called the *simple stems* of these verbs.

NOTE. The simple stem, or (in verbs like λύω, λέγω) the single stem, is often identical with the *root* (§ 32, 2, Note); as λιπ-, λᾶβ-, λυ-, λεγ-, πλεκ-. In other verbs the stem is formed by adding a suffix to the root; as in τιμάω the single stem τιμα- (the same as that of the noun τιμή, § 37, 1) is formed from the root τι- by adding μα; so in φαίνω the simple stem φαν- is itself derived from the root φα-. The term *simple stem* or *stem* (if there is but one) denotes the

simplest form which appears in the conjugation of a verb, whether it is the same as the root or not.

3. The stems of verbs are called *vowel stems* or *consonant stems*, and the latter are called *mute stems* (including *labial*, *palatal*, and *lingual stems*) or *liquid stems*, according to their final letter. Thus we name the stems of φιλέω (φιλε-), λείπω (λειπ-, λῖπ-), τρίβω (τρίβ-), γράφω (γρᾶφ-), πλέκω (πλεκ-), φεύγω (φευγ-, φῦγ-), πείθω (πειθ-, πῖθ-), φαίνω (φαιν-, φᾶν-), στέλλω (στελλ-, στελ-).

NOTE. A verb which has a vowel stem in all its tenses is called a *pure verb*; and one which has a mute stem or a liquid stem in all its tenses is called a *mute* or a *liquid verb*.

4. It will be seen by the synopsis (§ 95), that even the single stem λυ- appears in several modified forms in different tenses of λύω; as λυ-, λυσ-, λελυκ-, and λυθε- (or λυθη-) enlarged to λυθησ-. In φαίνω the simple stem φᾶν- appears also as φην-, πεφαν-, φανθε- (or φανθη-), φανε(η)-, and φανησ-. In λείπω we find λειψ-, λελειπ-, λειφθε(η)-; and λιπ- is modified in λε-λοιπ-. The form of stem which belongs to each tense (or group of tenses) is called a *tense stem*, and the forms of the verb which are based upon it constitute a *tense system*.

The following tense stems¹ are distinguished in the Greek verb:—

I. The PRESENT stem, of the present and imperfect of all voices; as λῦ- in λύ-ω, ἔ-λυ-ον, λύ-ομαι, ἐ-λυ-όμην; φαιν- in φαίν-ω, ἔφαιν-ον, &c.; λειπ- in λείπ-ω, ἔλειπ-ον, λείπ-ομαι, &c.

II. The FUTURE stem, of the future active and middle; as λῦσ-, in λύσ-ω, λύσ-ομαι; λειψ- in λείψ-ω, λείψ-ομαι; φᾶνε- in (φανέ-ω) φανῶ, (φανέ-ομαι) φανοῦμαι. The last form (in ε) belongs to liquid stems.

¹ The term *tense stem* is here used, in conformity with general usage in elementary works, to denote the fixed form which (with certain internal modifications) is the basis of a tense. Strictly, the present stem of λέγω is λεγ- + a variable vowel (ο or ε); the aorist stem of λύω is λυσ- + α or ε, &c.: see § 112, 4. This variable element is not included in the tense stems as they are here given.

III. The **FIRST-AORIST** stem, of the aorist active and middle; as λῡσ- in ἔ-λυσ-α, ἐ-λυσ-ά-μην; φην- in ἔ-φην-α, ἐ-φην-ά-μην. The last form (without σ) belongs to liquid stems.

IV. The **PERFECT** stem, of the perfect, pluperfect, and future perfect. Of this there are four forms: (a) The *Perfect-Middle* stem; as λελῡ- in λέλυ-μαι and ἐλελύ-μην, λελειπ- in λέλειμ-μαι and ἐλελείμ-μην (§ 16, 3), πεφᾶν- in πέφασ-μαι and ἐπεφάσ-μην (§ 16, 6, N. 4). (b) The *Perfect-Active* stem; as λελῡ-κ- in λέλυκ-α and ἐ-λελύκ-ειν, πεφαν-κ- (§ 16, 5) in πέφαγ-κα and ἐ-πεφάγ-κειν. (c) The *Future-Perfect* stem; as λελῡ-σ- in λελύσ-ομαι, λελειψ- in λελείψ-ομαι. (d) The *Second-Perfect* stem; as λελοιπ- in λέλοιπ-α and ἐ-λελοίπ-ειν, πεφην- in πέφην-α and ἐ-πεφήν-ειν.

V. The **SECOND-AORIST** stem, of the second aorist active and middle; as λιπ- in ἔ-λιπ-ον and ἐ-λιπ-όμην.

VI. The **FIRST PASSIVE** stem, of the first aorist and the first future passive; as (a) λυθε- (or λυθη-) in ἐ-λύθη-ν and (λυθέ-ω) λυθῶ (subj.), λειφθε(η)- in ἐ-λείφθη-ν and (λειφθέ-ω) λειφθῶ (subj.), φανθε(η)- in ἐ-φάνθη-ν and (φανθέ-ω) φανθῶ (subj.); (b) λῡθησ- in λυθήσ-ομαι, λειφθησ- in λειφθήσ-ομαι.

VII. The **SECOND PASSIVE** stem, of the second aorist and the second future passive; as (a) φᾶνε(η) in ἐ-φάνη-ν and (φανέ-ω) φανῶ (subj.); (b) φανησ- in φανήσ-ομαι.

NOTE. The three verbs λύω, λείπω, and φαίνω, from which the preceding examples are taken, give a general idea of the most common forms which the seven tense stems assume.

5. The *principal parts* of a Greek verb (by giving which we describe the verb) are the first person singular of the present, future, first aorist, and (first or second) perfect indicative active, the perfect and (first or second) aorist indicative passive, with the second aorist (active or middle) when one occurs. *E.g.*

Λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην.

Λείπω, λείψω, λέλοιπα, λέλειμμαι, ἐλείφθην, ἔλιπον.

Φαίνω, φᾶνῶ, ἔφηνα, πέφαγκα (and πέφηνα), πέφασμαι, ἐφάνθην (and ἐφᾶνην).

Πράσσω, *do*, πράξω, ἔπραξα, πέπραχα (2 pf. πέπραγα), πέπραγμαι, ἐπράχην.

Στέλλω, *send*, στελῶ, ἔστειλα, ἔσταλκα, ἔσταλμαι, ἐστάλην.

We thus give every tense system which is in use, with two tenses formed from the perfect stem. Verbs with two perfects active, like πράσσω, or with two aorists passive, like φαίνω, are very rare.

6. In deponent verbs the principal parts are the present, future, perfect, and aorist (or aorists) indicative. *E.g.*

Βούλομαι, *wish*, βουλήσομαι, βεβούλημαι, ἐβουλήην.

Γίγνομαι, *become*, γενήσομαι, γεγένημαι, ἐγενόμην.

(Αἰδέομαι) αἰδοῦμαι, *respect*, αἰδέσομαι, ἥδεσμαι, ἥδέσθην.

Σκέπτομαι, *view*, σκέψομαι, ἔσκεμμαι, ἔσκεψάμην.

Conjugation.

§ 93. 1. To *conjugate* a verb is to give all its voices, moods, tenses, numbers, and persons in their proper order.

2. These various parts of the verb are formed as follows :—

(a). By modifications of the stem itself in forming the different tense stems (§ 92, 4). These are explained in §§ 107–111.

(b). In all cases, by adding certain syllables to the tense stems ; as in λύ-ομεν, λύσ-ετε, λέλυ-ται, λελύκ-ατε. These syllables and their composition are explained in §§ 112–117.

(c). In the secondary tenses of the indicative, by also prefixing *ε* to the tense stem (if this begins with a consonant), or lengthening its initial vowel (if it begins with a short vowel) ; as in ἔ-λυ-ον, ἔ-λυσ-ε, ἐ-φῆν-ατο, ἐ-λελύκ-ειν, and in ἤκου-ον, ἤκουσ-α, imperfect and aorist of ἀκούω, *to hear*. This prefix or lengthening does not belong to the tense stem, but disappears in the dependent moods and in the participle.

A prefix, seen in λε- of λέλυκα and λέλειμμαι, in πε- of πέφασμαι, and ε of ἔσταλμαι (§ 97, 4), for which a lengthening of the initial vowel is found in ἡλλαγμαι (ἄλλαγ-) from ἀλλάσσω (§ 97, 4), belongs to the perfect *tense stem*, and remains in all the moods and in the participle.

These prefixes and lengthenings (c), called *augment* (*increase*), are explained in §§ 99–106.

3. There are two principal forms of conjugation of Greek verbs, that of verbs in ω and that of verbs in μι.

NOTE. Verbs in μι form a small class, compared with those in ω, and are distinguished in their inflection almost exclusively in the present and second-aorist systems, in the other systems agreeing with verbs in ω. The conjugation of the latter is therefore given first, and under this head are stated the general principles which belong equally to both conjugations.

CONJUGATION OF VERBS IN Ω.

§ 94. The present stem of a verb in ω is found by dropping ω of the present indicative active, or ομαι of the present indicative middle; as λύω (λυ-), λείπω (λειπ-), πράσσω (πρασσ-); βούλομαι (βουλ-), γίγνομαι (γιν-).

NOTE. The simple stem, when there is one distinct from the present stem, must be learnt by observation and by familiarity with the principles upon which the present stem is formed from the simple stem (§ 108).

§ 95. 1. The following synopses include: —

I. All the tenses of λύω, *loose*.

II. All the tenses of λείπω, *leave*; the second perfect and pluperfect active and the second aorist active and middle being in heavy-faced type.

III. All the tenses of φαίνω, *show*; the future and aorist active and middle and the second aorist and second future passive being in heavy-faced type.

The synopsis of λύω, with the forms in heavier type in the synopses of λείπω and φαίνω, will thus show the full conjugation of the verb in ω; and only these forms are inflected in § 96. For the peculiar inflection of the perfect and pluperfect middle and passive of verbs with consonant stems, see § 97.

NOTE. The paradigms in § 96 include the perfect imperative active of λύω, λείπω, and φαίνω, although it is hardly possible that this tense can actually have been formed in any of these verbs. As it occurs, however, in some verbs (§ 118, 2, Note), it is given here to complete the illustration of the forms. For the perfect subjunctive and optative active, which are more common in periphrastic forms, see § 118, 2.

For the quantity of υ in λύω, see § 109, 1, N. 1.

I. λύω.

ACTIVE VOICE.

<i>Tense-stem.</i>		<i>Indicative.</i>	<i>Subjunctive.</i>
I. λῦ-	{ Present Imperfect	λύω ἐλυον	λύω
II. λῦσ-	Future	λύσω	
III. λῦσ-	Aorist	ἐλυσα	λύσω
IV. (b) λελῦ-κ-	{ Perfect Pluperfect	λέλυκα ἐλελύκειν	{ λελύκω or λελυκῶς ᾧ

MIDDLE VOICE.

I. λῦ-	{ Present Imperfect	λύομαι ἐλύομην	λύμαι
II. λῦσ-	Future	λύσομαι	
III. λῦσ-	Aorist	ἐλυσάμην	λύσωμαι
IV. (a) λελῦ-	{ Perfect Pluperfect	λέλυμαι ἐλελύμην	λελυμένος ᾧ

PASSIVE VOICE.

I. λῦ-	Present and Imperfect	{ <i>Same as in Middle.</i>	
IV. (a) λελῦ-	Perfect and Pluperfect		
IV. (c) λελῦσ-	Future Perfect	λελύσομαι	
VI. (a) λῦθε(η)-	Aorist	ἐλύθην	λυθῶ (for λυθέω)
VI. (b) λῦθησ-	Future	λυθήσομαι	

I. λύω.

ACTIVE VOICE.

<i>Optative.</i>	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
λύοιμι	λύε	λύειν	λύων
λύσοιμι		λύσειν	λύσων
λύσαιμι	λύσον	λύσαι	λύσας
{ λελύκοιμι or λελυκώς εἶην	[λέλυκε, § 95, 1, N.]	λελυκέναι	λελυκώς

MIDDLE VOICE.

λυοίμην	λύου	λύεσθαι	λυόμενος
λυσοίμην		λύσεσθαι	λυσόμενος
λυσάιμην	λύσαι	λύσασθαι	λυσάμενος
λελυμένος εἶην	λέλυσο	λελύσθαι	λελυμένος

PASSIVE VOICE.

λελυσοίμην		λελύσεσθαι	λελυσόμενος
λυθείην	λύθητι	λυθῆναι	λυθείς
λυθησοίμην		λυθήσεσθαι	λυθησόμενος

II. λείπω (λιπ-).

ACTIVE VOICE.

<i>Tense-stem.</i>		<i>Indicative.</i>	<i>Subjunctive.</i>
I. λειπ-	{ Present Imperfect	λείπω ἐλειπον	λείπω
II. λειψ- for λειπ-σ-	{ Future	λείψω	
III. [λειψ-]	Aorist	[ἐλειψα, &c.]	<i>Not in good use.</i>
IV. (α) λελοιπ- (§ 109, 3)	{ 2 Perfect 2 Pluperfect	λέλοιπα ἐλελοίπειν	{ λελοίπω or λελοιπῶς ᾧ
V. λιπ-	2 Aorist	ἔλιπον	λίπω

MIDDLE VOICE.

I. λειπ-	{ Present Imperfect	λείπομαι ἐλειπόμην	λείπωμαι
II. λειψ-	Future	λείψομαι	
IV. (α) λελειπ- As Passive.	{ Perfect Pluperfect	λέλειμμαι (§ 16, 3) ἐλελείμμην	λελειμμένος ᾧ
V. λιπ-	2 Aorist	ἐλιπόμην	λίπωμαι

PASSIVE VOICE.

I. λειπ-	Present and Imperfect	} <i>Same as in Middle.</i>	
IV. (α) λελειπ-	Perfect and Pluperfect		
IV. (c) λελειψ- for λελειπ-σ-	{ Fut. Perf.	λελειψομαι	
VI. (α) λειφθε(η)- (§ 16, 1).	{ Aorist	ἐλείφθην	λειφθῶ (for λειφθέω)
VI. (b) λειφθη-σ-	Future	λειφθήσομαι	

II. λείπω (λιπ-).

ACTIVE VOICE.

<i>Optative.</i>	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
λείποιμι	λείπε	λείπειν	λείπων
λείψοιμι		λείψειν	λείψων
{ λελοῖποιμι or [λέλοιπε, § 95, N.] λελοιπέναι λελοιπώς εἶην			λελοιπώς
λίποιμι	λίπε	λιπεῖν	λιπών

MIDDLE VOICE.

λειποίμην	λείπου	λείπεσθαι	λειπόμενος
λειψοίμην		λείψεσθαι	λειψόμενος
λελειμμένος εἶην	λέλειψο	λελειφθαι (§ 16, 1 & 4)	λελειμμένος
λιποίμην	λιποῦ	λιπέσθαι	λιπόμενος

PASSIVE VOICE.

λελειψοίμην		λελειψεσθαι	λελειψόμενος
λειφθείην	λείφθητι	λειφθῆναι	λειφθείς
λειφθησοίμην		λειφθήσεσθαι	λειφθησόμενος

III. φαίνω (φαν-).

ACTIVE VOICE.

<i>Tense-stem.</i>		<i>Indicative.</i>	<i>Subjunctive.</i>
I. φαιν-	{ Present	φαίνω	φαίνω
	{ Imperfect	ἔφαινον	
II. φᾶνε-	Future	(φᾶνέω) φᾶνῶ	
III. φην-	Aorist	ἔφηνα	φήνω
IV. (b) πεφαγκ- for πεφαν-κ-(§ 16, 5)	{ Perfect	πέφαγκα	{ πεφάγκω or
	{ Pluperfect	ἐπεφάγκειν	{ πεφαγκῶς ᾧ
IV. (d) πεφην- (§ 109, 3)	{ 2 Perfect	πέφηνα	{ πεφήνω or
	{ 2 Pluperf.	ἐπεφήνειν	{ πεφηνῶς ᾧ

MIDDLE VOICE.


I. φαιν-	{ Present	φαίνομαι	φαίνομαι
	{ Imperfect	ἐφαινόμην	
II. φᾶνε-	Future	(φᾶνέομαι) φανοῦμαι	
III. φην-	Aorist	ἔφηνάμην	φήνωμαι
IV. (a) πεφαν-	{ Perfect	πέφασμαι	πεφασμένος ᾧ
	{ Pluperfect	ἐπεφάσμην	

PASSIVE VOICE.

I. φαίν-	Present and Imperfect	} <i>Same as in Middle.</i>	
IV. (a) πεφαν-	Perfect and Pluperfect		
VI. (a) φανθε(η)-	Aorist	ἐφάνθην	φανθῶ (for φανθέω)
VI. (b)	Future	<i>Wanting.</i>	
VII. (a) φανε(η)-	2 Aorist	ἐφάνην	φανῶ (for φανέω)
VII. (b) φανησ-	2 Future	φανήσομαι	

III. φαίνω (φαν-).

ACTIVE VOICE.



<i>Optative.</i>	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
φαίνοιμι	φαῖνε	φαίνειν	φαίνων
{ (φανέοιμι) φανοῖμι or (φανεόλην) φανόλην		(φανέειν) φανεῖν	(φανέων) φανῶν
φῆναιμι	φῆνον	φῆναι	φῆνας
{ πεφάγκοιμι or πεφαγκῶς εἴην	[πέφαγκε, § 95, N.]	πεφαγκέναι	πεφαγκῶς
{ πεφῆγοιμι or πεφηνῶς εἴην	[πέφηγε, § 95, N.]	πεφηνέναι	πεφηνῶς

MIDDLE VOICE.

φαινόμην	φαίνου	φαίνεσθαι	φαινόμενος
(φανεόμην) φανόμην		{ (φανέεσθαι) φανείσθαι	{ (φανεόμενος) φανούμενος
φηναίμην	φῆναι	φῆνασθαι	φηνάμενος
πεφασμένος εἴην	πέφανσο	πεφάνθαι (§ 16, 4)	πεφασμένος

PASSIVE VOICE.

φανθείην	φάνθητι	φανθῆναι	φανθείς
φανείην	φάνηθι	φανῆναι	φανείς
φανησολίμην		φανήσεσθαι	φανησόμενος

2. The following table shows the meaning of each tense of λύω, λείπω, and φαίνω, in the indicative, imperative, infinitive, and participle of the active voice: —

I. Λύω.

	Indicative.	Imperative.	Infinitive.	Participle.
Pres.	<i>I loose or am loosing.</i>	<i>Loose thou.</i>	<i>To loose or to be loosing.</i>	<i>Loosing.</i>
Imp.	<i>I loosed or was loosing.</i>			
Fut.	<i>I shall loose.</i>		<i>To be about to loose.</i>	<i>About to loose.</i>
Aor.	<i>I loosed.</i>	<i>Loose thou.</i> (§ 202, 1.)	<i>To loose or to have loosed.</i>	<i>Having loosed or loosing.</i>
Perf.	<i>I have loosed.</i>	(§ 118, 2, N.)	<i>To have loosed.</i>	<i>Having loosed.</i>
Plup.	<i>I had loosed.</i>			

The middle of λύω commonly means *to release for one's self*, or *to release some one belonging to one's self*, hence *to ransom* (a captive) or *to deliver* (one's friends from danger). See § 199, 3.

In the passive the tenses are changed merely to suit that voice; as *I am loosed*, *I was loosed*, *I shall be loosed*, *I have been loosed*, &c. The future perfect passive means *I shall have been loosed* (i.e. before some future event referred to).

II. Λείπω.

ACTIVE VOICE.

	Indicative.	Imperative.	Infinitive.	Participle.
Pres.	<i>I leave or am leaving.</i>	<i>Leave thou.</i>	<i>To leave or to be leaving.</i>	<i>Leaving.</i>
Imperf.	<i>I left or was leaving.</i>			
Fut.	<i>I shall leave.</i>		<i>To be about to leave.</i>	<i>About to leave.</i>
2 Perf.	<i>I have left</i> (sometimes <i>I have failed or am wanting</i>).	(§ 118, 2, N.)	<i>To have left.</i>	<i>Having left.</i>
2 Plup.	<i>I had left.</i>			
2 Aor.	<i>I left.</i>	<i>Leave thou.</i> (§ 202, 1.)	<i>To leave or to have left.</i>	<i>Having left or leaving.</i>

The passive of λείπω is used in all tenses, with the meanings *I am left*, *I was left*, *I have been left*, *I had been left*, *I shall have been left*, *I was left*, *I shall be left*. It also means *I am inferior* (*left behind*).

The middle of *λείπω* means properly *to remain (leave one's self)*, in which sense it differs little (or not at all) from the passive. But the 2nd aor. *ἐλιπόμην* often means *I left for myself* (as a memorial or monument): so with the present and future middle in composition. *ἔλιπόμην* in Homer sometimes means *I was left behind* or *was inferior*, like the passive.

III. Φαίνω.

	Indicative.	Imperative.	Infinitive.	Participle.
Pres.	<i>I show or am showing.</i>	<i>Show thou.</i>	<i>To show.</i>	<i>Showing.</i>
Imperf.	<i>I showed or was showing.</i>			
Fut.	<i>I shall show.</i>		<i>To be about to show.</i>	<i>About to show.</i>
Aor.	<i>I showed.</i>	<i>Show thou.</i> (§ 202, 1.)	<i>To show or to have shown.</i>	<i>Having shown or showing.</i>
1 Perf.	<i>I have shown.</i>	(§ 118, 2, N.)	<i>To have shown.</i>	<i>Having shown.</i>
1 Plup.	<i>I had shown.</i>			
2 Perf.	<i>I have appeared.</i>	(§ 118, 2, N.)	<i>To have appeared.</i>	<i>Having appeared.</i>
2 Plup.	<i>I had appeared.</i>			

The passive of *φαίνω* means properly *to be shown or made evident*; the middle, *to appear (show one's self)*. But these two meanings are often hard to distinguish, and it is therefore sometimes impossible to decide whether *φαίνομαι*, *πέφασμαι*, &c. are passive or middle. The 2nd fut. pass. *φανήσομαι*, *I shall appear or be shown*, does not differ in sense from the fut. mid. *φανοῦμαι*; but *ἐφάνθη* is generally passive, *I was shown*, while *ἐφάνην* is *I appeared*. The aor. mid. *ἐφηνάμην* is transitive, *I showed*; it is rare and poetic in the simple form, but *ἀπεφηνάμην* is common in the meaning *I declared*.

NOTE. The meaning of the various forms of the subjunctive and optative cannot be fully understood until the constructions are explained in the Syntax. But the following examples will make them clearer than a mere translation of the forms, some of which (e.g. the future optative) cannot be used alone:—

Λύωμεν (or *λύσωμεν*) *αὐτόν*, *let us loose him*, *μὴ λύσης αὐτόν*, *do not loose him*. *Ἐάν λύω* (or *λύσω*) *αὐτόν*, *χαρήσει*, *if I (shall) loose him, he will rejoice*. *Ἐρχομαι*, *ἵνα αὐτόν λύω* (or *λύσω*), *I am coming that I may loose him*. *Εἴθε λύοιμι* (or *λύσαιμι*) *αὐτόν*, *O that I may loose him*. *Εἰ λύοιμι* (or *λύσαιμι*) *αὐτόν*, *χαίροι ἄν*, *if I should loose him, he would rejoice*. *Ἦλθον ἵνα αὐτόν λύοιμι* (or *λύσαιμι*), *I came that I might loose him*. *Εἶπον ὅτι αὐτόν λύοιμι*, *I said that I was loosing him*; *εἶπον ὅτι αὐτόν λύσοιμι*, *I said that I had loosed him*; *εἶπον ὅτι αὐτόν λύσοιμι*, *I said that I would loose him*. For the difference between the present and aorist in these moods, see § 202, 1; for the perfect, see § 202, 2.

§ 96. Λύω in all its tenses, and λείπω and φαίνω in

I. λύω (λυ),

Active

PRESENT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. λύω	λύω	λύοιμι
	2. λύεις	λύῃς	λύοις
	3. λύει	λύῃ	λύοι
D.	2. λύετον	λύητον	λύοιτον
	3. λύετον	λύητον	λυοίτην
P.	1. λύομεν	λύωμεν	λύοιμεν
	2. λύετε	λύητε	λύοιτε
	3. λύουσι	λύωσι	λύοιεν

IMPERFECT.

S.	1. ἔλυον
	2. ἔλυες
	3. ἔλυε
D.	2. ἐλύετον
	3. ἐλυέτην
P.	1. ἐλύομεν
	2. ἐλύετε
	3. ἔλυον

FUTURE.

S.	1. λύσω	λύσοιμι
	2. λύσεις	λύσοις
	3. λύσει	λύσοι
D.	2. λύσετον	λύσοιτον
	3. λύσετον	λυσοίτην
P.	1. λύσομεν	λύσοιμεν
	2. λύσετε	λύσοιτε
	3. λύσουσι	λύσοιεν

the tenses above mentioned (§ 95), are thus inflected : —

to loose.

Voice.

PRESENT.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S.	{ 2. λύε { 3. λυέτω	λύειν	λύων, λύουσα, λύον (§ 68)
D.	{ 2. λύετον { 3. λυέτων		
P.	{ 2. λύετε { 3. λυέτωσαν or λυόντων		

FUTURE.

λύσειν	λύσων, λύσουσα, λύσον (§ 68)
--------	---------------------------------

Active Voice of

AORIST.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. ἔλυσα	λύσω	λύσαιμι
	2. ἔλυσας	λύσης	λύσαις, λύσειας
	3. ἔλυσε	λύσῃ	λύσαι, λύσειε
D.	2. ἐλύσατον	λύσητον	λύσαιτον
	3. ἐλυσάτην	λύσητον	λυσαίτην
P.	1. ἐλύσαμεν	λύσωμεν	λύσαιμεν
	2. ἐλύσατε	λύσητε	λύσαιτε
	3. ἔλυσαν	λύσωσι	λύσαιεν, λύσειαν

PERFECT.

S.	1. λέλυκα	λελύκω (§ 95, 1, N.)	λελύκοιμι (§95, 1, N.)
	2. λέλυκας	λελύκης	λελύκοις
	3. λέλυκε	λελύκῃ	λελύκοι
D.	2. λελύκατον	λελύκητον	λελύκοιτον
	3. λελύκατον	λελύκητον	λελυκοίτην
P.	1. λελύκαμεν	λελύκωμεν	λελύκοιμεν
	2. λελύκατε	λελύκητε	λελύκοιτε
	3. λελύκασι	λελύκωσι	λελύκοιεν

PLUPERFECT.

S.	1. ἐλελύκειν	
	2. ἐλελύκεις	
	3. ἐλελυκει	
D.	2. ἐλελύκειτον	
	3. ἐλελυκείτην	
P.	1. ἐλελύκειμεν	
	2. ἐλελύκειτε	
	3. ἐλελύκεσαν	οἱ ἐλελύκεισαν

λύω (*continued*).

AORIST.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S.	{ 2. λύσον 3. λυσάτω	λύσαι	λύσας, λύσασα, λύσαν (§ 68)
D.	{ 2. λύσᾱτον 3. λυσάτων		
P.	{ 2. λύσατε 3. λυσάτωσαν OF λυσάντων		

PERFECT.

S.	{ 2. λέλυκε (§95, 1, N.)	λελυκώς, λελυκυῖα,
	{ 3. λελυκέτω	λελυκός (§ 68)
D.	{ 2. λελύκετον	
	{ 3. λελυκέτων	
P.	{ 2. λελύκετε	
	{ 3. λελυκέτωσαν	

λύω

Middle

PRESENT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	{ 1. λύομαι 2. λύη, λύει 3. λύεται	λύωμαι λύη λύηται	λυοίμην λύοιο λύοιτο
D.	{ 2. λύεσθον 3. λύεσθον	λύησθον λύησθον	λυοίσθον λυοίσθην
P.	{ 1. λυόμεθα 2. λύεσθε 3. λύονται	λυώμεθα λύησθε λύωνται	λυοίμεθα λυοίσθε λύοιντο

IMPERFECT.

S.	{ 1. ἐλυόμην 2. ἐλύου 3. ἐλύετο
D.	{ 2. ἐλύεσθον 3. ἐλυέσθην
P.	{ 1. ἐλυόμεθα 2. ἐλύεσθε 3. ἐλύοντο

FUTURE.

S.	{ 1. λύσομαι 2. λύση, λύσει 3. λύσεται	λυσοίμην λύσοιο λύσοιτο
D.	{ 2. λύσεσθον 3. λύσεσθον	λυσοίσθον λυσοίσθην
P.	{ 1. λυσόμεθα 2. λύσεσθε 3. λύσονται	λυσοίμεθα λυσοίσθε λύσοιντο

(continued).

Voice.

PRESENT.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S. {	2. λύου	λύεσθαι	λυόμενος, λυομένη,
3. λυέσθω			λυόμενον (§ 62, 3.)
D. {	2. λύεσθον		
3. λυέσθων			
P. {	1. λύεσθε		
2. λυέσθωσαν			
	or λυέσθων		

FUTURE.

λύσεσθαι	λυσόμενος, -η, -ον
	(§ 62, 3.)

λύω

Middle

AORIST.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. ἐλυσάμην	λύσωμαι	λυσαιίμην
	2. ἐλύσω	λύσῃ	λύσαιο
	3. ἐλύσατο	λύσῃται	λύσαιτο
D.	2. ἐλύσασθον	λύσῃσθον	λυσαιίσθον
	3. ἐλυσάσθην	λύσῃσθον	λυσαιίσθην
P.	1. ἐλυσάμεθα	λυσώμεθα	λυσαιίμεθα
	2. ἐλύσασθε	λύσῃσθε	λυσαιίσθε
	3. ἐλύσαντο	λύσωνται	λυσαιντο

PERFECT.

S.	1. λέλυμαι	λελυμένος ὦ	λελυμένος εἶην
	2. λέλυσαι	λελυμένος ᾗς	λελυμένος εἴης
	3. λέλυται	λελυμένος ᾗ	λελυμένος εἴη
D.	2. λέλυσθον	λελυμένω ᾗτον	λελυμένω εἴητον οἱ εἴτον
	3. λέλυσθον	λελυμένω ᾗτον	λελυμένω εἴήτην οἱ εἴτην
P.	1. λελύμεθα	λελυμένοι ὦμεν	λελυμένοι εἴημεν οἱ εἴμεν
	2. λέλυσθε	λελυμένοι ᾗτε	λελυμένοι εἴητε οἱ εἴτε
	3. λέλυνται	λελυμένοι ὦσι	λελυμένοι εἴησαν οἱ εἴεν

PLUPERFECT.

S.	1. ἐλελύμην	
	2. ἐέλευσο	
	3. ἐέλυτο	
D.	2. ἐέλυσθον	
	3. ἐελεύσθην	
P.	1. ἐελεύμεθα	
	2. ἐέλευσθε	
	3. ἐέλυντο	

(continued).

Voice.

AORIST.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S. {	2. λύσαι	λύσασθαι	λυσάμενος, -η, -ον
	3. λυσάσθω		(§ 62, 3)
D {	2. λύσασθον		
	3. λυσάσθων		
P. {	2. λύσασθε		
	3. λυσάσθωσαν		
	or λυσάσθων		

PERFECT.

S. {	2. λέλυσο	λελύσθαι	λελυμένος, -η, -ον
	3. λελύσθω		(§ 62, 3)
D. {	2. λέλυσθον		
	3. λελύσθων		
P. {	2. λέλυσθε		
	3. λελύσθωσαν		
	or λελύσθων		

λύω

Passive

Present, Imperfect, Perfect, and

FUTURE PERFECT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	$\left\{ \begin{array}{l} 1. \text{ λεύσομαι} \\ 2. \text{ λεύσῃ, λεύσει} \\ 3. \text{ λεύσεται} \end{array} \right.$		$\left\{ \begin{array}{l} \text{λελυσοίμην} \\ \text{λεύσοιο} \\ \text{λεύσοιτο} \end{array} \right.$
D.	$\left\{ \begin{array}{l} 2. \text{ λεύσεσθον} \\ 3. \text{ λεύσεσθον} \end{array} \right.$		$\left\{ \begin{array}{l} \text{λεύσοισθον} \\ \text{λελυσοίσθην} \end{array} \right.$
P.	$\left\{ \begin{array}{l} 1. \text{ λελυσόμεθα} \\ 2. \text{ λεύσεσθε} \\ 3. \text{ λεύσονται} \end{array} \right.$		$\left\{ \begin{array}{l} \text{λελυσοίμεθα} \\ \text{λεύσοισθε} \\ \text{λεύσوينτο} \end{array} \right.$

AORIST.

S.	$\left\{ \begin{array}{l} 1. \text{ ἔλυθην} \\ 2. \text{ ἔλυθης} \\ 3. \text{ ἔλυθη} \end{array} \right.$	$\left\{ \begin{array}{l} \text{λυθῶ} \\ \text{λυθῆς} \\ \text{λυθῇ} \end{array} \right.$	$\left\{ \begin{array}{l} \text{λυθείην} \\ \text{λυθείης} \\ \text{λυθείη} \end{array} \right.$
D.	$\left\{ \begin{array}{l} 2. \text{ ἔλυθ_\u03c4_\u03b1_\u03bd} \\ 3. \text{ ἔλυθ_\u03c4_\u03b1_\u03bd} \end{array} \right.$	$\left\{ \begin{array}{l} \text{λυθ_\u03c4_\u03b1_\u03bd} \\ \text{λυθ_\u03c4_\u03b1_\u03bd} \end{array} \right.$	$\left\{ \begin{array}{l} \text{λυθεί_\u03c4_\u03b1_\u03bd}, \text{λυθεί_\u03c4_\u03b1_\u03bd} \\ \text{λυθειῆ_\u03c4_\u03b1_\u03bd}, \text{λυθειῆ_\u03c4_\u03b1_\u03bd} \end{array} \right.$
P.	$\left\{ \begin{array}{l} 1. \text{ ἔλυθ_\u03b1_\u03bd} \\ 2. \text{ ἔλυθ_\u03c4_\u03b1_\u03bd} \\ 3. \text{ ἔλυθ_\u03c4_\u03b1_\u03bd} \end{array} \right.$	$\left\{ \begin{array}{l} \text{λυθῶ_\u03b1_\u03bd} \\ \text{λυθ_\u03c4_\u03b1_\u03bd} \\ \text{λυθῶ_\u03c4_\u03b1_\u03bd} \end{array} \right.$	$\left\{ \begin{array}{l} \text{λυθεί_\u03b1_\u03bd}, \text{λυθεί_\u03b1_\u03bd} \\ \text{λυθεί_\u03c4_\u03b1_\u03bd}, \text{λυθεί_\u03c4_\u03b1_\u03bd} \\ \text{λυθεί_\u03c4_\u03b1_\u03bd}, \text{λυθεί_\u03c4_\u03b1_\u03bd} \end{array} \right.$

FUTURE.

S.	$\left\{ \begin{array}{l} 1. \text{ λυθήσομαι} \\ 2. \text{ λυθήσῃ, λυθήσει} \\ 3. \text{ λυθήσεται} \end{array} \right.$	$\left\{ \begin{array}{l} \text{λυθησοίμην} \\ \text{λυθήσοιο} \\ \text{λυθήσοιτο} \end{array} \right.$
D.	$\left\{ \begin{array}{l} 2. \text{ λυθήσεσθον} \\ 3. \text{ λυθήσεσθον} \end{array} \right.$	$\left\{ \begin{array}{l} \text{λυθήσοισθον} \\ \text{λυθησοίσθην} \end{array} \right.$
P.	$\left\{ \begin{array}{l} 1. \text{ λυθησόμεθα} \\ 2. \text{ λυθήσεσθε} \\ 3. \text{ λυθήσονται} \end{array} \right.$	$\left\{ \begin{array}{l} \text{λυθησοίμεθα} \\ \text{λυθήσοισθε} \\ \text{λυθήσوينτο} \end{array} \right.$

(continued).

Voice.

Pluperfect Passive, same as Middle.

FUTURE PERFECT.

*Imperative.**Infinitive.**Participle.*

λελύσεσθαι

λελυσόμενος, -η, -ον
(§ 62, 3)

AORIST.

S. { 2. λύθητι
3. λυθήτω

λυθῆναι

λυθείς, λυθεῖσα, λυθέν
(§ 68)D. { 2. λύθητον
3. λυθήτωνP. { 2. λύθητε
3. λυθήτωσαν
or λυθέντων

FUTURE.

λυθήσεσθαι

λυθησόμενος, -η, -ον
(§ 62, 3)

II. λείπω

Active

SECOND PERFECT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. λέλοιπα	λελοίπω	λελοίποιμι
	2. λέλοιπας	λελοίπῃς	λελοίποις
	3. λέλοιπε	λελοίπῃ	λελοίποι
D.	2. λελοίπατον	λελοίπητον	λελοίποιτον
	3. λελοίπατον	λελοίπητον	λελοιποίτην
P.	1. λελοίπαμεν	λελοίπωνμεν	λελοίποιμεν
	2. λελοίπατε	λελοίπητε	λελοίποιτε
	3. λελοίπασι	λελοίπωσι	λελοίποιεν

SECOND PLUPERFECT.

S.	1. ἐλελοίπειν	
	2. ἐλελοίπεις	
	3. ἐλελοίπει	
D.	2. ἐλελοίπειτον	
	3. ἐλελοιπέιτην	
P.	1. ἐλελοίπειμεν	
	2. ἐλελοίπειτε	
	3. ἐλελόπεσαν	or ἐλελοίπεισαν

SECOND AORIST.

S.	1. ἔλιπον	λίπω	λίποιμι
	2. ἔλιπες	λίπῃς	λίποις
	3. ἔλιπε	λίπῃ	λίποι
D.	2. ἔλιπετον	λίπητον	λίποιτον
	3. ἐλιπέτην	λίπητον	λιποίτην
P.	1. ἔλιπομεν	λίπωνμεν	λίποιμεν
	2. ἐλίπετε	λίπητε	λίποιτε
	3. ἔλιπον	λίπωσι	λίποιεν

(λιπ), to leave.

Voice.

SECOND PERFECT.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S. {	2. λελοιπε	λελοιπέναι	λελοιπώς, λελοιπυῖα, λελοιπός (§ 68)
{	3. λελοιπέτω		
D. {	2. λελοῖπετον		
{	3. λελοιπέτων		
P. {	2. λελοῖπετε		
{	3. λελοιπέτωσαν		

SECOND AORIST.

S. {	2. λίπε	λιπεῖν	λιπών, λιποῦσα, λιπόν (§ 68)
{	3. λιπέτω		
D. {	2. λίπετον		
{	3. λιπέτων		
P. {	2. λίπετε		
{	3. λιπέτωσαν		
	or λιπόντων		

λείπω

Middle

SECOND AORIST.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S. {	1. ἐλιπόμην	λίπωμαι	λιποίμην
	2. ἐλίπου	λίπη	λίποιο
	3. ἐλίπετο	λίπηται	λίποιτο
D. {	2. ἐλίπεσθον	λίπησθον	λίποισθον
	3. ἐλίπέσθην	λίπησθον	λίποίσθην
P. {	1. ἐλιπόμεθα	λιπώμεθα	λιποίμεθα
	2. ἐλίπεσθε	λίπησθε	λίποισθε
	3. ἐλίποντο	λίπωνται	λίποιντο

III. φαίνω

Active

FUTURE.

	<i>Indicative.</i>		<i>Optative.</i>
S. {	1. (φανέω) φανῶ	(φανέοιμι)	φανοῖμι, or (φανεοίην) φανοίην
	2. (φανέεις) φανείς	(φανέοις)	φανοίς, or (φανεοίης) φανοίης
	3. (φανέει) φανεί	(φανέοι)	φανοῖ, or (φανεοίῃ) φανοίῃ
D. {	2. (φανέετον) φανέιτον	(φανέοιτον)	φανοῖτον, or (φανεοίητον) φανοίητον
	3. (φανέετον) φανέιτον	(φανεοίτην)	φανοίτην, or (φανεοιήτην) φανοιήτην
P. {	1. (φανέομεν) φανοῦμεν	(φανέοιμεν)	φανοῖμεν, or (φανεοίημεν) φανοίημεν
	2. (φανέετε) φανείτε	(φανέοιτε)	φανοίτε, or (φανεοίητε) φανοίητε
	3. (φανέουσι) φανούσι	(φανέοιεν)	φανοίεν, or (φανεοίησαν) φανοίησαν

AORIST.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S. {	1. ἔφηνα	φήνω	φήναιμι
	2. ἔφηνας	φήνης	φήναις or φήνειας
	3. ἔφηνε	φήνη	φήναι or φήνεε
D. {	2. ἐφήνατον	φήνητον	φήναιτον
	3. ἐφηνάτην	φήνητον	φήναίτην
P. {	1. ἐφήναμεν	φήνωμεν	φήναιμεν
	2. ἐφήνατε	φήνητε	φήναιτε
	3. ἔφηναν	φήνωσι	φήναιεν or φήνειαν

(continued).

Voice.

SECOND AORIST.

<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S. { 2. λιποῦ 3. λιπέσθω	λιπέσθαι	λιπόμενος, -η, -ον (§ 62, 3)
D. { 2. λίπεσθον 3. λιπέσθων		
P. { 2. λίπεσθε 3. λιπέσθωσαν or λιπέσθων		

(φαν-), to show.

Voice.

FUTURE.

<i>Infinitive.</i>	<i>Participle.</i>
(φανέειν) φανεῖν	(φανέων) φανῶν (§ 69)

AORIST.

<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S. { 2. φῆνον 3. φηνάτω	φῆναι	φῆνās, φῆνāσα, φῆναν (§ 68)
D. { 2. φῆνατον 3. φηνάτων		
P. { 2. φήνατε 3. φηνάτωσαν or φηνάντων		

φαίνω

Middle

FUTURE.

*Indicative.**Optative.*

S.	1.	(φανέομαι)	φανοῦμαι	(φανεοίμην)	φανοίμην
	2.	(φανέη, φανέει)	φανῆ, φανεί	(φανέοιο)	φανοῖο
	3.	(φανέεται)	φανείται	(φανέοιτο)	φανοίτο
D.	2.	(φανέεσθον)	φανείσθον	(φανέοισθον)	φανοίσθον
	3.	(φανέεσθον)	φανείσθον	(φανέοισθην)	φανοίσθην
P.	1.	(φανέμεθα)	φανούμεθα	(φανεοίμεθα)	φανοίμεθα
	2.	(φανέεσθε)	φανείσθε	(φανέοισθε)	φανοίσθε
	3.	(φανέονται)	φανοῦνται	(φανέοιντο)	φανοίντο

AORIST.

*Indicative.**Subjunctive.**Optative.*

S.	1.	ἐφηνάμην	φῆνωμαι	φηνάιμην
	2.	ἐφῆνω	φῆνῃ	φῆναιο
	3.	ἐφήνατο	φῆνηται	φῆναιτο
D.	2.	ἐφήνασθον	φῆνησθον	φῆναισθον
	3.	ἐφηνάσθην	φῆνησθον	φηνάισθην
P.	1.	ἐφηνάμεθα	φηνώμεθα	φηνάιμεθα
	2.	ἐφῆνασθε	φῆνησθε	φῆναισθε
	3.	ἐφήναντο	φῆνωνται	φῆναιντο

Passive

SECOND AORIST.

S.	1.	ἐφάνην	φανῶ	φανείην
	2.	ἐφάνης	φανῆς	φανείης
	3.	ἐφάνη	φανῆ	φανείη
D.	2.	ἐφάνητον	φανῆτον	φανείητον or φανείτον
	3.	ἐφάνητην	φανῆτον	φανείητην or φανείτην
P.	1.	ἐφάνημεν	φανῶμεν	φανείημεν or φανείμεν
	2.	ἐφάνητε	φανῆτε	φανείητε or φανείτε
	3.	ἐφάνησαν	φανῶσι	φανείησαν or φανείεν

(continued).

Voice.

FUTURE.

Infinitive.

(φανέσθαι) φανείσθαι

Participle.(φανέμενος) φανόμενος, -η, -ον
- (§ 62, 3)

AORIST.

*Imperative.**Infinitive.**Participle.*S. { 2. φῆναι
3. φηνάσθω

φήνασθαι

φηνάμενος, -η, -ον
(§ 62, 3)D. { 2. φήνασθον
3. φηνάσθωνP. { 2. φήνασθε
3. φηνάσθωσαν
or φηνάσθων

Voice.

SECOND AORIST.

S. { 2. φάνηθι
3. φανήτω

φανῆναι

φανείς, φανείσα, φανέν
(§ 68)D. { 2. φάνητον
3. φανήτωνP. { 2. φάνητε
3. φανήτωσαν
or φανέντων

φαίνω (*continued*).

SECOND FUTURE PASSIVE.

	<i>Indicative.</i>	<i>Optative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S. {	1. φανήσομαι	φανησοίμην	φανήσεσθαι	φανησόμενος,
	2. φανήσῃ, φανήσῃ	φανήσοιο		-η, -ον (§ 62, 3)
	3. φανήσεται	φανήσοιτο		
D. {	2. φανήσεσθον	φανήσοισθον		
	3. φανήσεσθον	φανησοίσθην		
P. {	1. φανησόμεθα	φανησοίμεθα		
	2. φανήσεσθε	φανήσοισθε		
	3. φανήσονται	φανήσوينτο		

NOTE 1. The uncontracted forms of the future active and middle of φαίνω, enclosed in () above, and of other futures with liquid stems, are not Attic, but are found in Homer and Herodotus. So with some of the uncontracted forms of the aorist subjunctive passive in εω, &c.

NOTE 2. The tenses of λείπω and φαίνω which are not inflected above follow the corresponding tenses of λύω; except the perfect and pluperfect middle, for which see § 97. Λέλειμ-μαι is inflected like τέτριμ-μαι (§ 97, 3), and πέφασ-μαι is inflected in § 97, 4.

NOTE 3. Some of the dissyllabic forms of λύω do not show the accent so well as corresponding forms with three or more syllables. The correct accent will be seen in the following forms of κωλύω, to hinder:—

<i>Pres. Imp. Act.</i>	<i>Aor. Opt. Act.</i>	<i>Aor. Imp. Act.</i>	<i>Aor. Imp. Mid.</i>
κώλυε	κωλύσαιμι	κώλυσον	κώλυσαι
κωλύετω	κωλύσαις or -ύσειας	κωλυσάτω	κωλυσάσθω
κωλύετον	κωλύσαι or -ύσειε	κωλύσατον	κωλύσασθον
&c.	&c.	&c.	&c.
<i>Aor. Infin. Act.</i> κωλύσαι.			

The three forms κωλύσαι, κωλῦσαι, and κώλυσαι (λύσαι, λῦσαι, and λῦσαι) are distinguished in form only by the accent. See § 26, with N. 3 (1); and § 22, N. 1.

**Perfect and Pluperfect Middle and Passive of Verbs with
Consonant Stems.**

§ 97. 1. In the perfect and pluperfect middle and passive, many euphonic changes (§ 16) occur when a final consonant of the stem comes before an initial μ , τ , σ , or $\sigma\theta$ of the ending (§ 118).

2. When the stem ends in a consonant, the third person plural of these tenses is formed by the perfect participle and $\epsilon\iota\sigma\acute{\iota}$, *are*, and $\eta\sigma\alpha\nu$, *were*, the present and imperfect of $\epsilon\iota\mu\acute{\iota}$, *be* (§ 127).

3. These tenses of $\tau\rho\acute{\iota}\beta\omega$ (stem $\tau\rho\acute{\iota}\beta\text{-}$), *rub*, $\pi\acute{\lambda}\epsilon\kappa\omega$ ($\pi\lambda\epsilon\kappa\text{-}$), *weave*, $\pi\epsilon\acute{\iota}\theta\omega$ ($\pi\epsilon\acute{\iota}\theta\text{-}$), *persuade*, and $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$ ($\sigma\tau\epsilon\lambda\lambda\text{-}$, $\sigma\tau\epsilon\lambda\text{-}$, $\sigma\tau\alpha\lambda\text{-}$), *send*, are thus inflected: —

Perfect Indicative.

S.	1.	$\tau\acute{\epsilon}\tau\rho\acute{\iota}\mu\mu\alpha\iota$	$\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$	$\xi\sigma\tau\alpha\lambda\mu\alpha\iota$
	2.	$\tau\acute{\epsilon}\tau\rho\acute{\iota}\psi\alpha\iota$	$\pi\acute{\epsilon}\pi\lambda\epsilon\xi\alpha\iota$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\alpha\iota$	$\xi\sigma\tau\alpha\lambda\sigma\alpha\iota$
	3.	$\tau\acute{\epsilon}\tau\rho\acute{\iota}\pi\tau\alpha\iota$	$\pi\acute{\epsilon}\pi\lambda\epsilon\kappa\tau\alpha\iota$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\tau\alpha\iota$	$\xi\sigma\tau\alpha\lambda\tau\alpha\iota$
D.	2.	$\tau\acute{\epsilon}\tau\rho\acute{\iota}\phi\theta\acute{\omicron}\nu$	$\pi\acute{\epsilon}\pi\lambda\epsilon\chi\theta\omicron\nu$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\theta\omicron\nu$	$\xi\sigma\tau\alpha\lambda\theta\omicron\nu$
	3.	$\tau\acute{\epsilon}\tau\rho\acute{\iota}\phi\theta\omicron\nu$	$\pi\acute{\epsilon}\pi\lambda\epsilon\chi\theta\omicron\nu$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\theta\omicron\nu$	$\xi\sigma\tau\alpha\lambda\theta\omicron\nu$
P.	1.	$\tau\epsilon\tau\rho\acute{\iota}\mu\mu\epsilon\theta\alpha$	$\pi\epsilon\pi\lambda\acute{\epsilon}\gamma\mu\epsilon\theta\alpha$	$\pi\epsilon\pi\epsilon\iota\sigma\mu\epsilon\theta\alpha$	$\xi\sigma\tau\acute{\alpha}\lambda\mu\epsilon\theta\alpha$
	2.	$\tau\acute{\epsilon}\tau\rho\acute{\iota}\phi\theta\epsilon$	$\pi\acute{\epsilon}\pi\lambda\epsilon\chi\theta\epsilon$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\theta\epsilon$	$\xi\sigma\tau\alpha\lambda\theta\epsilon$
	3.	$\tau\epsilon\tau\rho\acute{\iota}\mu\mu\acute{\epsilon}\nu\omicron\iota$	$\pi\epsilon\pi\lambda\epsilon\gamma\acute{\mu}\acute{\epsilon}\nu\omicron\iota$	$\pi\epsilon\pi\epsilon\iota\sigma\acute{\mu}\acute{\epsilon}\nu\omicron\iota$	$\xi\sigma\tau\alpha\lambda\acute{\mu}\acute{\epsilon}\nu\omicron\iota$
		$\epsilon\iota\sigma\acute{\iota}$	$\epsilon\iota\sigma\acute{\iota}$	$\epsilon\iota\sigma\acute{\iota}$	$\epsilon\iota\sigma\acute{\iota}$

Perfect Subjunctive and Optative.

Subj.	$\tau\epsilon\tau\rho\acute{\iota}\mu\mu\acute{\epsilon}\nu\omicron\varsigma$	ω	$\pi\epsilon\pi\lambda\epsilon\gamma\acute{\mu}\acute{\epsilon}\nu\omicron\varsigma$	ω	$\pi\epsilon\pi\epsilon\iota\sigma\acute{\mu}\acute{\epsilon}\nu\omicron\varsigma$	ω	$\xi\sigma\tau\alpha\lambda\acute{\mu}\acute{\epsilon}\nu\omicron\varsigma$	ω
Opt.	„	$\epsilon\acute{\iota}\eta\nu$	„	$\epsilon\acute{\iota}\eta\nu$	„	$\epsilon\acute{\iota}\eta\nu$	„	$\epsilon\acute{\iota}\eta\nu$

Perfect Imperative.

S.	2.	$\tau\acute{\epsilon}\tau\rho\acute{\iota}\psi\omicron$	$\pi\acute{\epsilon}\pi\lambda\epsilon\xi\omicron$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\omicron$	$\xi\sigma\tau\alpha\lambda\sigma\omicron$
	3.	$\tau\epsilon\tau\rho\acute{\iota}\phi\theta\omega$	$\pi\epsilon\pi\lambda\acute{\epsilon}\chi\theta\omega$	$\pi\epsilon\pi\epsilon\iota\sigma\theta\omega$	$\xi\sigma\tau\acute{\alpha}\lambda\theta\omega$
D.	2.	$\tau\acute{\epsilon}\tau\rho\acute{\iota}\phi\theta\omicron\nu$	$\pi\acute{\epsilon}\pi\lambda\epsilon\chi\theta\omicron\nu$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\theta\omicron\nu$	$\xi\sigma\tau\alpha\lambda\theta\omicron\nu$
	3.	$\tau\epsilon\tau\rho\acute{\iota}\phi\theta\omicron\nu$	$\pi\epsilon\pi\lambda\acute{\epsilon}\chi\theta\omicron\nu$	$\pi\epsilon\pi\epsilon\iota\sigma\theta\omicron\nu$	$\xi\sigma\tau\acute{\alpha}\lambda\theta\omicron\nu$
P.	2.	$\tau\acute{\epsilon}\tau\rho\acute{\iota}\phi\theta\epsilon$	$\pi\acute{\epsilon}\pi\lambda\epsilon\chi\theta\epsilon$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\theta\epsilon$	$\xi\sigma\tau\alpha\lambda\theta\epsilon$
	3.	$\tau\epsilon\tau\rho\acute{\iota}\phi\theta\omega\sigma\alpha\nu$	$\pi\epsilon\pi\lambda\acute{\epsilon}\chi\theta\omega\sigma\alpha\nu$	$\pi\epsilon\pi\epsilon\iota\sigma\theta\omega\sigma\alpha\nu$	$\xi\sigma\tau\acute{\alpha}\lambda\theta\omega\sigma\alpha\nu$
		or $\tau\epsilon\tau\rho\acute{\iota}\phi\theta\omega\nu$	or $\pi\epsilon\pi\lambda\acute{\epsilon}\chi\theta\omega\nu$	or $\pi\epsilon\pi\epsilon\iota\sigma\theta\omega\nu$	or $\xi\sigma\tau\acute{\alpha}\lambda\theta\omega\nu$

Perfect Infinitive and Participle.

<i>Infinitive</i>	τετρίφθαι	πεπλέχθαι	πεπείσθαι	ἐστάλθαι
<i>Participle</i>	τετριμμένος	πεπλεγμένος	πεπεισμένος	ἐσταλμένος

Pluperfect Indicative.

S.	1.	ἐτετρίμμην	ἐπεπλέγμην	ἐπεπείσμην	ἐστάλμην
	2.	ἐτέτριψο	ἐπέπλεξο	ἐπέπεισο	ἔσταλσο
	3.	ἐτέτριπτο	ἐπέπλεκτο	ἐπέπειστο	ἔσταλτο
D.	2.	ἐτέτριφθον	ἐπέπλεχθον	ἐπέπεισθον	ἔσταλθον
	3.	ἐτετρίφθην	ἐπεπλέχθην	ἐπεπείσθην	ἐστάλθην
P.	1.	ἐτετρίμμεθα	ἐπεπλέγμεθα	ἐπεπείσμεθα	ἐστάλμεθα
	2.	ἐτέτριφθε	ἐπέπλεχθε	ἐπέπεισθε	ἔσταλθε
	3.	τετριμμένοι ἦσαν	πεπλεγμένοι ἦσαν	πεπεισμένοι ἦσαν	ἐσταλμένοι ἦσαν

4. The same tenses of (τελέω) τελῶ, (stem τελε-, § 109, 2), *finish*, φαίνω (φᾶν-), *show*, ἀλλάσσω (ἀλλᾶγ-), *exchange*, and ἐλέγχω (ἐλεγχ-), *convict*, are thus inflected: —

Perfect Indicative.

S.	1.	τετέλεσμαι	πέφασμαι	ἤλλαγμαι	ἐλήλεγμαι
	2.	τετέλεσαι	πέφανσαι	ἤλλαξαι	ἐλήλεγξαι
	3.	τετέλεσται	πέφανται	ἤλλακται	ἐλήλεγκται
D.	2.	τετέλεσθον	πέφανθον	ἤλλαχθον	ἐλήλεγχθον
	3.	τετέλεσθον	πέφανθον	ἤλλαχθον	ἐλήλεγχθον
P.	1.	τετέλεσμεθα	πεφάσμεθα	ἡλλάγμεθα	ἐηλέεγμεθα
	2.	τετέλεσθε	πέφανθε	ἡλλαχθε	ἐηλέεγχθε
	3.	τετελεσμένοι εἰσὶ	πεφασμένοι εἰσὶ	ἡλλαγμένοι εἰσὶ	ἐηλεγμένοι εἰσὶ

Perfect Subjunctive and Optative.

<i>Subj.</i>	τετέλεσμένος ᾧ	πεφασμένος ᾧ	ἡλλαγμένος ᾧ	ἐηλεγμένος ᾧ
<i>Opt.</i>	,,	εἴην	,,	εἴην

Perfect Imperative.

S.	2.	τετέλεσο	πέφανσο	ἡλλαξο	ἐηλέεξο
	3.	τετέλεσθω	πεφάνθω	ἡλλάχθω	ἐηλέεγχθω
D.	2.	τετέλεσθον	πέφανθον	ἡλλαχθον	ἐηλέεγχθον
	3.	τετέλεσθων	πεφάνθων	ἡλλάχθων	ἐηλέεγχθων
P.	2.	τετέλεσθε	πέφανθε	ἡλλαχθε	ἐηλέεγχθε
	3.	τετέλεσθωσαν	πεφάνθωσαν	ἡλλάχθωσαν	ἐηλέεγχθωσαν
		or τετέλεσθων	or πεφάνθων	or ἡλλάχθων	or ἐηλέεγχθων

Perfect Infinitive and Participle.

<i>Inf.</i>	τετελέσθαι	πεφάνθαι	ἡλλάχθαι	ἐηλέγχθαι
<i>Part.</i>	τετελεσμένος	πεφασμένος	ἡλλαγμένος	ἐηλεγμένος

Pluperfect Indicative.

S.	1.	ἐτετελέσμην	ἐπεφάσμην	ἡλλάγμην	ἐηλέγμην
	2.	ἐτετέλεσο	ἐπέφανσο	ἡλλαξο	ἐήλεγξο
	3.	ἐτετέλεστο	ἐπέφαντο	ἡλλακτο	ἐήλεγκτο
D.	2.	ἐτετέλεσθον	ἐπέφανθον	ἡλλαχθον	ἐήλεγχθον
	3.	ἐτετελέσθην	ἐπεφάνθην	ἡλλάχθην	ἐηλέγχθην
P.	1.	ἐτετελέσμεθα	ἐπεφάσμεθα	ἡλλάγμεθα	ἐηλέγμεθα
	2.	ἐτετέλεσθε	ἐπέφανθε	ἡλλαχθε	ἐήλεγχθε
	3.	τετελεσμένοι ἦσαν	πεφασμένοι ἦσαν	ἡλλαγμένοι ἦσαν	ἐηλεγμένοι ἦσαν

NOTE 1. The regular third person plural in these tenses (τετριβ-νται, ἐπεπλεκ-ντο, &c. formed like λένυ-νται, ἐλέλυ-ντο) could not be pronounced. The periphrastic form is necessary also when σ is added to a vowel stem in these tenses (§ 109, 2), as in τετέλεσ-μαι. On the other hand, when final ν of a stem is dropped in these tenses (§ 109, 6), the regular forms in νται and ντο are used; as κλίνω, κέκλι-μαι, κέκλινται (not κεκλιμένοι εἰσί).

NOTE 2. The euphonic changes in these tenses follow the principles stated in § 16, 1-4. Thus τέτριμ-μαι is for τετριβ-μαι (§ 16, 3); τέτριψαι for τετριβ-σαι (§ 16, 2); τέτριπ-ται for τετριβ-ται (§ 16, 1); τέτριφ-θον for τετριβ-σθον, τετριβ-θον (§ 16, 4 and 1). So πέπλεγ-μαι is for πεπλεκ-μαι (§ 16, 3); πέπλεχ-θον for πεπλεκ-σθον (§ 16, 4 and 1). Πέπεισ-μαι is for πεπειθ-μαι (§ 16, 3); πέπει-σαι for πεπειθ-σαι (§ 16, 2); πέπεισ-ται for πεπειθ-ται (§ 16, 1); πέπεισ-θον for πεπειθ-σθον (§ 16, 4 and 1). Ἔσταλ-θον is for ἑσταλ-σθον (§ 16, 4); ἔσταλ-θε for ἑσταλ-σθε.

In τετέλε-σ-μαι, σ is added to the stem before μ and τ (§ 109, 2), the stem remaining pure before σ; lingual stems change the lingual (τ, δ, θ) to σ before μ and τ (§ 16, 1 and 3) and before θ (for σθ, § 16, 4); these two classes of verbs therefore inflect these tenses alike, though on different principles. On the other hand, the σ before μ in πέφασ-μαι and ἐπεφάσ-μην is a substitute for ν of the stem (§ 16, 6, N. 4); which ν reappears before all other letters, causing the σ of σθ to be dropped in σθον, σθε, &c. (§ 16, 4). In the following comparison the distinction is shown by the hyphens:—

τετέλε-σ-μαι	πέπεισ-μαι	πέφασ-μαι
τετέλε-σαι	πέπει-σαι	πέφαν-σαι
τετέλε-σ-ται	πέπεισ-ται	πέφαν-ται
τετέλε-σθε	πέπεισ-θε	πέφαν-θε

In *ἡλλαγ-μαι* no change was required (§ 16, 3); *ἡλλα-ξαι* is for *ἡλλαγ-σαι* (§ 16, 2); *ἡλλακ-ται* for *ἡλλαγ-ται* (§ 16, 1); *ἡλλαχ-θον* for *ἡλλαγ-σθον* (§ 16, 4 and 1), cf. *πέπλεχ-θον* (above). In *ἐλήλεγ-μαι*, *γγμ* (for *γχμ*, § 16, 3) drops one *γ* (§ 16, 3, Note); *ἐλήλεγξαι* and *ἐλήλεγκ-ται* are for *ἐληλεγχ-σαι* and *ἐληλεγχ-ται* (§ 16, 1, 2); *ἐλήλεγχ-θε* is for *ἐληλεγχ-σθε* (§ 16, 4); see also § 102.

NOTE 3. (a) All perfect-middle stems ending in a labial inflect these tenses like *τέτριμ-μαι*, &c.; as *λείπω*, *λέλειμ-μαι*; *γράφω* (*γραφ-*), *write*, *γέγραμ-μαι* (§ 16, 3); *ρίπτω* (*ρίφ-*), *throw*, *ἔρριμ-μαι*. But when final *μπ* of the stem is reduced to *μ* before *μ* (§ 16, 3, Note), the original *π* recurs before other consonants; as *κάμπτω* (*καμπ-*), *bend*, *κέκαμ-μαι*, *κέκαμφ-μαι*, *κέκαμπ-ται*, *κέκαμφ-θε*; *πέμπω* (*πεμπ-*), *send*, *πέπεμ-μαι*, *πέπεμφ-μαι*, *πέπεμπ-ται*, *πέπεμφ-θε*: compare with the latter *πέπεμ-μαι* from *πέσσω* (*πεπ-*), *cook*, inflected *πέπεψ-μαι*, *πέπεπ-ται*, *πέπεφ-θε*, &c.

(b) All ending in a palatal inflect these tenses like *πέπλεγ-μαι* and *ἡλλαγ-μαι*; as *πράσσω* (*πρᾶγ-*), *do*, *πέπραγ-μαι*; *ταράσσω* (*ταραχ-*), *confuse*, *τετάραγ-μαι*; *φυλάσσω* (*φυλάκ-*), *πεφύλαγ-μαι*. But when *γ* before *μ* represents *γγ*, as in *ἐλήλεγ-μαι* from *ἐλέγχ-ω* (end of N. 2), the second palatal of the stem recurs before other consonants.

(c) All ending in a lingual mute inflect these tenses like *πέπεισ-μαι*, &c.; as *φράζω* (*φρᾶδ-*), *tell*, *πέφρασ-μαι*, *πέφρα-σαι*, *πέφρασ-ται*; *εἰθίζω* (*εἰθιδ-*), *accustom*, *εἴθισ-μαι*, *εἴθι-σαι*, *εἴθισ-ται*, *εἴθισ-θε*, *εἰθίσ-θαι*; pluf. *εἰθίσ-μην*, *εἴθι-σο*, *εἴθισ-το*; *σπένδω* (*σπενδ-*), *roue*, *ἔσπεισ-μαι* (§ 16, 6), for *ἐσπενδ-μαι*, *ἐσπενσ-μαι* (§ 16, 3), *ἔσπει-σαι*, *ἔσπεισ-ται*, *ἔσπεισ-θε*.

(d) Most ending in *ν* (those in *ᾶν*- and *ῶν*- of verbs in *αίνω* or *ῶνω*) are inflected like *πέφασ-μαι*, changing *ν* to *σ* before *μ* (§ 16, 6, N. 4), and retaining *ν* elsewhere; as *ὑφαίνω* (*ὑφᾶν-*), *weave*, *ὑφασ-μαι*, *ὑφαν-σαι*, *ὑφαν-ται*, *ὑφαν-θε*, *ὑφάν θαι*; *σημαίνω* (*σημᾶν-*), *show*, *σεσήμασ-μαι*; *μιαίνω* (*μᾶν-*), *pollute*, *μεμίασ-μαι*. Rarely such a *ν* becomes *μ*, as in *ὀξύνω*, *sharpen*, *ὥξυμ-μαι* (later *ὥξυσ-μαι*); and even then the *ν* recurs before other consonants, as *ὥξυν-σαι*, *ὥξυν-ται*.

When final *ν* of a stem is dropped (§ 109, 6), as in *κλίνω*, *bend*, *κέκλι-μαι*, the stem becomes a vowel-stem, and is inflected like *λέλυ-μαι*.

(e) Those ending in *λ* or *ρ* are inflected like *ἔσταλ-μαι*; as *ἀγγέλλω* (*ἀγγελ-*), *announce*, *ἡγγελ-μαι*; *αἴρω* (*ᾰρ-*), *raise*, *ἤρ-μαι*; *ἐγείρω* (*ἐγερ-*), *rouse*, *ἐγήγερ-μαι*; *πείρω* (*περ-*), *pierce*, *πέπαρ-μαι* (§ 109, 4); no change being made except the dropping of *σ* in *σθ* after *λ* or *ρ* (§ 16, 4), as in *ἡγγελ-θε* and *ἐγηγέρ-θαι*.

Contract Verbs.

§ 98. Verbs in *αω*, *εω*, and *οω* are contracted in the present and imperfect. These tenses of τιμάω (τιμα-), *honor*, φιλέω (φιλε-), *love*, and δηλόω (δηλο-), *manifest*, are thus inflected:—

ACTIVE.

Present Indicative.

S.	1. (τιμάω)	τιμῶ	(φιλέω)	φιλῶ	(δηλόω)	δηλῶ
	2. (τιμάεις)	τιμᾷς	(φιλέεις)	φιλεῖς	(δηλόεις)	δηλοῖς
	3. (τιμάει)	τιμᾷ	(φιλέει)	φιλεῖ	(δηλόει)	δηλοῖ
D.	2. (τιμάετον)	τιμᾶτον	(φιλέετον)	φιλεῖτον	(δηλόετον)	δηλοῦτον
	3. (τιμάετον)	τιμᾶτον	(φιλέετον)	φιλεῖτον	(δηλόετον)	δηλοῦτον
P.	1. (τιμάομεν)	τιμῶμεν	(φιλέομεν)	φιλοῦμεν	(δηλόομεν)	δηλοῦμεν
	2. (τιμάετε)	τιμᾶτε	(φιλέετε)	φιλεῖτε	(δηλόετε)	δηλοῦτε
	3. (τιμάουσι)	τιμῶσι	(φιλέουσι)	φιλοῦσι	(δηλόουσι)	δηλοῦσι

Present Subjunctive.

S.	1. (τιμάω)	τιμῶ	(φιλέω)	φιλῶ	(δηλόω)	δηλῶ
	2. (τιμάῃς)	τιμᾷς	(φιλέῃς)	φιληῇς	(δηλόῃς)	δηλοῖς
	3. (τιμάῃ)	τιμᾷ	(φιλέῃ)	φιληῇ	(δηλόῃ)	δηλοῖ
D.	2. (τιμάητον)	τιμᾶτον	(φιλέητον)	φιληῇτον	(δηλόητον)	δηλώτον
	3. (τιμάητον)	τιμᾶτον	(φιλέητον)	φιληῇτον	(δηλόητον)	δηλώτον
P.	1. (τιμάωμεν)	τιμῶμεν	(φιλέωμεν)	φιλῶμεν	(δηλόωμεν)	δηλώμεν
	2. (τιμάῃτε)	τιμᾶτε	(φιλέῃτε)	φιληῇτε	(δηλόῃτε)	δηλώτε
	3. (τιμάωσι)	τιμῶσι	(φιλέωσι)	φιλῶσι	(δηλόωσι)	δηλώσι

Present Optative.

S.	1. (τιμάοιμι)	τιμῶμι	(φιλέοιμι)	φιλοῖμι	(δηλόοιμι)	δηλοῖμι
	2. (τιμάοις)	τιμῶς	(φιλέοις)	φιλοῖς	(δηλόοις)	δηλοῖς
	3. (τιμάοι)	τιμῶ	(φιλέοι)	φιλοῖ	(δηλόοι)	δηλοῖ
D.	2. (τιμάοιτον)	τιμῶτον	(φιλέοιτον)	φιλοῖτον	(δηλόοιτον)	δηλοῖτον
	3. (τιμαοίτην)	τιμῶτην	(φιλεοίτην)	φιλοίτην	(δηλοοίτην)	δηλοίτην
P.	1. (τιμάοιμεν)	τιμῶμεν	(φιλέοιμεν)	φιλοῖμεν	(δηλόοιμεν)	δηλοῖμεν
	2. (τιμάοιτε)	τιμῶτε	(φιλέοιτε)	φιλοῖτε	(δηλόοιτε)	δηλοῖτε
	3. (τιμάοιεν)	τιμῶεν	(φιλέοιεν)	φιλοῖεν	(δηλόοιεν)	δηλοῖεν

	or		or		or
S.	{ 1. (τιμασίην) τιμῶν (φιλοσίην) φιλοῖν (δηλοσίην) δηλοῖν				
	{ 2. (τιμασίης) τιμῶς (φιλοσίης) φιλοῖς (δηλοσίης) δηλοῖς				
	{ 3. (τιμασίη) τιμῇ (φιλοσίη) φιλοῖ (δηλοσίη) δηλοῖ				
D.	{ 2. (τιμασίητον) τιμῶντον (φιλοσίητον) φιλοῖντον (δηλοσίητον) δηλοῖντον				
	{ 3. (τιμασιήτην) τιμῆτην (φιλοσιήτην) φιλοιήτην (δηλοσιήτην) δηλοιήτην				
P.	{ 1. (τιμασίημεν) τιμῶμεν (φιλοσίημεν) φιλοῖημεν (δηλοσίημεν) δηλοῖημεν				
	{ 2. (τιμασίητε) τιμῶτε (φιλοσίητε) φιλοῖητε (δηλοσίητε) δηλοῖητε				
	{ 3. [τιμασίησαν] τιμῶσαν [φιλοσίησαν] φιλοῖησαν [δηλοσίησαν] δηλοῖησαν				

Present Imperative.

S.	{ 2. (τίμαε) τίμα (φίλεε) φίλει (δήλοε) δήλου				
	{ 3. (τιμαέτω) τιμάτω (φιλεέτω) φιλείτω (δηλοέτω) δηλούτω				
D.	{ 2. (τιμάετον) τιμάτον (φιλέετον) φιλείτον (δηλόετον) δηλούτον				
	{ 3. (τιμαέτων) τιμάτων (φιλεέτων) φιλείτων (δηλόετων) δηλούτων				
P.	{ 2. (τιμάετε) τιμάτε (φιλέετε) φιλείτε (δηλόετε) δηλούτε				
	{ 3. (τιμαέτωσαν) τιμάτωσαν (φιλεέτωσαν) φιλείτωσαν (δηλοέτωσαν) δηλούτωσαν				
	or or or or or or				
	(τιμαόντων) τιμώντων (φιλεόντων) φιλούντων (δηλοόντων) δηλούντων				

Present Infinitive.

(τιμάειν)	τιμᾶν	(φιλέειν)	φιλεῖν	(δηλόειν)	δηλοῦν
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Present Participle (see § 69).

(τιμάων)	τιμῶν	(φιλέων)	φιλῶν	(δηλόων)	δηλῶν
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Imperfect.

S.	{ 1. (ἐτίμαον) ἐτίμων (ἐφίλεον) ἐφίλουν (ἐδήλοον) ἐδήλουν				
	{ 2. (ἐτίμαες) ἐτίμας (ἐφίλεες) ἐφίλεις (ἐδήλοες) ἐδήλους				
	{ 3. (ἐτίμαε) ἐτίμα (ἐφίλεε) ἐφίλει (ἐδήλοε) ἐδήλου				
D.	{ 2. (ἐτιμάετον) ἐτιμάτον (ἐφιλέετον) ἐφιλείτον (ἐδηλόετον) ἐδηλούτον				
	{ 3. (ἐτιμαέτην) ἐτιμάτην (ἐφιλεέτην) ἐφιλείτην (ἐδηλοέτην) ἐδηλούτην				
P.	{ 1. (ἐτιμάομεν) ἐτιμῶμεν (ἐφιλέομεν) ἐφιλοῦμεν (ἐδηλόομεν) ἐδηλοῦμεν				
	{ 2. (ἐτιμάετε) ἐτιμάτε (ἐφιλέετε) ἐφιλείτε (ἐδηλόετε) ἐδηλούτε				
	{ 3. (ἐτίμαον) ἐτίμων (ἐφίλεον) ἐφίλουν (ἐδήλοον) ἐδήλουν				

PASSIVE AND MIDDLE.

Present Indicative.

S.	1. (τιμάομαι)	τιμῶμαι	(φιλέομαι)	φιλοῦμαι	(δηλόομαι)	δηλοῦμαι
	2. (τιμάη, τιμάει)	τιμᾷ	(φιλέη, φιλέει)	φιλεῖ	(δηλόη, δηλόει)	δηλοῖ
	3. (τιμάεται)	τιμᾶται	(φιλέεται)	φιλεῖται	(δηλόεται)	δηλοῦται
D.	2. (τιμάεσθον)	τιμᾶσθον	(φιλέεσθον)	φιλεῖσθον	(δηλόεσθον)	δηλοῦσθον
	3. (τιμάεσθον)	τιμᾶσθον	(φιλέεσθον)	φιλεῖσθον	(δηλόεσθον)	δηλοῦσθον
P.	1. (τιμαόμεθα)	τιμώμεθα	(φιλεόμεθα)	φιλούμεθα	(δηλοόμεθα)	δηλούμεθα
	2. (τιμάεσθε)	τιμᾶσθε	(φιλέεσθε)	φιλεῖσθε	(δηλόεσθε)	δηλοῦσθε
	3. (τιμᾶνται)	τιμῶνται	(φιλέονται)	φιλοῦνται	(δηλόονται)	δηλοῦνται

Present Subjunctive.

S.	1. (τιμάωμαι)	τιμῶμαι	(φιλέωμαι)	φιλῶμαι	(δηλόωμαι)	δηλῶμαι
	2. (τιμάη)	τιμᾷ	(φιλέη)	φιλεῖ	(δηλόη)	δηλοῖ
	3. (τιμάηται)	τιμᾶται	(φιλέηται)	φιλεῖται	(δηλόηται)	δηλῶται
D.	2. (τιμάησθον)	τιμᾶσθον	(φιλέησθον)	φιλεῖσθον	(δηλόησθον)	δηλῶσθον
	3. (τιμάησθον)	τιμᾶσθον	(φιλέησθον)	φιλεῖσθον	(δηλόησθον)	δηλῶσθον
P.	1. (τιμαώμεθα)	τιμώμεθα	(φιλεώμεθα)	φιλῶμεθα	(δηλωώμεθα)	δηλῶμεθα
	2. (τιμάησθε)	τιμᾶσθε	(φιλέησθε)	φιλεῖσθε	(δηλόησθε)	δηλῶσθε
	3. (τιμᾶνται)	τιμῶνται	(φιλέονται)	φιλῶνται	(δηλῶνται)	δηλῶνται

Present Optative.

S.	1. (τιμαοίμην)	τιμῶμην	(φιλεοίμην)	φιλοίμην	(δηλοοίμην)	δηλοίμην
	2. (τιμάοιο)	τιμῶο	(φιλέοιο)	φιλοῖο	(δηλόοιο)	δηλοῖο
	3. (τιμάοιτο)	τιμῶτο	(φιλέοιτο)	φιλοῖτο	(δηλόοιτο)	δηλοῖτο
D.	2. (τιμάοισθον)	τιμῶσθον	(φιλέοισθον)	φιλοῖσθον	(δηλόοισθον)	δηλοῖσθον
	3. (τιμαοίστην)	τιμῶστην	(φιλεοίστην)	φιλοίστην	(δηλοοίστην)	δηλοίστην
P.	1. (τιμαοίμεθα)	τιμῶμεθα	(φιλεοίμεθα)	φιλοίμεθα	(δηλοοίμεθα)	δηλοίμεθα
	2. (τιμάοισθε)	τιμῶσθε	(φιλέοισθε)	φιλοῖσθε	(δηλόοισθε)	δηλοῖσθε
	3. (τιμάοιντο)	τιμῶντο	(φιλέοιντο)	φιλοῖντο	(δηλόοιντο)	δηλοῖντο

Present Imperative.

S.	2. (τιμάον)	τιμῶ	(φιλέον)	φιλοῦ	(δηλόον)	δηλοῦ
	3. (τιμαέσθω)	τιμᾶσθω	(φιλεέσθω)	φιλεῖσθω	(δηλοέσθω)	δηλοῦσθω
D.	2. (τιμάεσθον)	τιμᾶσθον	(φιλέεσθον)	φιλεῖσθον	(δηλόεσθον)	δηλοῦσθον
	3. (τιμαέσθων)	τιμᾶσθων	(φιλεέσθων)	φιλεῖσθων	(δηλοέσθων)	δηλοῦσθων
P.	2. (τιμάεσθε)	τιμᾶσθε	(φιλέεσθε)	φιλεῖσθε	(δηλόεσθε)	δηλοῦσθε
	3. (τιμαέσθωσαν or τιμαέσθων)	τιμᾶσθωσαν or τιμᾶσθων	(φιλεέσθωσαν or φιλεέσθων)	φιλεῖσθωσαν or φιλεῖσθων	(δηλοέσθωσαν or δηλοέσθων)	δηλοῦσθωσαν or δηλοῦσθων

Present Infinitive.

(τιμάεσθαι) τιμᾶσθαι (φιλέεσθαι) φιλείσθαι (δηλόεσθαι) δηλούσθαι

Present Participle.

(τιμαόμενος) τιμώμενος (φιλεόμενος) φιλούμενος (δηλοόμενος) δηλούμενος

Imperfect.

S.	1. (ἐτιμαόμην) ἐτιμώμην	(ἐφιλεόμην) ἐφιλούμην	(ἐδηλοόμην) ἐδηλούμην
	2. (ἐτιμάου) ἐτιμῶ	(ἐφιλέου) ἐφιλοῦ	(ἐδηλόου) ἐδηλοῦ
	3. (ἐτιμάετο) ἐτιμάτο	(ἐφιλέετο) ἐφιλείτο	(ἐδηλόετο) ἐδηλοῦτο
D.	2. (ἐτιμάεσθον) ἐτιμᾶσθον	(ἐφιλέεσθον) ἐφιλείσθον	(ἐδηλόεσθον) ἐδηλοῦσθον
	3. (ἐτιμαέσθην) ἐτιμάσθην	(ἐφιλεέσθην) ἐφιλείσθην	(ἐδηλοέσθην) ἐδηλοῦσθην
P.	1. (ἐτιμαόμεθα) ἐτιμώμεθα	(ἐφιλεόμεθα) ἐφιλούμεθα	(ἐδηλοόμεθα) ἐδηλούμεθα
	2. (ἐτιμάεσθε) ἐτιμᾶσθε	(ἐφιλέεσθε) ἐφιλείσθε	(ἐδηλόεσθε) ἐδηλοῦσθε
	3. (ἐτιμάοντο) ἐτιμῶντο	(ἐφιλέοντο) ἐφιλοῦντο	(ἐδηλόοντο) ἐδηλοῦντο

REMARK. The uncontracted forms of these tenses are never used in Attic Greek. Those of verbs in *aw* sometimes occur in Homer; those of verbs in *ew* are common in Homer and Herodotus; but those of verbs in *ow* are never used. For dialectic forms of these verbs, see § 120.

NOTE 1. Dissyllabic verbs in *ew* contract only *ee* and *eei*. Thus πλέω, *sail*, has pres. πλέω, πλείς, πλεῖ, πλείτον, πλέομεν, πλείτε, πλέουσι; imperf. ἔπλεον, ἔπλεις, ἔπλει, &c.; infin. πλεῖν; partic. πλέων.

Δέω, *bind*, is the only exception, and is contracted in most forms; as δοῦσι, δοῦμαι, δοῦνται, ἔδουν, partic. δῶν, δοῦν. Δέω, *to want*, is contracted like πλέω.

NOTE 2. A few verbs in *aw* have *η* for *a* in the contracted forms; as διψάω, διψῶ, *thirst*, διψῆς, διψῇ, διψῆτε; imperf. ἐδίψων, ἐδίψης, ἐδίψη; infin. διψῆν. So ζάω, *live*, κνάω, *scrape*, πεινάω, *hunger*, σμάω, *smear*, χράω, *give oracles*, with χράομαι, and ψάω, *rub*.

NOTE 3. Ριγώω, *shiver*, has infinitive ριγῶν (with ριγοῦν), and other similar forms in *ω*. Ἰδρώω, *sweat*, has ιδρώσι, ιδρώη, ιδρώντι, &c.

NOTE 4. The third person singular of the imperfect active does not take *ν* movable in the contracted form; thus ἐφίλεε or ἐφίλεεν gives ἐφίλει (never ἐφίλειν). Except ἐχρῆν or χρῆν (for ἔχραεν, see Note 2), and a very few poetic forms.

NOTE 5. The present infinitive active of verbs in *aw* and *ow* (in *ān* and *oῦn*, not *ān* and *oῖn*) is probably contracted from forms in *aen* and *oen*. The infinitive in *εν* is Doric (§ 119, 14, *c*). See § 9, 4, N. 2.

NOTE 6. The optative active in *οιησαν* is very rare, and perhaps was never used except (contracted) in verbs in *ew*. (See § 115, 4.)

AUGMENT.

§ 99. 1. In the secondary tenses of the indicative, and in the perfect and future perfect of all the moods and the participle, the stem of the verb receives an *augment* (i.e. *increase*) at the beginning.

2. There are three kinds of augment, *syllabic* augment, *temporal* augment, and *reduplication*.

(a) The syllabic augment prefixes ϵ to verbs beginning with a consonant; as $\lambda\acute{\upsilon}\omega$, $\epsilon\lambda\upsilon\omicron\nu$.

(b) The temporal augment lengthens the first syllable of verbs beginning with a vowel or a diphthong; as $\alpha\gamma\omega$, *lead*, $\eta\gamma\omicron\nu$; $\omicron\acute{\iota}\kappa\acute{\epsilon}\omega$, $\omicron\acute{\iota}\kappa\hat{\omega}$, *dwell*, $\omicron\kappa\eta\sigma\alpha$.

(c) The reduplication prefixes the initial consonant followed by ϵ in forming the perfect stem of verbs beginning with a consonant; as $\lambda\acute{\upsilon}\omega$, $\lambda\acute{\epsilon}\text{-}\lambda\upsilon\kappa\alpha$; $\gamma\rho\acute{\alpha}\phi\omega$, *write*, $\gamma\acute{\epsilon}\text{-}\gamma\rho\alpha\phi\alpha$. For *Attic* reduplication, see § 102.

REMARK. There is an important distinction between the augment of the imperfect and aorist, which does not belong to the tense stem and never appears except in the indicative, and the reduplication or other augment of the perfect and future perfect, which belongs to the perfect stem, and is therefore retained in all the moods and the participle.

Imperfect and Aorist Indicative.

§ 100. 1. The imperfect and aorist indicative of verbs beginning with a consonant have the syllabic augment ϵ . *E.g.*

$\lambda\acute{\upsilon}\omega$, $\epsilon\lambda\upsilon\omicron\nu$, $\epsilon\lambda\upsilon\sigma\alpha$, $\epsilon\lambda\upsilon\acute{\omicron}\mu\eta\nu$, $\epsilon\lambda\upsilon\acute{\sigma}\acute{\alpha}\mu\eta\nu$, $\epsilon\lambda\upsilon\acute{\sigma}\eta\nu$; $\gamma\rho\acute{\alpha}\phi\omega$, *write*, $\epsilon\gamma\rho\alpha\phi\omicron\nu$, $\epsilon\gamma\rho\alpha\phi\alpha$, $\epsilon\gamma\rho\acute{\alpha}\phi\eta\nu$; $\rho\acute{\iota}\pi\tau\omega$, *throw*, $\epsilon\rho\rho\iota\pi\tau\omicron\nu$, $\epsilon\rho\rho\acute{\iota}\phi\eta\nu$ (for $\rho\rho$ see § 15, 2).

For the pluperfect of these verbs, see § 101, 4.

2. The imperfect and aorist indicative of verbs beginning with a short vowel have the temporal augment, which lengthens the initial vowel; α and ϵ become η , and ι , o , υ become $\bar{\iota}$, ω , $\bar{\upsilon}$. *E.g.*

**ἄγω*, *lead*, *ἤγον*, *ἤχθην*; *ἐλαύνω*, *drive*, *ἤλαυνον*; *ἰκετεύω* (ἱ), *implore*, *ἰκέτευον* (ἐ), *ἰκέτευσα* (ἱ); *ὀνειδίζω*, *reproach*, *ὠνειδίζον*; *ὕβριζω* (ῡ), *insult*, *ὕβρισθην* (ῡ); *ἀκολουθέω*, *accompany*, *ἠκολούθησα*; *ὀρθόω*, *erect*, *ὥρῳσα*.

For the augment of verbs beginning with a diphthong, see § 103.

NOTE 1. If the initial vowel is already long, no change takes place in it, except that *ā* generally becomes *η* by augment; as *ἀθλέω* (*āth-* contr. from *ἀεθ-*), *struggle*, *ἤθλησα*. Both *ā* and *η* are found in *ἀνᾱλίσκω* and *ἀνᾱλῶ*; see also *αἰώ* (poetic), *hear*.

NOTE 2. *Βούλομαι*, *wish*, *δύναμαι*, *be able*, and *μέλλω*, *intend*, often add the temporal augment to the syllabic; as *ἐβουλόμην* or *ἡβουλόμην*, *ἐβουλήθην* or *ἡβουλήθην*; *ἐδυνάμην* or *ἡδυνάμην*, *ἐδυνήθην* or *ἡδυνήθην*; *ἔμελλον* or *ἡμελλον*.

NOTE 3. The second aorist active and middle in all the moods and the participle sometimes has a reduplication in Homer; as *πέφραδον* from *φράζω*, *tell*; *πέπιθον* from *πείθω* (*πίθ-*), *persuade*; *τεταρτόμην* (§ 109, 4, N. 1) from *τέρπω*, *delight*; *κεκλόμην* and *κεκλόμενος* (§ 109, 7, *b*) from *κέλομαι*, *command*; *ἤραρον* from *ἀραρίσκω* (*ἀρ-*), *join*; *ῥορον* from *ῥρνυμι* (*ῥρ-*), *rouse*; *πεπαλὼν* (partic.) from *πάλλω* (*πᾶλ-*), *shake*; *κεκάμω* (subj.) from *κάμνω* (*κάμ-*), so *λελάχω* from *λαγχάνω*; *πεφιδέσθαι*, inf. from *φείδομαι* (*φῖδ-*), *spare*, so *λε-λαθέσθαι*, *λε-λαβέσθαι*. In the indicative a syllabic augment may be prefixed to the reduplication; as *ἐκεκλόμην*, *ἔπεφνον* (from *φεν-*), *ἐπέφραδον*.

NOTE 4. **ἄγω*, *lead*, has a second aorist with Attic reduplication (§ 102), *ἤγαγον* (*ἀγ-αγ-*), which adds the temporal augment in the indicative, subj. *ἀγάγω*, opt. *ἀγάγοιμι*, inf. *ἀγαγεῖν*, part. *ἀγαγών*; mid. *ἤγαγόμην*, *ἀγάγωμαι*, &c., — all in Attic prose. See also the aorists *ἤνεγκα* and *ἤνεγκον* (from stem *ἐνεκ-*, *ἐν-ενεκ-*, *ἐνεγκ-*) of *φέρω*; *ᾄδαλκον* (for *ᾄλ-αλεκ-ον*) of *ἀλέξω*, *ward off*; and *ἐνένιπον* of *ἐνίπτω* (*ἐνιπ-*), *chide*.

NOTE 5. In Homer a liquid (especially *λ*) may be doubled like *ρ* (§ 15, 2), after the augment *ε*; as *ἔλλαχον* for *ἐλαχον*. So sometimes *σ*; as *ἐσσεῖοντο* from *σεῖω*.

Perfect, Pluperfect, and Future Perfect.

§ 101. 1. Most verbs beginning with a consonant augment the perfect and future perfect in all their forms by prefixing that consonant followed by *ε*. This is called *reduplication*. *E.g.*

λύω, *λέ-λυκα*, *λέ-λυμαι*, *λε-λυκέναι*, *λε-λυκώς*, *λε-λυμένος*; *γράφω*, *γέ-γραφα*, *γε-γράφθαι*. So *θύω*, *sacrifice*, *τέ-θυκα* (§ 17, 2); *φαίνω* (*φᾶν-*), *show*, *πέ-φασμαι*, *πε-φάνθαι*; *χαίνω*, *γαρε*, *κέ-χρηνα*.

Attic Reduplication.

§ 102. Some verbs beginning with *a*, *e*, or *o* augment the perfect and pluperfect by prefixing their first two letters to the common temporal augment. This is called the *Attic reduplication*. *E.g.*

Ἄρῳ, *plough*, ἀρ-ήρομαι; ἐμέω, *vomit*, ἐμήμεκα; ἐλέγχω, *prove*, ἐλήλεγμαι, ἐληλέγμην; ἐλαύνω (ἐλα-), *drive*, ἐλήλακα, ἐλήλαμαι; ἀκούω, *hear*, ἀκήκοα (§ 110, IV. *d*, N. 1).

Other verbs which have the Attic reduplication are ἀγείρω, ἀλείφω, ἀλέω, ἐγείρω, ἐρείδω, ἔρχομαι, ἐσθίω, ὄλλυμι, ὄμνυμι, ὀρύττω, φέρω. See also, for Ionic or poetic forms, αἰρέω, ἀλάομαι, ἀλυκτέω, ἀραρίσκω. ἐρείπω, ἔχω, ἡμύω, (ὄδν-) ὀδῶδυσμαι, ὅζω, ὀράω (ὄπωπα), ὀρέγω, ὄρνυμι. The *Attic* reduplication (so called by the Greek grammarians) is not peculiarly Attic, and is found in Homer.

NOTE 1. Ἐγείρω (ἐγερ-), *rouse*, has 2 perf. ἐγρ-ήγορα (for ἐγ-ηγορ-α, cf. § 109, 3), but ἐγ-ήγερμαι. For the Attic reduplication in ἤγαγον, 2 aor. of ἄγω, in ἤνεγκα and ἤνεγκον of φέρω, and in Homeric ἀλαλκον of ἀλέξω, see § 100, 2, N. 4.

NOTE 2. The pluperfect rarely takes an augment in addition to the Attic reduplication. But ἀκούω, *hear*, ἀκήκοα, generally has ἤκη-κόειν in Attic; and ἀπ-ωλώλει (of ἀπ-όλλυμι, ἀπ-όλωλα), ὠμωμόκει (of ὄμνυμι, ὀμώμοκα), and δι-ωρώρνετο (of δι-ορύσσω, δι-ορώρνηται) occur in Attic prose. See Homeric pluperfects of ἐλαύνω and ἐρείδω.

Augment of Diphthongs.

§ 103. Verbs beginning with a diphthong take the temporal augment on the first vowel of the diphthong, *αι* or *α* becoming *η*, *οι* becoming *ω*. *E.g.*

Αἰτέω, *ask*, ἤτησα; οἰκέω, *dwell*, ὤκησα, ὤκημένος; αὐξάνω, *increase*, ἠύξησα, ἠύξημαι, ἠύξήθην; ᾄδω, *sing*, ᾤδον.

NOTE. Οὐ is never augmented. Εἰ and εὐ are generally without augment; but MSS. and editors differ in regard to many forms, as εἵκασα or ἤκασα (εἰκάζω, *liken*), εὕδον or ἠύδον (εὕδω, *sleep*), εὕρηκα and εὕρέθην or ἠύρηκα and ἠύρέθην (εὕρίσκω, *find*), εὐξάμην or ἠύξάμην (εὐ-χομαι, *pray*). Editions vary also in the augment of αἰαίνω, *dry*, and of some verbs beginning with *οι*, as οἰακοστροφέω, *steer*.

Syllabic Augment before a Vowel.

§ 104. Some verbs beginning with a vowel take the syllabic augment, as if they began with a consonant. When ϵ follows the augment, $\epsilon\epsilon$ is contracted into $\epsilon\iota$. *E.g.*

ὠθέω (ὠθ-), *push*, ἔωσα, ἔωσμαι, ἐώσθην; ἀλίσκομαι, *be captured*, ἐάλωκα, 2 aor. ἐάλων (or ἤλων); ἄγνυμι (ἀγ-), *break*, ἔαξα, 2 pf. ἔαγα; ἔρδω, *do*, Ionic, 2 pf. ἔοργα; ὠνέομαι, *buy*, ἐωνούμην, &c.; ἐθίζω, *accustom*, εἵθισα, εἵθικα (from ἐεθ-); εἶω, *permit*, εἶασα, εἶακα.

These verbs are, further, ἐλίσσω, ἔλκω, ἔπω, ἐργάζομαι, ἔρπω or ἐρπύζω, ἐστιάω, ἔχω, ἵημι (ἐ-), with the aorists εἶδον and εἶλον (αἰρέω), the perfects εἴωθα (Feθ-, ὦθ- for Fωθ-) and ἔοικα (ικ-), and plpf. εἰστήκειν (for ἐεστ-) of ἵστημι. See also Ionic and poetic forms under ἀνδάνω, ἄπτω, εἶδομαι, εἶλω, εἶπον, εἶρω, ἔλπω, ἔννυμι, ἵζω, and ἔζομαι.

NOTE 1. Ὀράω, *see*, and ἀν-οίγω, *open*, generally take the temporal augment after the syllabic; as ἐώρων, ἐώρακα (or ἐόρακα), ἐώραμαι; ἀν-έφγον, ἀν-έφξα (rarely ἤνοιγον, ἤνοιξα, § 105, N. 3). Homer has ἐήνδανον from ἀνδάνω, *please*: ἐφνοχόει imp. of οἰνοχοέω, *pour wine*; and 2 plpf. ἐώλπει and ἐώργει from ἔλπω and ἔρδω. Ἑορτάζω, *keep holiday* (Hdt. ὁρτάζω) has Attic imp. ἐώρταζον.

NOTE 2. This form of augment is explained on the supposition that these verbs originally began with the consonant *F* or some other consonant, which was afterwards dropped: thus εἶδον, *saw*, is for ϵ Fιδον (cf. Latin *vid-i*); ἔοργα is for FeFοργα, from stem Feργ- (§ 110, IV. d), cf. Eng. *work* (German *Werk*); and ἔρπω, *creep*, is for σ-ερπω (cf. Latin *serpo*).

Augment of Compound Verbs.

§ 105. 1. In compound verbs, the augment follows the preposition. Prepositions (except περί and πρό) drop a final vowel before the augment ϵ . *E.g.*

Προσ-γράφω, προσ-έγραφον, προσ-γέγραφα; εἰσ-άγω, εἰσ-ἤγον (§ 26, N. 1); ἐκ-βάλλω, ἐξ-έβαλλον (§ 13, 2); συλ-λέγω, συν-έλεγον; συμπλέκω, συν-έπλεκον (§ 16, 5); συγ-χέω, συν-έχεον, συγ-κέχυκα; συσκευάζω, συν-εσκεύαζον (§ 16, 6, N. 3); ἀπο-βάλλω, ἀπ-έβαλλον; — but περι-έβαλλον and προ-έλεγον. See § 131, 7.

NOTE 1. Πρό may be contracted with the augment; as προὔλεγον and προὔβαινον, for προέλεγον and προέβαινον.

NOTE 2. Some verbs not themselves compounds, but derived from nouns or adjectives compounded with prepositions (called *indirect*

compounds), are augmented after the preposition; as *ὑποπτεύω* (from *ὑποπτος*), *suspect*, *ὑπώπτειν*, as if the verb were from *ὑπό* and *ὀπτεύω*; *ἀπολογέομαι*, *defend one's self*, *ἀπ-ελογησάμην*; see also *ἐκκλησιάζω*. *Παρανομέω*, *transgress law*, *παρηνόμουν*, &c. is very irregular. *Κατηγορέω* (from *κατήγορος*), *accuse*, has *κατηγόρουν* (not *ἐκατηγόρουν*). See *διαιτάω* and *διᾱκονέω* in the Catalogue of Verbs.

NOTE 3. A few verbs take the augment before the preposition, and others have both augments; as *καθίζομαι*, *sit*, *ἐκαθέζετο*; *καθίζω*, *ἐκάθιζον*; *καθεύδω*, *sleep*, *ἐκάθευδον* and *καθηῦδον* (Ep. *καθεῦδον*); *ἀνέχω*, *ἡνυιχόμην*, *ἡνεσχόμην* (or *ἡνσχόμην*). See *ἀφίημι*, *ἀμφιέννυμι*, *ἀμφιγνοέω*, *ἀμπίσχομαι*, *ἐνοχλέω*, and *ἀμφισβητέω*, *dispute*, *ἡμφισβήτουν* and *ἡμφεσβήτουν* (as if the last part were *-σβητεω*).

2. Indirect compounds of *δυσ-*, *ill*, and occasionally those of *εὖ*, *well*, are augmented after the adverb, if the following part begins with a vowel. *E.g.*

Δυσαραστέω, *be displeased*, *δυσηρέστουν*; *εὐεργετέω*, *do good*, *εὐηργέτηκα* (or *εὐεργ-*).

NOTE. In other cases, compounds of *δυσ-* are augmented at the beginning, and those of *εὖ* generally omit the augment.

3. Other indirect compounds are augmented at the beginning. See, however, *ὁδοποιέω*.

Omission of Augment.

§ 106. 1. In the imperfect and aorist, the temporal augment is often omitted by Herodotus; as in *ἀμείβετο* and *ἀμείψατο* (for *ἡμείβετο* and *ἡμείψατο*); and both temporal and syllabic augment by the Epic and Lyric poets, as in *ὀμίλεον*, *ἔχον*, *δῶκε* (for *ὠμίλεον*, *εἶχον*, *ἔδωκε*).

NOTE. The reduplication or augment of the perfect stem is very rarely omitted. But Homer has *δέχεται* for *δεδέχεται*, from *δέχομαι*, *receive*; and Herodotus occasionally omits the temporal augment, as in *καταρρώδηκας* (for *κατ-ἤρρ-*), and he makes *ἐπαλλόγητο* as plpf. of *παλλόγέω*, *repeat*.

2. The Attic poets sometimes omit the augment in (lyric) choral passages, seldom in the dialogue of the drama. In Attic prose we have *χοῶν* for *ἐχοῶν* (impf. of *χοῶ*), *must*.

VERBAL STEMS.

Formation of the Present Stem from the Simple Stem.

§ 107. That we may know to what present any verbal form is to be referred, we must understand the relations which exist in different classes of verbs between the present stem and the simple stem (§ 92, 2). When these are not identical (as they are in λύω), the present stem is generally an enlarged form of the simple stem; as in κόπτω (κοπ-), *strike*, μαθάνω (μαθ-), *learn*, δοκέω (δοκ-), *believe*. In a few very irregular verbs, however, there is no connection to be seen between the present stem and the stem or stems which are in use in other tenses; as in φέρω (φερ-), *bear*, fut. οἶσω (οἶ-), aor. ἤνεγκα (ἐνεγκ-).

§ 108. Verbs in ω are divided into eight classes with reference to the formation of the present stem from the simple stem.

I. FIRST CLASS. (*Stem unchanged.*) Here the present is formed directly from the single stem of the verb; as in λύω, *loose*, λέγω, *say*, πλέκω, *weave*, ἄγω, *lead*, γράφω, *write*.

NOTE. The pure verbs of this class which irregularly retain a short vowel in certain tenses are given in § 109, 1, N. 2; those which insert σ in certain tenses, in § 109, 2; and the verbs which add ε to the stem in some or all tenses not of the present system (as βούλομαι), in § 109, 8. These and other verbs of this class which are peculiar in their inflection will be found in the Catalogue of Verbs.

II. SECOND CLASS. (*Lengthened Stems.*) 1. This includes all verbs with *mute* simple stems which form the present stem by lengthening a short vowel, ᾱ to η, ι to ει (sometimes to ῑ), ῡ to ευ (sometimes to ῠ); as τήκω (τᾱκ-), *melt*, λείπω (λιπ-), *leave*, φεύγω (φῡγ-), *flee*, τρίβω (τριβ-), *rub*, ψύχω (ψῡχ-), *cool*.

Here belong, further, κήδω (κᾱδ-), λήθω (λαθ-), σήπω (σᾱπ-), ἀλείφω (ἀλιφ-), ἐρείπω (ἐριπ-), πείθω (πιθ-), σ-είβω (στιβ-), στείχω (στιχ-), φείδομαι (φιδ-), θλίβω (θλιβ-), πνίγω (πνιγ-), πεύθομαι (πῡθ-), τεύχω

(τύχ-), τύφω (τύφ-), φρύγω (φρύγ-); with Ionic or poetic ερείκω (ερίκ-), ερεύγομαι (ερύγ-), κεύθω (κῦθ-), τμήγω (τμάγ-), and (θάπ- or τᾶφ-) stem of τέθηπα and ἔταφον; see also εἴκω (ικ-). Τρώγω (τρώγ-) irregularly lengthens ᾱ to ω.

2. Six verbs in εω with stems in ῥ belong by formation to this class. These originally lengthened ῥ to ευ, which became εF (§ 1, N. 2) before a vowel, and finally dropped F and left ε; as πλῦ-, πλεν-, πλεFω, πλέ-ω, *sail*.

These verbs are θέω (θῦ-), *run*, νέω (νῦ-), *swim*, πλέω (πλῦ-), *sail*, πνέω (πνῦ-), *breathe*, ῥέω (ῥῦ-), *flow*, χέω (χῦ-), *pour*. The poetic σεύω (σῦ-), *urge*, has this formation, with ευ retained.

NOTE. Verbs of the second class have the lengthened stem, as τηκ- in τήκω. νευ- in (νεFω) νέω, in all tenses except in the second perfect, second aorist, and second passive tense systems; as φεύγω, φεύξομαι, ἔφυγον; τήκω, τήξω, τέτηκα, ἐτάκην; ῥέω (for ῥεFω), ῥεύσομαι, ἔρρυην. Exceptions are the perfect middle of ἀλείφω, ἐρείκω, ἐρείπω, στείβω, τεύχω, the perfect active of ῥέω and τρίβω, and most tenses of χέω and σεύω. The lengthened stem of the second perfect (as in τέτηκα, λέλοιπα, &c.) is explained on the general principle, § 109, 3.

III. THIRD CLASS. (*Verbs in πτω, or T Class.*) Simple labial (π, β, φ) stems generally add τ, and thus form the present in πτω (§ 16, 1); as κόπτ-ω (κοπ-), *cut*, βλάπτ-ω (βλαβ-), *hurt*, ῥίπτ-ω (ρίφ-), *throw*.

Here the exact form of the simple stem cannot be determined from the present. Thus, in the examples above given, the stem is to be found in the second aorists ἐκόπην, ἐβλάβην, and ἐρρίφην; and in καλύπτω (καλύβ-), *cover*, it is seen in καλύβ-η, *hut*.

The verbs of this class are ᾰπτ-ω (ἀφ-), βάπτ-ω (βαφ-), βλάπτ-ω (βλαβ-), θάπτ-ω (τᾶφ-), θρύπτ-ω (τρύφ-), καλύπτ-ω (καλύβ-), κάμπτ-ω (καμπ-), κλέπτ-ω (κλεπ-), κόπτ-ω (κοπ-), κρύπτ-ω (κρύβ- or κρύφ-), κύπτ-ω (κῦφ-), ῥάπτ-ω (ῥᾶφ-), ῥίπτ-ω (ρίφ-), σκάπτ-ω (σκαφ-), σκέπτομαι (σκεπ-), σκήπτω (σκηπ-), σκώπτω (σκωπ-), τύπτω (τύπ-), with Homeric and poetic γνάμπτω (γναμπ-), ἐνίπτω (ἐνίπ-), and μάρπτω (μαρπ-). Τίκτω (τεκ-), probably for τεκτ-ω, belongs here.

IV. FOURTH CLASS. (*Iota Class.*) This includes all verbs in which occur any of the euphonic changes arising from the addition of ι to the simple stem in forming the present stem (§ 16, 7). There are three divisions: —

1. (*Verbs in σσω or ττω and ζω.*) (a) Presents in σσω (ττω) generally come from palatal stems, κ, γ, or χ with ι becoming

σσ (ττ). These have futures in ξω; as πράσσω (πρᾱγ-), *do*, fut. πράξω; μαλάσσω (μαλαῖκ-, seen in μαλακός), *soften*, fut. μαλάξω; ταραάσσω (ταρᾱχ-, seen in ταραχή), *confuse*, fut. ταραάξω. See § 16, 7 (a).

See also κηρύσσω (κηρυῖκ-), φυλάσσω (φυλαῖκ-), πτήσσω (πτηκ-), φρίσσω (φριῖκ-), ἀλλάσσω (ἀλλαῖγ-), μάσσω (μᾱγ-), τάσσω (τᾱγ-), πλήσσω (πληγ-), ὀρύσσω (ὀρυῖχ-), in the Catalogue, and many other verbs in σσω.¹

NOTE. A few presents in σσω (ττω) come from lingual stems, and have futures in σω; as ἐρέσσω, *row* (from stem ἐρετ-, seen in ἐρέτης, *rower*), aor. ἤρεσα (§ 16, 2). So also ἀρμόττω (fut. ἀρμόσω), βλίττω (μελιτ-, § 14, N. 1), λίσσομαι (λιτ-), πάσσω, πλάσσω, πτίσσω, with ἀφάσσω (Hdt.), and poetic ἰμάσσω, κορύσσω (κορυῖθ-), νίσσομαι.

One has a labial stem, πέσσω (πεπ-), *cook*, fut. πέψω.

(b) Presents in ζω may come from stems in δ and have futures in σω, or from stems in γ (or γγ) and have futures in ξω; as φράζω (φραῖδ-), *say*, fut. φράσω, 2 aor. (Epic) πέφραδον; κομίζω (κομιῖδ-, seen in κομιδή), *carry*, fut. κομίσω; ῥέζω (ρεγ-), *do*, poetic, fut. ῥέξω; κλάζω (κλαγγ-, compare *clango*), *scream*, fut. κλάγξω. See § 16, 7 (b).

See also ἀρπάζω (αρπαῖδ-), θανμάζω (θανμαῖδ-), ἐρίζω (εῖριδ-), ἴζω (ιδ-), νομίζω (νομιῖδ-), ὄζω (ὀδ-), πελάζω (πελαῖδ-), σῶζω (σωδ-). χάζω (χαῖδ-); κράζω (κραῖγ-), σφάζω (σφαῖγ-), μύζω (μυγ-), *grumble*; σαλπίζω (σαλπιγγ-); with Ionic or poetic βαστάζω (βασταῖδ-), κρίζω (κριῖγ-), τρίζω (τριγ-), πλάζω (πλαγγ-); &c.

NOTE 1. Some verbs in ζω have stems both in δ and γ; as παίζω (παιδ-, παιγ-), *play*, fut. παιξοῦμαι (§ 110, II. N. 2), aor. ἐπαισα. See also poetic forms of ἀρπάζω and νάσσω.

NOTE 2. Νίζω (νῖβ-), *wash*, has a labial stem.

2. (*Verbs with lengthened Liquid Stems.*) (c) Presents in λλω are formed from simple stems in λ with added ι, λι becoming λλ; as στέλλω, *send*, for στελ-ι-ω; ἀγγέλλω, *announce*, for ἀγγελ-ι-ω; σφάλλω, *trip up*, for σφαλ-ι-ω. See § 16, 7 (c).

See also βάλλω (βαῖλ-), θάλλω (θαῖλ-), ὀκέλλω (ὀκελ-), πάλλω (παῖλ-), σκέλλω (σκελ-), τέλλω (τελ-), ἄλλομαι (ἀλ-), &c.

(d) Presents in αινω, εινω, αιρω, and ειρω are formed from simple stems in ᾱν, εν, ᾱρ, and ερ, with added ι, which, after

¹ The lists of verbs of the fourth class are not complete, while those of the other classes which are given contain all the verbs in common use.

metathesis, is contracted with the preceding vowel; as φαίνω, *show*, for φαν-ι-ω, fut. φᾶνῶ; κτείνω, *kill*, for κτεν-ι-ω; αἶρω, *raise*, for ἄρ-ι-ω; σπείρω, *sow*, for σπερ-ι-ω. See § 16, 7 (d).

Those in ἴνω, ὕνω, and ὦρω may be formed in the same way from simple stems in ἴν-, ὕν-, and ὦρ-, *ü* becoming *ī*, and *ü* becoming *ū*; as κρίνω, *judge*, for κρῖν-ι-ω, fut. κρῖνῶ; ἀμύνω, *ward off*, for ἀμύν-ι-ω, fut. ἀμύνῶ; σῦρω, *draw*, for σῦρ-ι-ω.

See also εὐφραίνω (εὐφρᾶν-), κερδαίνω (κερδᾶν-), μαινώ (μᾶν-), ξηραίνω (ξηρᾶν-), σημαίνω (σημᾶν-), ὑφαίνω (ὑφᾶν-), τείνω (τεν-), poetic θείνω (θεν-), γείνομαι (γεν-), σαίρω (σᾶρ-), χαίρω (χᾶρ-), ἐγείρω (ἐγερ-), κείρω (κερ-), φθείρω (φθερ-), κλίνω (κλῖν-), πλύνω (πλύν-), ὀξύνω (ὀξύν-), αἰσχύνω (αἰσχύν-), ὀλοφύρομαι (ὀλοφύρ-), &c.

NOTE 1. Ὀφείλω (ὀφελ-), *be obliged, owe*, follows the analogy of stems in *εν*, to avoid confusion with ὀφέλλω (ὀφελ-), *increase*; but in Homer it has a regular form ὀφέλλω. Homer has εἶλομαι, *press*, from stem ελ-.

NOTE 2. Verbs of this division (2) regularly have futures and aorists active and middle of the *liquid* form (§ 110, II. 2). For exceptions (in poetry), see § 110, II. N. 4.

NOTE 3. Many verbs with liquid stems do not belong to this class; as δέμω and δέρω in Class 1. For βαίνω, &c. in Class 5, see V. Note 1.

3. (*Lengthened Vowel Stems.*) (e) Here belong two verbs in *αιω* with stems in *αν*, καίω, *burn*, and κλαίω, *weep* (Attic also κᾶω and κλάω). These stems καν- and κλαν- (seen in καύσω and κλαύσομαι) became καFi- and κλαFi-, whence και- and κλαι- (see II. 2).

NOTE. The Epic forms other present stems in this way; so δαίω (δα-), *burn*, μαίομαι (μα-), *seek*, ναίω (να-), *inhabit*, ὀπνίω (ὀπν-), *marry*, and perhaps δαίρομαι, *divide*.

V. FIFTH CLASS. (N Class.) 1. Some simple stems are strengthened in the present by adding *ν*; as φθάν-ω (φθᾶ-), *anticipate*; τίν-ω (τι-), *pay*; φθίν-ω (φθι-), *waste*; δάκν-ω (δάκ-), *bite*; κάμν-ω (κάμ-), *be weary*; τέμν-ω (τεμ-), *cut*.

So βαίνω (βᾶ-, βᾶν-, Note 1), πίνω (πι-, see also VIII.), δύνω (with δύω), Hom. θύνω (with θύω), *rush*; for ἐλαύνω (εἰᾶ-), see N. 2.

2. Some consonant stems add *ᾶν*; ἁμαρτάν-ω (ἁμαρτ-), *err*; αἰσθάν-ομαι (αἰσθ-), *perceive*; βλαστάν-ω (βλαστ-), *sprout*.

If the last vowel of the simple stem is short, *ν* (*μ* or *γ* before a labial or a palatal, § 16, 5) is inserted after the vowel; as *λανθάν-ω* (*λᾶθ-*, *λανθ-*), *escape notice*; *λαμβάν-ω* (*λᾶβ-*, *λαμβ-*), *take*; *θιγγάνω* (*θίγ-*, *θιγγ-*), *touch*.

So *αὔξάν-ω* (with *αὔξ-*), *δαρθάν-ω* (*δαρθ-*), *ἀπ-εχθάνομαι* (*ἐχθ-*), *ἰζάν-ω* (with *ἰζ-*), poetic *κιχάν-ω* (*κῖχ-*), *οἰδάν-ω* (with *οἰδ-έω*, Class 7), *ὀλισθάν-ω* (*ὀλισθ-*), *ὀσφραίν-ομαι* (*ὀσφρ-*, N. 1), *ὀφλισκάν-ω* (*ὀφλ-*, *ὀφλισκ-*, VI.), with poetic *ἀλιταίν-ομαι* (*ἀλίτ-*, N. 1), *ἀλφάν-ω* (*ἀλφ-*), *ἐριδαίνω* (*ἐρίδ-*). With inserted *ν*, *γ*, or *μ*, *ἀνδάν-ω* (*ᾶδ-*), *λαγχάν-ω* (*λᾶχ-*), *μανθάν-ω* (*μᾶθ-*), *πυνθάν-ομαι* (*πῦθ-*), *τυγχάν-ω* (*τῦχ-*), with poetic *χανδάνω* (*χᾶδ-*), *ἐρυγγάν-ω* (*ἐρῦγ-*).

3. A few stems add *νε*: *βυνέ-ω* (with *βύ-ω*), *stop up*, *ικνέ-ομαι* (with *ἰκ-ω*), *come*, *κυνέ-ω* (*κυ-*), *kiss*; also *ἀμπ-ισχνέ-ομαι*, *have on*, and *ὑπ-ισχνέ-ομαι*, *promise*, from *ἰσχ-ω* (VIII.).

4. Some stems add *νν* (after a vowel, *ννν*): these form the second class (in *νῦμι*) of verbs in *μι*, as *δείκνυ-μι* (*δεικ-*), *show*, *κεράννυ-μι* (*κερα-*), *mix*, and are enumerated in § 125, 5. Some of these have also the present in *ννω* (§ 122, N. 5).

NOTE 1. *βαίνω* (*βᾶ-*, *βᾶν-*), *go*, and *ὀσφραίνομαι* (*ὀσφρ-*, *ὀσφρᾶν-*), *smell*, not only add *ν* or *αν*, but lengthen *ᾶν* to *αιν* on the principle of Class 4. They belong here, however, because they do not have the inflection of liquid verbs (IV. 2, Note 2). See also *κερδαίνω*, Hom. *ἀλιταίνομαι* (*ἀλιτ-*, *ἀλιτᾶν-*) and *ἐριδαίνω*, with *ραίνω* and *τετραίνω*. *Δαμνάω* (*δᾶμ-*), *subdue*, adds *να*.

NOTE 2. *ἑλαύνω* (*ἐλα-*), *drive*, is irregular in the present stem (probably for *ἐλα-νν-ω*). *ὀλ-λν-μι* (*ὀλ-*), *destroy*, adds *λν* instead of *νν* (perhaps by assimilation) to the stem *ὀλ-* in the present.

VI. SIXTH CLASS. (*Verbs in σκω.*) These add *σκ* or (after a consonant) *ισκ* to the simple stem to form the stem of the present; as *γηρά-σκω* (*γηρα-*), *grow old*, *εὔρ-ισκω* (*εὔρ-*), *find*, *ἀρέ-σκω* (*ἀρε-*), *please*, *στερ-ισκω* (*στερ-*), *deprive*.

These verbs are, further, *ἀλ-ίσκομαι*, *ἀμβλ-ίσκω*, *ἀμπλακ-ίσκω* (poetic), *ἀναλ-ίσκω*, *ἀπαφ-ίσκω* (poet.), *ἀραρ-ίσκω* (poet.), *βά-σκω*, *βι-βρώ-σκω* (*βρο-*), *βιώ-σκομαι* (*βιο-*), *βλώ-σκω* (*μολ-*, *βλα-*), *γεγων-ίσκω*, *γι-γνώ-σκω* (*γνο-*), *δι-δρά-σκω* (*δρα-*), *ἐπαυρ-ίσκω* (poet.), *ἡβά-σκω*, *θνή-σκω* (*θαν-*, *θνα-*), *θρώ-σκω* (*θορ-*, *θρα-*), *ἰλά-σκομαι*, *μεθύ-σκω*, *μι-μνή-σκω* (*μᾶ-*), *πι-πί-σκω* (Ion. and Pind.), *πι-πρά-σκω*, *τι-τρώ-σκω* (*τρο-*), *φά-σκω*, *χά-σκω*. See also the verbs in N. 3, and *ὀφλισκάνω*.

NOTE 1. Many verbs of this class reduplicate the present stem (§ 109, 7, c) by prefixing its initial consonant with *ι*, as *γι-γνώ-σκω* (*γνο-*). *Ἄρ-αρ-ίσκω* (*ἄρ-αρ-*) has an Attic reduplication (§ 102, N. 1).

NOTE 2. Stems in *o* lengthen *o* to *ω* before *σκω*, as in *γινώσκω*; and some in *ä* lengthen *a* to *η*, as in *μυμήσκω* (*μῆ-*) and *θνήσκω* (*θᾶν-*, *θνᾶ-*, § 109, 7, *a*).

NOTE 3. Three verbs, *ἀλύ-σκω* (*ἀλῦκ-*), *ανοιδά-σκω* (*διδάχ-*), *teach*, and *λά-σκω* (*λᾶκ-*), *speak*, omit *κ* or *χ* before *σκω* instead of inserting *ι*. So Homeric *εἰσκω* or *ἴσκω* (*εῖκ-* or *ἰκ-*).

NOTE 4. These verbs, from their ending *σκω*, are often called *inceptive* verbs, although few of them have any inceptive meaning.

VII. SEVENTH CLASS. (*E Class.*) A few simple stems add *ε* to form the present stem; as *δοκέ-ω* (*δοκ-*), *seem*, fut. *δόξω*; *ώθέ-ω* (*ώθ-*), *push*, fut. *ώσω* (§ 16, 2); *γαμέ-ω* (*γᾶμ-*), *marry*, fut. (*γαμέω*) *γαμῶ*.

These verbs are, further, *γεγωνέω*, *γηθέω*, *κτυπέω*, *κυρέω*, *μαρτυρέω* (with *μαρτύρομαι*), *ρίπτέω* (with *ρίπτω*), *φιλέω* (v. Epic forms); and poetic *δατέομαι*, *δουπέω*, *εἰλέω*, *ἐπαυρέω*, *κεντέω*, *πατέομαι*, *ρίγέω*, *στυγέω*, *τορέω*, and *χραισμέω*. See also *πεκτέω* (*πεκ-*, *πεκτ-*).

Most verbs in *εω* belong to the first class, as *ποιέω* (*ποιε-*).

NOTE. A few chiefly poetic verbs form present stems by adding *a* in the same way to the simple stem: see *βρυχάομαι*, *γοάω*, *δηριάω*, *μηκάομαι*, *μητιάω*, *μυκάομαι*.

VIII. EIGHTH CLASS. (*Mixed Class.*) This includes the few irregular verbs in which any of the tense stems are so essentially different from others, or which are otherwise so peculiar in formation, that they cannot be brought under any of the preceding classes. They are the following:—

αἰρέω (*ελ-*), *take*, fut. *αἰρήσω*, 2 aor. *εἶλον*.

ἀλέξω (*αλεκ-*), *ward off*, fut. *ἀλεξήσω* (§ 109, 8), *ἀλεξήσομαι*, and *ἀλέξομαι*; 2 aor. *ἄλαλκον* (Hom.) for *ἄλ-αλεκ-ον* (§ 100, 2, N. 4).

γίγνομαι (*γεν-* or *γν-*, *γενε-*, *γᾶ-*), *become*, for *γι-γενομαι*, fut. *γενήσομαι*, 2 aor. *ἐγενόμην*, 2 pf. *γέγονα* (§ 109, 3) with *γεγάασι*, &c. (§ 125, 4).

ἔθω (*Feθ-*, *Fωθ-*, *ώθ-*), *be accustomed*, 2 pf. *εῴθα*, 2 plpf. *εἰώθειν*.

εἶδον (*Fiδ-*, *iδ-*), *saw*, *vidi*, 2 aorist (no present act.); 2 pf. *οἶδα*, *know* (§ 127). Mid. *εἶδομαι* (poetic).

εἶπον (*εἰπ-*, *ἐρ-*, *ῥε-*), *spoke*, 2 aor. (no pres.); fut. (*ἐρέω*) *ἐρῶ*, pf. *εἶρην-κα*. The stem *εἰπ-* is for *ἐ-επ* (orig. *Fe-Fεπ-*), and *ἐρ-* (*ῥε-*) is for *Feρ-* (*Fρε-*), seen in Lat. *ver-bum* (§ 109, 7, *a*). So *ἐν-έπω*.

ἔρχομαι (*ἐλῦθ-* or *ἐλθ-*, *ἐλευθ-*), *go*, fut. *ελεύσομαι* (poet.), 2 aor. *ἦλθον*.

ἔρδω (*εργ-*), *work*, poetic, fut. *ἔρξω*; by metathesis *εργ-* becomes *ρεγ-* in *ρέζω* (Class 4). Originally the stem was *Feργ-*, as in *ἔργον*, *work*, German *Werk*.

ἐσθίω (ἐδ-, φᾶγ-), *eat*, fut. ἔδομαι, 2 aor. ἔφαγον.

ἔπω (Attic only in comp.), *be about*; mid. ἔπομαι, *follow* (σεπ- or σπ-, ἐπ-), fut. ἔψομαι, 2 aor. ἐσπόμην.

ἔχω (σεχ- or σχ-, σχε-), *have*, fut. ἔξω or σχήσω, 2 aor. ἔσχον (for ἐ-σεχ-ον). Also ἴσχω (for σι-σεχ-ω).

ὁράω (ὀπ-), *see*, fut. ὄψομαι, pf. ἑώρακα. See εἶδον.

πάσχω (πᾶθ-, πενθ-), *suffer*, fut. πείσομαι, 2 pf. πέπονθα, 2 aor. ἔπαθον.

πίνω (πι-, πο-), *drink*, fut. πίομαι, pf. πέπωκα, 2 aor. ἔπιον.

πίπτω (πετ-, πτο-), *fall*, for πι-πετ-ω, fut. πεσοῦμαι, pf. πέπτω-κα, 2 aor. ἔπεσον (Dor. ἔπετον).

τρέχω (δράμ-, δραμε-), *run*, fut. δραμοῦμαι, pf. δεδράμηκα, 2 aor. ἔδραμον.

φέρω (οἰ-, ἐνεκ-, by redupl. and sync. ἐν-ενεκ, ἐνεγκ-), *bear*, fero; fut. οἴσω, aor. ἤνεγκα (§ 109, 7, b), pf. ἐν-ήνοχα (§ 109, 3, N. 2), ἐν-ήνεγμαι, aor. p. ἠνέχθην.

For full forms of these verbs, see the Catalogue.

NOTE. Occasional Homeric or poetic irregular forms appear even in some verbs of the first seven classes. See ἀκαχίζω and χανδάνω in the Catalogue.

Modification of Verbal Stems.

REMARK. This section includes all those modifications of the stem which follow recognized principles, or which occur in so many verbs that they deserve special notice. For example, the change from τιμᾶ- in τιμάω to τιμη- in τιμήσω, that from στεργ- in στέργω to ἔστοργ- in 2 pf. ἔστοργα, that from στελ- (stem of στέλλω) to στείλ- in ἔστειλα and ἔσταλ- in ἔσταλ-κα, and that from βᾶλ- (stem of βάλλω) to βεβλη- (for βεβλᾶ-) in βέβληκα, all follow definite principles; while that from πι- to πο- in πίνω and that from πᾶθ- to πενθ- in πάσχω (§ 108, VIII.) are mere irregularities.

§ 109. 1. Most stems ending in a short vowel lengthen this vowel in all tenses formed from these stems, except the present and imperfect. *A* and *ε* become *η*, and *ο* becomes *ω*; but when *ᾶ* follows *ε*, *ι*, or *ρ*, it becomes *ᾱ*. *E.g.*

Τιμάω (τι-ᾶ-), *honor*, τιμή-σω, ἐτίμη-σα, τετίμη-κα, τετίμη-μαι, ἐτιμή-θην; φιλέω (φιλε-), *love*, φιλῆ-σω, ἐφίλη-σα, πεφίλη-κα, πεφίλη-μαι, ἐφίλη-θην; δηλόω (δηλο-), *show*, δηλώ-σω, &c.; so τίω, τί-σω (*i*); δακρύω, δακρύ-σω (*ū*). But ἑάω, ἑά-σω (*ā*); ἰάομαι, ἰά-σομαι (*ā*); δράω, δρά-σω (*ā*), ἔδρα-σα, δέδρα-κα.

This applies also to stems which *become* vowel stems by metathesis (§ 109, 7), as βάλλω (βᾶλ-, βλᾶ-), *throw*, pf. βέβλη-κα; κάμνω (κᾶμ-,

κμᾶ-), *labor*, *κέκμη-κα*; or by adding *ε* (§ 109, 8), as *βούλομαι* (*βουλ-, βουλε-*), *wish*, *βουλή-σομαι*, *βεβούλη-μαι*, *ἐβούλη-θην*.

NOTE 1. *Λύω*, *loose*, generally has *υ* in Attic poetry in the present and imperfect (generally *υ̃* in Homer); in other tenses it has *υ̃* only in the future and aorist active and middle and in the future perfect. *Ἀκροάομαι*, *hear*, has *ἀκροάσομαι*, &c.; *χράω*, *give oracles*, lengthens *ᾶ* to *η*; as *χρήσω*, &c. So *τρήσω* and *ἐτρησα* from stem *τρα-*; see *τετραίνω*, *bore*.

NOTE 2. Some vowel stems retain the short vowel, contrary to the general rule (§ 109, 1); as *γελάω*, *laugh*, *γελάσομαι*, *ἐγέλασα*; *ἀρκέω*, *suffice*, *ἀρκέσω*, *ἤρκεσα*; *μάχομαι* (*μαχε-*), *fight*, *μαχέσομαι* (Ion.), *ἐμαχεσάμην*.

(a) This occurs in the following verbs: (pure verbs) *ἀγαμαι*, *αἰδέομαι*, *ἀκέομαι*, *ἀλέω*, *ἀνύω*, *ἀρκέω*, *ἀρόω*, *ἀρύω*, *γελάω*, *ἐλκύω* (v. *ἐλκω*), *ἐμέω*, *ἐράω*, *ζέω*, *θλάω*, *κλάω*, *break*, *ξέω*, *πτύω*, *σπάω*, *τελέω*, *τρέω*, *φλάω*, *χαλάω*; and Epic *ἀκηδέω*, *κοτέω*, *λοέω*, *νείκew*, and the stems (*ᾶᾶ-*) and (*ᾱε-*); — (other verbs with vowel stems) *ἀρέσκω* (*ᾱρε-*), *ἄχθομαι* (*ᾱχθε-*), *ἐλαύνω* (*ἐλᾶ-*), *ἰλάσκομαι* (*ἰλᾶ-*), *μεθύσκω* (*μεθῦ-*); also all verbs in *αννυμι* and *εννυμι*, with stems in *ᾶ* and *ε* (given in § 125, 5), with *ὄλλνυμι* (*ὄλε-*) and *ὄμνυμι* (*ὄμο-*).

(b) The final vowel of the stem is variable in quantity in different tenses in the following verbs: (pure verbs) *αἰνέω*, *αἰρέω*, *δέω*, *bind*, *δύω* (v. *δύνω*), *ἐρύω* (Epic), *θύω*, *sacrifice*, *καλέω*, *λύω*, *μύνω*, *ποθέω*, *πονέω*; — (other verbs) *βαίνω* (*βᾶ-*), *εὐρίσκω* (*εὐρ-, εὔρε-*), *μάχομαι* (*μαχε-*), *πίνω* (*πῖ-, πο-*), *φθάνω* (*φθᾶ-*), *φθίνω* (*φθι-*).

2. Many vowel stems have *σ* added, before all endings *not beginning with σ*, in the perfect middle and first passive tense systems. *E.g.*

Τελέω, *finish*, *τετέλε-σ-μαι*, *ἐτετελέσμην*, *ἐτελέσθην* (§ 97, 4); *γελάω*, *laugh*, *ἐγέλα-σ-θην*, *γελασθῆναι*; *χράω*, *give oracles*, *χρήσω*, *κέχρη-σ-μαι*, *ἐχρήσθην*.

This occurs in all the verbs included in 1, N. 2 (a), except *ἀρόω*, so far as they form these tenses, and in the following: *ἀκούω*, *δράω*, *θραύω*, *κελεύω*, *κλείω* (*κλήω*), *κνᾶω*, *κναίω*, *κρούω*, *κυλίω*, *λεύω*, *νέω*, *hear*, *ξύω*, *παίω*, *παλαίω*, *παύω*, *πρίω*, *σείω*, *τίνω*, *ῥύω*, *χόω*, *χράω*, *χρίω*, and poetic *ῥαίω*. Some, however, have forms both with and without *σ*. See the Catalogue.

3. In the second perfect the simple stem generally changes *ε* to *ο*, and lengthens other short vowels, *ᾶ* to *η* (after *ρ* to *ᾱ*), *ο* to *ω*, *ι* to *οι*, and *υ̃* to *ευ*. *E.g.*

Στέργω, *love*, *ἔστοργα*; *γίγνομαι* (*γεν-*), *become*, *γέγονα*, *ἐγεγόνειν*; *τίκτω* (*τεκ-*), *bring forth*, *τέτοκα*; *φαίνω* (*φᾶν-*), *πέφηνα*; *κράζω* (*κρᾶγ-*), *cry*, *κέκρᾶγα*; *τήκω* (*τᾶκ-*), *melt*, *τέτηκα*, *ἐτετήκειν*; *λείπω* (*λῖπ-*), *λέλοιπα*,

ἐλελοίπειν; φεύγω (φϋγ-), *flee*, πέφευγα, ἐπεφεύγειν. So ἐγείρω (ἐγερ-), *rouse*, ἐγρήγορα (§ 102, N. 1).

NOTE 1. Πράσσω (πρᾶγ-), *do*, has πέπρᾶγα (§ 110, IV. (d), N. 2). *Ἐθω (ἐθ-), *am accustomed*, has irregularly ἔωθα (ὦθ- for *Fωθ-*, § 104); and ῥήγνυμι (ῥᾶγ-) has ῥρωγα (ῥωγ-), cf. τρώγω (τρᾶγ-), § 108, II.

NOTE 2. This change of ε to ο occurs even in some first perfects which aspirate the final consonant of the stem (§ 110, IV. b): these are κέκλοφα, from κλέπτω (κλᾶπ-), *steal*; εἰλοχα, from λέγω, *collect*; πέπομφα from πέμπω, *send*; τέτροφα (sometimes τέτραφα) from τρέπω, *turn*; τέτροφα (perhaps second perfect), from τρέφω, *nourish*. So ι becomes οι in δέδοικα (δι-), *fear*. In τίθημι (θε-), *put*, ε becomes ει in τέθεικα and τέθειμαι; compare πίνω (πι-), *drink*, πέπωκα and πέπομαι (πο-).

4. In simple liquid stems of one syllable, ε is generally changed to ᾶ in the perfect active, perfect middle, and second passive systems. *E.g.*

Στέλλω (σ텔-), *send*, ἔσταλκα, ἔσταλμαι, ἐστάλην, στᾶλήσομαι; κείρω (κερ-), *shear*, κέκαρμαι, ἐκάρην (Ion.); σπείρω (σπερ-), *sow*, ἔσπαρμαι, ἐσπάρην. So in δέρω, κτείνω, μείρομαι, τέλλω, and φθείρω.

NOTE 1. The same change of ε to ᾶ (after ρ) occurs in στρέφω, *turn*, ἔστραμμαι, ἐστράφην, στραφήσομαι (but 1 aor. ἐστρέφθην, rare); τρέπω, *turn*, τέτραφα (generally τέτροφα), τέτραμμαι, ἐτράπην (but ἐτρέφθην, Ion. ἐτράφθην); τρέφω, *nourish*, τέτροφα (late τέτραφα), τέθραμμαι, ἐτράφην (but ἐθρέφθην); also in the second aorist passive of κλέπτω, *steal*, πλέκω, *weave*, andτέρπω, *delight*, ἐκλάπην, ἐπλάκην, and (Epic) ἐτάρπην (1 aor. ἐκλέφθην, ἐπλέχθην, ἐτέρφθην, rarely Epic ἐτάρφθην). It occurs, further, in the second aorist (active or middle) of κτείνω, *kill*, τέμνω, *cut*, τρέπω, andτέρπω; viz., in ἔκτανον (poet.), ἔταμον, ἐταμόμην, ἔτραπον, ἐτραπόμην, τεταρπόμην (Hom.); also in several Homeric and poetic forms (see δέркоμαι, πέρθω, and πτήσω).

NOTE 2. The first passive system rarely appears in verbs with monosyllabic liquid stems. Τείνω (τεν-), *stretch*, in which τεν- drops ν in this system (§ 109, 6), changes ε to ᾶ in ἐτάθην and ἐκ-ταθήσομαι.

5. Liquid stems lengthen their last vowel in the aorist active and middle; as στέλλω (σ텔-), ἔστειλα. See § 110, III. 2, and the examples.

6. Four verbs in νω drop ν of the stem in the perfect and first passive systems, and thus have vowel stems in these forms: — κρίνω (κρῖν-), *separate*, κέκρικα, κέκρικμαι, ἐκρίθην; κλίνω (κλῖν-), *inclîne*, κέκλικα, κέκλιμαι, ἐκλίθην; πλύνω (πλύν-), *wash*, πέπλῡμαι, ἐπλύθην; τείνω (τεν-), *stretch*, τέτακα (§ 109, 4), τέτα-

μαι, ἐτάθην, ἐκ-ταθήσομαι. So κτείνω in some poetic forms : see also κερδαίνω.

NOTE. When final *ν* of a stem is not thus dropped, it becomes *γ* before *κα* (§ 16, 5), and generally becomes *σ* before *μαι* (§ 16, 6, N. 4); as φαίνω (φᾶν-), πέφαγκα, πέφασμαι, ἐφάνθην.

7. (a) The stem sometimes suffers *metathesis* (§ 14, 1) : (1) in the present, as θνήσκω (θᾶν-, θνᾶ-), *die*, (§ 108, VI. N. 2); (2) in other tenses, as βάλλω (βᾶλ-, βλᾶ-), *throw*, βέβληκα, βέβλημαι, ἐβλήθην; δέρκομαι (δερκ-), *see* (poetic), 2 aor. ἔδρακον (δρακ-, § 109, 4, N. 1).

(b) Sometimes *syncope* (§ 14, 2) : (1) in the present, as γίγνομαι (γεν-), *become*, for γι-γεν-ομαι; (2) in the second aorist, as ἐπτόμην for ἐ-πετ-ομην; (3) in the perfect, as πετάννυμι (πετᾶ-), *expand*, πέπτᾶμαι for πε-πετα-μαι.

(c) Sometimes *reduplication* (besides the regular reduplication of the perfect stem) : (1) in the present, especially in verbs of the sixth class and in verbs in *μι* (§ 121, 3), as γινώσκω, *know*, γί-γνομαι, ἴ-στημι; (2) in the second aorist, as πείθω (πιθ-), *persuade*, πέ-πιθον (Ep.). Attic redupl. in ἄγω, *lead*, ἤγαγον (ἄγ-αγ-); see ἀραρίσκω. § 110, V. N. 2; § 100, Notes 3 and 4.

8. *E* is sometimes added to the present stem, sometimes to the simple stem, making a new stem in *ε*. From this some verbs form special tenses; and others form all their tenses except the present, imperfect, second perfect, and second aorists (§ 90, N. 1). *E.g.*

Βούλομαι (βουλ-), *wish*, βουλήσομαι (βουλε-, § 109, 1), &c.; αἰσθάνομαι (αἰσθ-), *perceive*, αἰσθήσομαι (αἰσθε-), ἦσθημαι; μένω (μεν-), *remain*, μεμένηκα (μενε-); μάχομαι (μαχ-), *fight*, fut. (μαχέ-ομαι) μαχοῦμαι, ἐμαχεσάμην, μεμάχημαι; χαίρω (χαῖρ-), *rejoice*, χαιρήσω (χαίρε-), κεχάρηκα (χαρε-).

(a) The following have the stem in *ε*, in all tenses except those mentioned; (1) formed from the present stem: ἀλέξω, ἄλθομαι (Ion.), ἄχθομαι, βούλομαι, βόσχω, δέω, *want*, ἐθέλω and θέλω, ἔρομαι and εἶρομαι (Ion.), ἔρρω, εὖδω, ἔψω, κέλομαι (poet.), μάχομαι, μέδομαι (poet.), μέλλω, μέλω, μύζω, *suck*, οἶχωμαι, ὀφείλω, πέτομαι; (2) formed from the simple stem: αἰσθάνομαι (αἰσθ-), ἁμαρτάνω (ἁμαρτ-), ἀνδάνω (ἀδ-), ἀπ-εχθάνομαι (-εχθ-), αὐξάνω (αὐξ-), βλαστάνω (βλαστ-). εὐρίσκω (εὐρ-), κιχάνω (κιχ-), λάσκω (λακ-), μανθάνω (μαθ-), ὀλισθάνω (ὀλισθ-),

ῥαλλυμι (ῥαλ-), ὀφλισκάνω (ὀφλ-); see poetic ἀμπλακίσκω and ἀπαφίσκω, and the stem (δα-).

(b) The following have the stem in ε in special tenses; (1) formed from the present stem: διδάσκω, καθίζω, κλαίω, μένω, νέμω, παίω, πέτομαι, τύπτω; (2) formed from the simple stem: δαρθάνω (δαρθ-), κήδω (καῖδ-), ὀσφραίνομαι (ὀσφρ-), πείθω (πιῖθ-), ῥέω (ῥῡ-), στείβω (στιῖβ-), τυγχάνω (τυχ-), χάζω (χαῖδ); see also γίγνομαι, ἔχω, τρέχω. Χαίρω (χαρ-) forms both χαίρε- and χαρε-.

NOTE. In ὅμνυμι, *swear*, the stem ὁμ- is enlarged to ὁμο- in some tenses, as in ὁμο-σα; in ἀλίσκομαι, *be captured*, ἀλ- is enlarged to ἀλο-, as in ἀλώσομαι. So τρύχω, *exhaust*, τρυχώσω. So probably οἴχομαι, *be gone*, has stem οἴχο- for οἴχε- in the perfect οἴχω-κα (cf. Ion. οἴχη-μαι).

Formation of Tense Stems.

REMARK. This section explains the formation of the seven *tense stems* enumerated in § 92, 4. They are generally formed from the simple stem of the verb (when this is distinct from the present stem). But verbs of the *second* class commonly have the lengthened stem (§ 108, II. Note) in all tenses except in the second perfect, second aorist, and second passive tense systems. The verbs enumerated in § 109, 8 form some tenses from stems lengthened by adding ε. The stem may be modified in different tenses as has been explained in § 109.

§ 110. I. (*Present Stem*.) The present stem is the stem of the present and imperfect in all the voices.

The principles on which it is derived from the simple stem, when they are not identical, are explained in § 108.

II. (*Future Stem*.) 1. Vowel and mute stems add σ to form the stem of the future active and middle. These vowel stems lengthen a short vowel (§ 109, 1); π, β, φ with σ become ψ; κ, γ, χ with σ become ξ; τ, δ, θ before σ are dropped (§ 16, 2). *E.g.*

Τιμάω, *honor*, τιμήσω; δράω, *do*, δράσω; κόπτω (κοπ-), *cut*, κόψω; βλάπτω (βλαβ-), *hurt*, βλάψω, βλάψομαι; γράφω, *write*, γράψω, γράψομαι; πλέκω, *twist*, πλέξω; πράσσω (πρᾶγ-), *do*, πράξω, πράξομαι; ταράσσω (ταράχ-), *confuse*, ταράξω, ταράξομαι; φράζω (φραδ-), *tell*, φράσω (for φραδ-σω); πείθω, *persuade*, πείσω (for πειθ-σω). So σπένδω,

pour, σπείσω (for σπενδ σω, § 16, 2 and 6, N. 1); τρέφω, *nourish*, θρέψω, θρέψομαι (§ 17, 2, Note).

2. Liquid stems add ε (in place of σ) to form the future stem; this ε is contracted with ω and ομαι to ω̄ and οῦμαι. *E.g.*

Φαίνω (fǎn-), *show*, fut. (φανέ-ω) φᾶνῶ, (φανέ-ομαι) φανοῦμαι; στέλλω (στελ-), *send*, (στελέ-ω) στελῶ, (στελέ-ομαι) στελοῦμαι; νέμω, *divide*, (νεμέ-ω) νεμῶ; κρίνω (κρίν-), *judge*, (κρίνέ-ω) κρίνῶ.

NOTE 1. (*Attic Future.*) (a) The futures of καλέω, *call*, and τελέω, *finish*, καλέσω and τελέσω (§ 109, 1, N. 2), drop σ of the future stem, and contract καλε- and τελε- with ω and ομαι, making καλῶ, καλοῦμαι, τελῶ and (poetic) τελοῦμαι. These futures have the same forms as the presents. So ὀλλνμι (ὀλ-, ὀλε-), *destroy*, has fut. ὀλέσω (Hom.), ὀλέω (Hdt.), ὀλῶ (Attic).

So μαχέσσομαι, Homeric future of μάχομαι (μαχε-), *fight*, becomes μαχοῦμαι in Attic. Καθέζομαι (ἐδ-), *sit*, has καθεδοῦμαι.

(b) In like manner, futures in ᾶσω from verbs in αννμι (stems in ᾶ), some in εσω from verbs in εννμι (stems in ε), and some in ᾶσω from verbs in αζω (stems in ᾶδ), drop σ and contract αω and εω to ω̄. Thus σκεδάννμι (σκεδα-), *scatter*, σκεδάσω, (σκεδάω) σκεδῶ; στορέννμι (στορε-), *spread*, στορέσω, (στορέω) στορῶ; βιβάζω (βιβᾶδ-), *cause to go*, βιβάσω, (βιβάω) βιβῶ. So ἐλάννω (ἐλα-), *drive* (§ 108, V. N. 2), ἐλάσω, (ἐλάω) ἐλῶ. For fut. ἐλώω, κρεμόω, &c., in Homer, see § 120, 1, (b).

(c) Futures in ῖσω and ῖσομαι from verbs in ιζω (ῖδ-) of more than two syllables regularly drop σ and insert ε; then ιεω and ιεομαι are contracted to ιῶ and ιοῦμαι; as κομίζω, *carry*, κομίσω, (κομiew) κομιῶ, κομίσομαι, (κομiewομαι) κομιοῦμαι, inflected like φιλῶ, φιλοῦμαι (§ 98). See § 120, 2, (a).

(d) Though these forms of future are called *Attic*, because the Attic dialect seldom uses any others in these tenses, they are yet found in other dialects and even in Homer, while the Attic occasionally uses the full forms in σω.

NOTE 2. (*Doric Future.*) A few verbs sometimes add ε to σ in the stem of the future middle, and contract σέομαι to σοῦμαι. These are πλέω, *sail*, πλευσοῦμαι (§ 108, II. 2); πνέω, *breathe*, πνευσοῦμαι; νέω, *swim*, νενσοῦμαι; κλαίω, *weep*, κλανσοῦμαι (§ 108, IV. 3); φεύγω, *flee*, φευξοῦμαι; πίπτω, *fall*, πεσοῦμαι. See also παίζω and πυνθάνομαι.

The Doric forms middle futures like these, and also active futures in σέω contracted σῶ (§ 119, 6). These few are used in Attic with the regular futures πλεύσομαι, πνεύσομαι, κλαύσομαι, φεύξομαι (but never πέσομαι).

NOTE 3. A few irregular futures drop σ of the stem, which thus has the appearance of a present stem. Such are χέω and χέομαι,

fut. of *χέω*, *pour*; *ἔδομαι*, from *ἐσθίω* (*ἐδ-*), *eat*; *πίομαι*, from *πίνω* (*πῖ-*), *drink*.

NOTE 4. A few liquid stems add *σ* like mute stems; *κέλλω* (*κελ-*), *land*, *κέλσω*; *κύρω*, *meet*, *κύρσω*; *θέρομαι*, *be warmed*, *θέρσομαι*; all poetic: so *φθείρω* (*φθερ-*), *destroy*, Ep. fut. *φθήρσω*.

III. (*First Aorist Stem*.) 1. Vowel and mute stems add *σ* to form the stem of the first aorist active and middle. The lengthening of a final vowel of the stem and the euphonic changes of mutes before *σ* are the same as in the future stem. *E.g.*

Τιμάω, *έτιμησα*, *έτιμησάμην*; *δράω*, *ἔδρασα*; *κόπτω*, *ἔκοψα*, *έκοψάμην*; *βλάπτω*, *ἔβλαψα*; *γράφω*, *ἔγραψα*, *έγραψάμην*; *πλέκω*, *ἔπλεξα*, *έπλεξάμην*; *πράσσω*, *ἔπραξα*, *έπραξάμην*; *ταράσσω*, *έτάραξα*; *φράζω*, *ἔφρασα* (for *έφραδ-σα*); *πείθω*, *ἔπεισα* (§ 108, II. Note); *σπένδω*, *ἔσπεισα* (for *έσπενδ-σα*); *τρέφω*, *ἔθρεψα*, *έθρεψάμην* (§ 17, 2, Note); *τήκω*, *μelt*, *έτηξα* (§ 108, II. Note); *πλέω*, *sail*, *ἔπλευσα* (§ 108, II. 2).

NOTE 1. Three verbs in *μι*, *δίδωμι* (*δο-*), *give*, *ἵημι* (*έ-*), *send*, and *τίθημι* (*θε-*), *put*, form the aorist stem by adding *κ* instead of *σ*, giving *ἔδωκα*, *ἤκα*, *ἔθηκα*. These forms are seldom used except in the indicative active, and are most common in the singular, where the second aorists *ἔδων*, *ἦν*, *ἔθην*, are not in use. (See § 122, N. 1.) Even *ἡκάμην* and *έθηκάμην* occur, the latter not in Attic Greek.

NOTE 2. *Χέω*, *pour*, has aorists *ἔχεα* (Hom. *έχευα*) and *έχεάμην*, corresponding to the futures *χέω* and *χέομαι* (II. N. 3). *Εἶπον*, *said*, has also first aorist *εἶπα*; and *φέρω*, *bear*, has *ἤνεγκ-α* (from stem *ένεγκ-*).

For Homeric aorists like *έβήσето*, *έδύσето*, *ἔξον*, &c., see § 119, 8.

2. Liquid stems form the first aorist stem by lengthening their last vowel, *α* to *η* (after *ι* or *ρ* to *ā*) and *ε* to *ει*. *E.g.*

Φαίνω (*φᾶν-*), *ἔφην-α*, *έφηνάμην* (rare); *στέλλω* (*στελ-*), *ἔστειλ-α*, *έστειλ-άμην*; *ἀγγέλλω* (*ἀγγελ-*), *announce*, *ἡγγειλα*, *ἡγγειλάμην*; *περαίνω* (*περᾶν-*), *finish*, *έπεράνα*; *μιαίνω* (*μιαν-*), *stain*, *έμιάνα*; *νέμω*, *divide*, *ένειμα*, *ένειμάμην*; *κρίνω*, *judge*, *έκρινα*; *ἀμύνω*, *keep off*, *ἡμύνα*, *ἡμυνάμην*; *φθείρω* (*φθερ-*), *destroy*, *έφθειρα*. Compare the futures in II. 2.

NOTE 1. A few liquid stems lengthen *αν* to *αν̄* irregularly; as *κερδαίνω*, *gain*, *έκέρδαν̄α*. A few lengthen *ραν* to *ρην̄*; as *τετραίνω*, *bore*, *έτέτρην̄α*.

NOTE 2. *Αἴρω* (*ᾰρ-*), *raise*, and *ἄλλομαι* (*ᾰλ-*), *leap*, have *ἤρα*, *ἤράμην*, *ἤλάμην* (augmented); but *ā* in the other moods, as *ᾰρω*, *ᾰρας*, *ᾰρωμαι*, *ᾰραίμην*, *ᾰλάμενος* (all with *ā*).

IV. (*Perfect Stem*.) (a) *Perfect Middle Stem*. The stem of the perfect and pluperfect middle and passive consists of

the simple stem (in verbs of the second class, of the present stem) with the required reduplication or augment prefixed; as λύ-ω, λέλυμαι, ἐλελύμην; λείπ-ω, λελειπ- (§ 108, II. Note), λελειμαι, ἐλελείμην.

The stem may be modified (§ 109) as follows:—

(1) A short final vowel is regularly lengthened; as φιλέ-ω, πεφίλημαι, ἐπεφιλήμην; δρᾶω, δέδρᾶμαι. (§ 109, 1.)

(2) Some vowel stems add σ; τελέ-ω, τετέλεσμαι. (§ 109, 2.)

(3) Most monosyllabic liquid stems and some others change ε to α; as στέλλω (στέλ-), ἔσταλμαι, ἐστάλμην. (§ 109, 4.)

(4) A few stems in ν drop ν, and others change ν to σ. (§ 109, 6.)

(5) Metathesis sometimes occurs; as βάλλω (βᾶλ-), throw, βέβλημαι (βλᾶ-). (§ 109, 7.)

For the euphonic changes made in consonant stems on adding the endings, see § 97, N. 2.

(b) *Perfect Active Stem.* The stem of the first perfect and pluperfect active is formed by adding κ to the reduplicated or augmented simple or present stem (§ 108, II. Note), except when this ends in a labial or palatal mute. Stems ending in π or β, κ or γ, aspirate these letters, making them φ or χ, while final φ and χ remain unchanged. *E.g.*

λύω, λελυκ-, λέλυκα, ἐλελύκειν; νέω (νυ-, νεF-), swim, νένευκα; πείθω, persuade, πέπεικα (for πε-πειθ-κα). κόπτω (κοπ-), cut, κέκοφα; βλάπτω (βλᾶβ-), hurt, βέβλᾶφα; πτήσσω (πτηκ-), cower, ἔπτηχα; πράσσω (πρᾶγ-), do, πέπρᾶχα, ἐπεπράχην; γράφω, write, γέγραφα, ἐγεγράφειν; ὀρύσσω (ὀρύχ-), dig, ὀρώρυχα. So κομίζω (κομῖδ-), carry, κεκόμικα (§ 16, 1, N. 2).

This stem may be modified (§ 109) in various ways:—

(1) A short final vowel is regularly lengthened; as φιλέω, πεφίληκα. (§ 109, 1.)

(2) Most monosyllabic liquid stems and some others change ε to α; as στέλλω (στέλ-), ἔσταλκα, ἐστάλκειν. (§ 109, 4.)

(3) A few lingual and palatal stems change ε to ο, as in the second perfect. (§ 109, 3, N. 2.)

(4) A few stems in ν drop ν, and become vowel stems. (§ 109, 6.)

(5) Metathesis sometimes occurs; as βάλλω (βᾶλ-, βλᾶ-), βέβληκα. (§ 109, 7, a.)

NOTE. The only form of first perfect found in Homer is that in *κα* of verbs having vowel stems. The perfect in *κα* of liquid and lingual stems, and the aspirated perfects of labial and palatal stems, belong to a later development of the language.

(c) *Future Perfect Stem.* The stem of the future perfect is formed by adding *σ* to the stem of the perfect middle; as *λελυ-*, *λελυσ-*, *λελύσομαι*; *γραφ-*, *γεγραφ-*, *γεγραψ-*, *γεγράψομαι*; *λειπ-*, *λελειπ-*, *λελειψ-*, *λελείψομαι*; *πράσσω* (*πρᾶγ-*), *πεπρᾶγ-*, *πεπραξ-*, *πεπράξομαι*.

NOTE 1. The future perfect is found in only a small number of verbs. Its stem, when a consonant precedes *σ*, is subject to all the euphonic changes noticed in the future stem (§ 110, II. 1).

NOTE 2. Two verbs have a special form in Attic Greek for the future perfect active; *θνήσκω*, *die*, has *τεθνήξω*, *shall be dead*, formed from *τεθνηκ-*, the stem of perf. *τέθνηκα*, *am dead*; and *ἵστημι*, *set*, has *ἐστήξω*, *shall stand*, from *ἐστήκ-*, stem of perf. *ἔστηκα*, *stand*. In Homer, we have also *κεχαῖρήσω* and *κεχαρήσομαι*, from *χαίρω* (*χαῖρ-*), *rejoice*; and *κεκαδήσω*, (irreg.) from *χάζω* (*χᾶδ-*), *yield*.

(d) *Second Perfect Stem.* The stem of the second perfect and pluperfect is always the *simple* stem with the reduplication (or augment) prefixed. The stem is generally modified by changing *ε* to *ο*, or by lengthening other short vowels. See § 109, 3, with the examples.

For second perfects and pluperfects of the *μ*-form, see § 124.

NOTE 1. Vowel stems do not form second perfects; *ἀκού-ω*, *hear*, is only an apparent exception, as *ἀκήκοα* is for *ἀκ-ηκοF-a* with *F* omitted (§ 102).

NOTE 2. Few verbs have both a first and a second perfect. In *πράσσω* (*πρᾶγ-*), *do*, we have *πέπρᾶχα*, *have done*, and *πέπρᾶγα*, *fare (well or ill)*; so *ἀν-οίγω*, *open*, *ἀν-έφχα* (trans.), *ἀν-έφγα* (intrans.).

NOTE 3. The second perfect stem appears especially in the Homeric dialect, which has many second perfects not found in Attic; as *προ-βέβουλα* from *βούλομαι*, *wish*, *μέμηλα* from *μέλω*, *concern*. Homer has many varieties of the 2 perfect participle of the *μ*-form; in *ἄώς*, gen. *αῶτος* (sometimes *ἀότος*), fem. *ἄνῖα*, as *γεγαώς*, *βεβαώς*; in *ἦώς*, gen. *ἦωτος* or *ἦότος*, fem. *ἦνῖα*, as *τεθνηώς*, *τεθνηῶτος* or *-ότος*, *τεθνηῖα*. Herodotus has *εῶς*, *εῶσα*, *εὖς*, gen. *εῶτος*, *εῶσης*, as *έστεῶς*, &c., some forms of which (e.g. *έστεῶτα*, *τεθνεῶτι*) occur in Homer. The Attic contracts *αῶς*, *αῶσα*, *αὖς*, *τὸ ὤς*, *ῶσα*, *ὅς* (§ 69, N.), gen. *ῶτος*, *ώσης*, &c., but leaves *τεθνεῶς* (of *θνήσκω*) uncontracted.

NOTE 4. The stem of the feminine of the second perfect participle in Homer often has a short vowel when the other genders have a long one; as *ἀρηρῶς*, *ἀρᾶρῖα*; *τεθηλῶς*, *τεθᾶλνῖα*.

V. (*Second Aorist Stem.*) The stem of the second aorist active and middle is the simple stem of the verb, to which the second aorist stands in the same relation in which the imperfect stands to the present stem; as λείπω (λίπ-), 2 aor. ἔλιπον, ἐλιπόμην (impf. ἔλειπον, ἐλειπόμην); λαμβάνω (λάβ-), *take*, 2 aor. ἔλαβον, ἐλαβόμην.

NOTE 1. A few second aorist stems change ε to ᾱ; as τέμνω (τεμ-), *cut*, ἔταμον, ἐταμόμην. See § 109, 4, N. 1.

NOTE 2. A few stems are syncopated (§ 109, 7); as πέτομαι (πετ-), *fly*, 2 aor. m. ἐπτόμην for ἐπετ-ομην; ἐγείρω (έγερ-), *rouse*, ἠγρόμην for ἠγερ-ομην; ἦλθον, *went*, from stem ἐλϋθ-, for ἦλυθον (Hom.); ἔπομαι (σεπ-), *follow*, ἐσπόμην, for ἐσεπ-ομην; ἔχω (σεχ-), *have*, ἔσχω for ἐσεχ-ον. So the Homeric ἐκεκλόμην, for ἐκε-κελ-ομην, or κεκλόμην, from κέλομαι, *command*; ἀλαλκον, for ἀλ-αλεκ-ον, from ἀλέξω (ἀλεκ-), *ward off*: for these and other reduplicated second aorists, see § 100, Notes 3 and 4.

NOTE 3. For second aorists of the μι-form, like ἔβην, see § 125, 3.

VI. (*First Passive Stem.*) The stem of the first aorist passive is formed by adding θε to the stem as it appears (omitting the reduplication or augment) in the perfect middle or passive, with all its modifications (IV. a): in the indicative, imperative, and infinitive, θε becomes θη. In the future passive σ is added to θη, making the stem in θησ. *E.g.*

Λύω, λέλυ-μαι, ἐλύθην (λυθ-), (λυθέ-ω) λυθῶ, λυθε-ίην, λυθῆ-ναι, λυθείς (λυθε-ντ-), λυθήσ-ομαι; πράσσω (πρᾶγ-), πέπραγ-μαι, ἐπράχ-θην (§ 16, 1), πραχθήσ-ομαι; πείθω, *persuade*, πέπεισ-μαι (§ 16, 3; § 108, II. Note), ἐπείσθην, πεισθήσομαι; φιλέω, πε-φίλη-μαι (§ 109, 1), ἐφίλη-θην; τιμάω, τε-τίμη-μαι, ἐτιμήθην, τιμηθήσομαι; τελέω, τετέλε-σ-μαι (§ 109, 2), ἐτετέλεσ-θην, τελεσθήσομαι; κλίνω, κέκλι-μαι (§ 109, 6), ἐκλί-θην, κλιθήσομαι; τείνω (τεν-), τέτα-μαι (§ 109, 4 and 6), ἐτάθην, ἐκ-ταθήσομαι.

NOTE 1. Τρέπω has τέτραμμαι, ἐτρέφθην (Ion. ἐτράφθην); τρέφω has τέθραμμαι, ἔθρέφθην; and στρέφω has ἔστραμμαι, with (rare) ἐστρέφθην (Ion. and Dor. ἐστράφθην). Φαίνω has πέφασμαι (§ 16, 6, N. 4), but ἐφάνθην.

NOTE 2. N is added in Homer to some vowel stems before θ of the aorist passive; as ἰδρύω, *erect*, ἰδρῦμαι, ἰδρύν-θην (Attic ἰδρῦθην). So Hom. ἐκλίν-θην and ἐκρίνθην (§ 109, 6).

NOTE 3. For ἐτέθην (for ἐθε-θην), from τίθημι (θε-), and ἐτύθην (for ἐθυ-θην) fromθύω, *sacrifice*, see § 17, 2, Note. We have, however, ἔθρέφθην and τεθράφ-θαι from τρέφω, *nourish*, perhaps to distinguish these forms from ἐτρέφθην and τετράφθαι from τρέπω, *turn*.

VII. (*Second Passive Stem.*) The stem of the second aorist passive is formed by adding ϵ to the simple stem: in the indicative, imperative, and infinitive, ϵ becomes η . In the second future passive σ is added to this η , making the stem in $\eta\sigma$. The only regular modification of the stem is the change of ϵ to α explained in § 109, 4. *E.g.*

βλάπτω (βλᾶβ-), *hurt*, ἐβλάβην, βλαβήσομαι; γράφω, *write*, ἐγράφη, γράφήσομαι; ρίπτω (ρίψ-), *throw*, ἐρρίφην; φαίνω (φᾶν-), *show*, ἐφάνην, φάνησομαι; στρέφω, *turn*, ἐστράφην, στραφήσομαι; τέρπω, *amuse*, ἐτάρπην (Hom.) with subj., by metathesis, τράπ-εἶω. See the examples in § 109, 4, and N. 1.

NOTE 1. The simple stem of verbs of the second class, which seldom appears in other tenses (§ 108, II. Note), is seen in the second passive system; as σήπω (σᾶπ-), *corrupt*, ἐσάπην, σάπήσομαι; τήκω (τᾶκ-), *melt*, ἐτάκην; ῥέω (ῥῦ-), *flow*, ἐρρύην, ῥύήσομαι; ἐρείπω (ἐρίπ-), *throw down*, ἤρειπην (poetic), but 1 aor. ἤρείφθην (ἐρείπ-).

NOTE 2. Πλήσσω (πληγ-), *strike*, has 2 aor. pass. ἐπλήγην, but in composition ἐξ-επλάγην and κατ-επλάγην (as if from a stem πλάγ-).

NOTE 3. The only verb which has both the 2 aor. passive and the 2 aor. active is τρέπω, *turn*, which has all the six aorists.

§ 111. The following table shows the seven tense stems (so far as they exist) of λύω, λείπω (λίπ-), πράσσω (πράγ-), φαίνω (φᾶν-), and στέλλω (στελ-).

I. Present (all voices).	λῦ-	λειπ-	πρασσ-	φαιν-	στελλ-			
II. Future Act. & Mid.	λῦσ-	λειψ-	πραξ-	φᾶνε-	στελε-			
III. Aorist Act. & Mid.	λῦσ-		πραξ-	φην-	στειλ-			
IV. Perfect	{	(a.) Mid.	λελυθ-	λελειπ-	πεπραγ-	πεφαν-	ἔσταλ-	
		(b.) Act.	λελυκ-		πεπραχ-	πεφαγκ-	ἔσταλκ-	
		(c.) Fut. P.	λελῦσ-	λελειψ-	πεπραξ-			
		(d.) 2 Perf.		λελοιπ-	πεπραγ-	πεφην-		
V. 2d Aor. Act. & Mid.		λίπ-						
VI.	{	First	(a.) 1 Aor.	λύθε(η)-	λειφθε(η)-	πραχθε(η)-	φανθε(η)-	
		Pass.	(b.) 1 Fut.	λύθησ-	λειφθησ-	πραχθησ-		
VII.	{	2d	(a.) 2 Aor.				φᾶνε(η)-	σταλε(η)-
		Pass.	(b.) 2 Fut.				φᾶνησ-	σταλησ-

PERSONAL ENDINGS.

§ 112. 1. The endings which are peculiar to the different *persons* of the verb are called *personal endings*. These have one form for the active voice, and another for the passive and middle; but the aorist passive has the endings of the active voice.

2. The personal endings, which are most distinctly preserved in verbs in *μι* and other primitive forms, are as follows:—

ACTIVE.			PASSIVE AND MIDDLE.		
	Primary Tenses.	Secondary Tenses.		Primary Tenses.	Secondary Tenses.
Sing. 1.	μι or —	ν or —		μαι	μην
	ς (σι)	ς		σαι	σο
	σι (τι) or —	—		ται	το
Dual 2.	τον	τον		σθον	σθον
	τον	την		σθον	σθην
Plur. 1.	μεν (μες)	μεν (μες)		μεθα	μεθα
	τε	τε		σθε	σθε
	νσι (ντι)	ν or σαν		νται	ντο

NOTE. The active endings *μι* and *σι* in the first and third person singular are not used in the indicative except in verbs in *μι*, verbs in *ω* having no endings in these persons. The original ending *σι* of the second person singular is found only in the Epic *ἔσ-σι*, *thou art*, in all other verbs being reduced to *σ*. In the third person singular *τι* is Doric, as *τίθη-τι* for *τίθησι*; and it is preserved in Attic in *ἔσ-τι*, *he is*. In the first person plural *μες* is Doric. In the third person plural *νσι* always drops *ν* and lengthens the preceding vowel, as in *λύουσι* for *λυο-νσι* (§ 16, 6); the original form *ντι* is Doric, as *φέρουντι* for *φέρουσι* (Lat. *ferunt*). The perfect indicative active of all verbs, and the present indicative active of verbs in *μι* (§ 121, 2, *d*), have *ᾶσι* (for *ανσι*) in the third person plural.¹

¹ Among the original active endings, inherited from the parent language of the Greek, Latin, Sanskrit, German, &c., were *μι*, *σι*, *τι*, in the singular, and *ντι* in the third person plural. In the past tenses, these were first shortened by dropping *ι*, and became *μ*, *ς*, *τ*, and *ντ*, in which form they appear in Latin, as in *era-m*, *era-s*, *era-t*, *era-nt*. In *μι*, *σι*, and *τι*, and in the original *μες* in the first person plural (compare Latin *mus*), we see

3. In the perfect and pluperfect passive and middle, and in both aorists passive (except in the subjunctive and optative), the endings are added directly to the tense stem; as λέλυ-μαι, λέλυ-σαι, λέλυ-ται, λέλυ-νται, ἐ-λελύ-μην; ἐ-λύθη-ν, ἐ-λύθη-ς, ἐ-λύθη, ἐ-λύθη-σαν (§ 111).

So also in verbs in μι, in most of the forms which are peculiar to that conjugation (§ 121, 1); as φα-μέν, φα-τέ, from φημί (φᾶ-), *say*; ἴστα-μαι, ἴστα-σαι, ἴστα-ται, ἴστα-νται, from ἴστημι, *set* (§ 123).

4. In other parts of the verb the tense stem appears in a prolonged form, consisting of the fixed portion and a variable vowel (sometimes a diphthong), to which the endings are affixed. This formation will be seen by a comparison of the present indicative middle of τίθημι (τιθε-) with that of φιλέω (φιλε-) in its uncontracted (Ionic) form:—

τίθε-μαι	φιλέ-ο-μαι	τιθέ-μεθα	φιλε-ό-μεθα
τίθε-σαι	φιλέ-ε-(σ)αι	τιθε-σθε	φιλέ-ε-σθε
τίθε-ται	φιλέ-ε-ται	τιθε-νται	φιλέ-ο-νται
τίθε-σθον	φιλέ-ε-σθον	(For τίθημι see § 123.)	

Compare also the perfect λέ-λυ-μαι, λέ-λυ-ται, λέ-λυ-σθε, λέ-λυ-νται (§ 112, 3), with the present λύ-ο-μαι, λύ-ε-ται, λύ-ε-

the roots of the personal pronouns, *I, thou, he, and we* (compare μέ, σέ, τόν, and the Epic ἄμ-μες), which were originally appended to the verbal root, instead of being prefixed as in English. These forms therefore really include the pronoun, which is commonly said to be omitted.

A comparison of the various forms of the present indicative of the primitive verb *be* (whose original stem is *as-*, in Greek and Latin *es-*), as it appears in Sanskrit, the older Greek, Latin, Old Slavic, and Lithuanian (the most primitive modern language, *still spoken* on the Baltic), will illustrate the Greek verbal endings.

Singular.

Sanskrit.	Greek.	Latin.	Old Slavic.	Lithuanian.
1. as-mi	ἐμ-μί (for ἐσ-μι)	[e]s-um	yes-m'	es-mi
2. asi	ἐσ-σί	es	yesi	esi
3. as-ti	ἐσ-τί	es-t	yes-t'	es-ti

Plural.

1. s-mas	ἐσ-μέν (Dor. εἰμές)	[e]s-u-mus	yes-mi	es-me
2. s-tha	ἐσ-τέ	es-tis	yes-te	es-te
3. s-a-nti	ἐν-τί (Doric)	[e]s-u-nt	s-u-t'	es-ti

σθε, λύ-ο-νται. The vowel which thus completes the stem is called a *connecting vowel*; ¹ and it appears (sometimes with ο and ε lengthened to ω and ει) even when the ending is dropped (§ 113, 1), as in λέγω (for λεγο-μι) and λέγει (for λεγε-τι).

Indicative.

§ 113. 1. The original connecting vowel in the indicative of verbs in ω (except in the aorist active and middle, and the perfect and pluperfect active) was ο before μ or ν, and elsewhere ε. In the singular of the present and future active, when μι and τι were dropped and σι became σ (§ 112, 2, Note), the primitive ο and ε were lengthened into ω and ει.²

The connecting vowel is α in *all persons* of the first aorist middle; also in the perfect and first aorist active, except

¹ The name “connecting vowel” belongs to the doctrine formerly held, by which this vowel was made a third element in the formation of the verb, distinct from both the stem and the ending. The more correct view considers it a part of the tense stem, which thus consists of the fixed portion (e.g. λεγ-, λυ-, λειπ-, in the present) and a vowel sound which varies according to the following letter (e.g. λεγο- or λεγε-). In the original language it was uniformly α, as it appears in the Sanskrit *bhara-mi* (below). In an elementary work, it is more convenient to treat this variable formative suffix separately, so that the tense stems are given (as in § 95) in their shorter forms (λυ-, λειπ-, &c.).

² The supposed original forms of the present indicative of λέγω and the Latin *lego* are thus given by G. Curtius (*Griechisches Verbum*, I. p. 200). The actual forms of the Sanskrit present *bharami*, *I bear* (= φέρω, *fero*), are given on the right, and the Attic forms of λέγω on the left.

<i>Attic Greek.</i>	<i>Primitive Greek.</i>	<i>Primitive Latin.</i>	<i>Sanskrit.</i>
λέγω	λεγο-μι	lego-m(i)	bharā-mi
λέγεις	λεγε-σι	lege-s(i)	bharā-si
λέγει	λεγε-τι	lege-t(i)	bharā-ti
λέγο-μεν	λεγο-μες	lego-mas	bharā-mas
λέγε-τε	λεγε-τε	lege-tes	bharā-tha
λέγουσι	λεγο-ντι	lego-nt(i)	bhara-nti
for λεγο-νσι (§ 16, 6)			

From λεγο-μι comes λέγω, from λεγε-σι comes λέγεις, and from λεγε-τι comes λέγει for λεγειτ (§ 7).

in the third person singular where it is ϵ . In the pluperfect active it is $\epsilon\iota$; but in the third person plural it is ϵ (rarely $\epsilon\iota$).

2. The personal endings of the indicative, as they appear in verbs in ω united with the connecting vowels, are as follows:—

I. ACTIVE.

	<i>Pres. & Fut.</i>	<i>Perf. Aor.</i>	<i>Impf. & 2 Aor.</i>	<i>Plup.</i>
S.	1. ω	$\tilde{\alpha}$	$\omicron\nu$	$\epsilon\iota\nu$
	2. $\epsilon\iota\varsigma$	$\tilde{\alpha}\varsigma$	$\epsilon\varsigma$	$\epsilon\iota\varsigma$
	3. $\epsilon\iota$	ϵ	ϵ	$\epsilon\iota$
D.	2. $\epsilon\tau\omicron\nu$	$\tilde{\alpha}\tau\omicron\nu$	$\epsilon\tau\omicron\nu$	$\epsilon\iota\tau\omicron\nu$
	3. $\epsilon\tau\omicron\nu$	$\tilde{\alpha}\tau\omicron\nu$ $\tilde{\alpha}\tau\eta\nu$	$\epsilon\tau\eta\nu$	$\epsilon\iota\tau\eta\nu$
P.	1. $\omicron\mu\epsilon\nu$	$\tilde{\alpha}\mu\epsilon\nu$	$\omicron\mu\epsilon\nu$	$\epsilon\iota\mu\epsilon\nu$
	2. $\epsilon\tau\epsilon$	$\tilde{\alpha}\tau\epsilon$	$\epsilon\tau\epsilon$	$\epsilon\iota\tau\epsilon$
	3. $\omicron\nu\varsigma\iota$ (for $\omicron\nu\varsigma\iota$)	$\tilde{\alpha}\varsigma\iota$ $\tilde{\alpha}\nu$ (for $\alpha\nu\varsigma\iota$)	$\omicron\nu$	$\epsilon\varsigma\alpha\nu$ or $\epsilon\iota\varsigma\alpha\nu$

II. PASSIVE AND MIDDLE.

	<i>Pres., Fut., and Fut. Perf.</i>	<i>Impf. Pass. & Mid., & 2 Aor. Middle.</i>	<i>Aor. Middle.</i>
S.	1. $\omicron\mu\alpha\iota$	$\omicron\mu\eta\nu$	$\tilde{\alpha}\mu\eta\nu$
	2. η or $\epsilon\iota$ (for $\epsilon\varsigma\alpha\iota$, $\epsilon\alpha\iota$)	$\omicron\nu$ (for $\epsilon\varsigma\omicron$, $\epsilon\omicron$)	ω (for $\alpha\varsigma\omicron$, $\alpha\omicron$)
	3. $\epsilon\tau\alpha\iota$	$\epsilon\tau\omicron$	$\tilde{\alpha}\tau\omicron$
D.	2. $\epsilon\sigma\theta\omicron\nu$	$\epsilon\sigma\theta\omicron\nu$	$\alpha\sigma\theta\omicron\nu$
	3. $\epsilon\sigma\theta\omicron\nu$	$\epsilon\sigma\theta\eta\nu$	$\alpha\sigma\theta\eta\nu$
P.	1. $\omicron\mu\epsilon\theta\alpha$	$\omicron\mu\epsilon\theta\alpha$	$\tilde{\alpha}\mu\epsilon\theta\alpha$
	2. $\epsilon\sigma\theta\epsilon$	$\epsilon\sigma\theta\epsilon$	$\alpha\sigma\theta\epsilon$
	3. $\omicron\nu\tau\alpha\iota$	$\omicron\nu\tau\omicron$	$\alpha\nu\tau\omicron$

By adding these terminations to the unprolonged tense stems as they are given in § 111, all the tenses of the indicative, except those included in § 112, 3, may be formed. The latter may be formed by adding the personal endings given in § 112, 2 directly to the tense stems.

NOTE 1. The endings $\sigma\alpha\iota$ and $\sigma\omicron$ in the second person singular of the passive and middle drop σ after a connecting vowel (§ 16, 4, N.),

and are then contracted with the connecting vowel (§ 9, 4, N. 1). Thus, λύη or λύει is for λυεσαι, λύεαι; ἐλύου is for ἐλυεσο, ἐλύεο; ἐλύσω (aorist middle) is for ἐλυσασυ, ἐλύσαο. The uncontracted forms (without σ) are common in Ionic Greek (§ 119, 2).

NOTE 2. The second persons βούλει (of βούλομαι, *wish*), οἶει (of οἶομαι, *think*), and ὄψει (of ὄψομαι, fut. of ὁράω, *see*) have no forms in η.

NOTE 3. A first person dual in μεθον is found very rarely in poetry; as λελείμμεθον (pf. pass. of λείπω).

NOTE 4. The Attic writers sometimes have η (contracted from the Ionic εα, § 119, 4) for ειν in the first person singular of the pluperfect active, as ἐμεμαθήκη.

NOTE 5. In Homer τον and σθον are sometimes used for την and σθην in the dual. This occurs rarely in the Attic poets, who sometimes have την for τον in the second person. The latter is found occasionally even in prose.

Subjunctive.

§ 114. The Subjunctive has the primary endings with long connecting vowels, ω, η, and η, for ω (or ο), ε, and ει of the indicative, as follows:—

ACTIVE.			PASSIVE AND MIDDLE.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
1. ω		ωμεν	ωμαι		ωμεθα
2. ης	ητον	ητε	η (for ησαι, ηαι)	ησθον	ησθε
3. η	ητον	ωσι (for ωνσι)	ηται	ησθον	ωνται

For the perfect subjunctive passive and middle see § 118, 1.

NOTE 1. The aorist passive subjunctive (both first and second), which does not omit the connecting vowel (§ 112, 3), has the active terminations (§ 114) contracted with final ε of the stem; as λυθέ-ω, λυθῶ; φανέ-ης, φανῆς; σταλέ-η, σταλῇ.

NOTE 2. The subjunctive of verbs in ημι and ωμι has the above terminations contracted with preceding ε or ο of the stem; as τιθῶ (for τιθε-ω), διδῶμαι (for διδο-ωμαι), θῶμεν and θῶνται (Ion. θέωμεν, θέωνται). See § 122, N. 4; § 126, 7 (a).

Optative.

§ 115. The optative has the secondary personal endings (§ 112, 2), preceded by a modal sign ι or ιη (ι before final ν of the third person plural).

1. Verbs in ω have a connecting vowel o (in the first aorist active and middle, a) in the optative. This is contracted with i (or ϵ), making oi or ai (oie or aie). The first person singular active has the ending μ for ν (§ 112, 2), except in some contract forms (see 4). Adding the endings we have

ACTIVE.				PASSIVE AND MIDDLE.			
	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>	
1.	οιμι		οιμεν	οιμην		οιμεθα	
2.	οις	οιτον	οιτε	οιο (for οισο)	οισθον	οισθε	
3.	οι	οιτην	οιεν	οιτο	οισθην	οιντο	

AORIST ACTIVE.				AORIST MIDDLE.			
	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>	
1.	αιμι		αιμεν	αιμην		αιμεθα	
2.	αις	αιτον	αιτε	αιο (for αισο)	αισθον	αισθε	
3.	αι	αιτην	αιεν	αιτο	αισθην	αιντο	

For periphrastic forms of the perfect optative see § 118, 1. For the aorist passive see below, 3.

2. In the present and second aorist middle of verbs in $\eta\mu$ and $\omega\mu$, the final vowel of the tense stem (a , ϵ , or o) is contracted with i into ai , ei , or oi , to which the simple endings $\muην$, &c. are added; as $\iota\sigma\tau\alpha\text{-}i\text{-}\muην$, $\iota\sigma\tau\alpha\acute{\iota}\muην$; $\theta\epsilon\text{-}i\text{-}\muην$, $\theta\acute{\epsilon}\acute{\iota}\muην$; $\delta\omicron\text{-}i\text{-}\muην$, $\delta\omicron\acute{\iota}\muην$. (See § 122, N. 4.) See also the cases of perfect optative middle in $\eta\muην$ in § 118, 1, Note.

3. The present and second aorist active of the μ -form (§ 121, 1), and both aorists passive in all verbs, have the ending ν in the first person singular and $\sigmaαν$ in the third person plural. Here the modal sign is η , with which a , ϵ , or o of the stem is contracted to $αιη$, $ειη$, or $οιη$; as $\iota\sigma\tau\alpha\text{-}\eta\text{-}\nu$, $\iota\sigma\tau\alpha\acute{\iota}\etaν$; $\sigma\tau\alpha\text{-}\eta\text{-}\muεν$, $\sigma\tau\alpha\acute{\iota}\etaμεν$; $\lambda\upsilon\theta\epsilon\text{-}\eta\text{-}\nu$, $\lambda\upsilon\theta\acute{\epsilon}\etaν$; $\delta\omicron\text{-}\eta\text{-}\nu$, $\delta\omicron\acute{\iota}\etaν$.

In the dual and plural, forms with i for η , and $\iotaεν$ for $\etaσαν$ in the third person plural, are much more common than the longer forms; as $\sigma\tau\alpha\acute{\iota}μεν$, $\sigma\tau\alpha\acute{\iota}εν$, for $\sigma\tau\alpha\acute{\iota}\etaμεν$, $\sigma\tau\alpha\acute{\iota}\etaσαν$. (See § 123, 2.)

4. In the present active of contract verbs, forms in $οιην$, $οιης$, $οιη$ (for $o\text{-}i\text{-}\etaν$, &c.) are more common in the *singular* than the regular forms in $οιμι$, $οις$, $οι$ (see 1), but less common in

the dual and plural: the third person plural in *οιησαν* is very rare.

Both the forms in *οιην* and those in *οιμι* are contracted with *α* of the tense stem to *ωην* and *ωμι*, and with *ε* or *ο* to *οιην* and *οιμι*; as *τιμα-ο-ιη-ν*, *τιμαοίην*, *τιμῶην*; *φιλε-ο-ιη-ν*, *φιλεοίην*, *φιλοίην*; *δηλο-ο-ιη-ν*, *δηλοοίην*, *δηλοίην*; *τιμα-ο-ι-μι*, *τιμάοιμι*, *τιμῶμι*; *φιλε-ο-ι-μι*, *φιλέοιμι*, *φιλοῖμι*; *δηλο-ο-ι-μι*, *δηλόοιμι*, *δηλοῖμι*. (See § 98.)

NOTE 1. A few verbs have *οιην* in the second perfect optative; as *ἐκπέφευγα*, *ἐκπεφευγοίην*. The second aorist optative of *ἔχω*, *have*, is *σχοίην* (*σχοίμι* in composition).

NOTE 2. The Attic generally uses the Aeolic terminations *ειας*, *ειε*, and *ειαν*, for *αις*, *αι*, *αιεν*, in the aorist optative active. See *λύω* and *φαίνω* in § 96.

Imperative.

§ 116. 1. The personal endings of the imperative are as follows:—

ACTIVE.			PASSIVE AND MIDDLE.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
2. <i>θι</i> or —	<i>τον</i>	<i>τε</i>	<i>σο</i>	<i>σθον</i>	<i>σθε</i>
3. <i>τω</i>	<i>των</i>	<i>τῶσαν</i> or <i>ντων</i>	<i>σθω</i>	<i>σθων</i>	<i>σθῶσαν</i> or <i>σθων</i>

θι is always dropped after a connecting vowel.

2. The regular connecting vowel of the imperative is *ε*; but before *ν* it is *ο*. In the aorist active and middle it is *α*. But the second person singular in the aorist active ends in *ον*, and in the aorist middle in *αι*. The endings united with the connecting vowels are as follows:—

ACTIVE.			PASSIVE AND MIDDLE.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
2. <i>ε</i>	<i>ετον</i>	<i>ετε</i>	<i>ον</i> (for <i>εσο</i> , <i>εο</i>)	<i>εσθον</i>	<i>εσθε</i>
3. <i>ετω</i>	<i>ετων</i>	<i>ετῶσαν</i> or <i>οντων</i>	<i>εσθω</i>	<i>εσθων</i>	<i>εσθῶσαν</i> or <i>εσθων</i>

AORIST ACTIVE.			AORIST MIDDLE.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
2. <i>ον</i>	<i>ατον</i>	<i>ατε</i>	<i>αι</i>	<i>ασθον</i>	<i>ασθε</i>
3. <i>ατω</i>	<i>ατων</i>	<i>ατῶσαν</i> or <i>αντων</i>	<i>ασθω</i>	<i>ασθων</i>	<i>ασθῶσαν</i> or <i>ασθων</i>

3. The first aorist passive adds the ordinary active terminations (*θι, τω, &c.*) directly to *θη* of the tense stem, after which *θι* becomes *τι* (§ 17, 3); as *λύθη-τι, λυθή-τω, &c.*

The second aorist passive adds the same terminations to *η* of the tense stem (*θι* being retained); as *φάνη-θι, φανή-τω; στάλη-θι, σταλή-τω, &c.*

Both aorists have *ετων* in the third person plural.

NOTE. For the form of the imperative in verbs in *μι*, see § 121, 2, (*b*) and (*c*).

The Infinitive, Participle, and Verbal Adjectives.

§ 117. 1. The terminations of the infinitive of verbs in *ω* (including connecting vowels) are as follows: —

Present and Future Active	<i>ει-ν</i>
Second Aorist Active	<i>έει-ν</i> (cont. <i>ει-ν</i>)
Perfect Active	<i>έ-ναι</i>
Aorist Active	<i>αι</i>
Aor. Pass. (no connecting vowel)	<i>ναι</i>
Perf. Pass. and Mid. „	<i>σθαι</i>
Aorist Middle	<i>α-σθαι</i>
Other tenses, Pass. and Mid.	<i>ε-σθαι.</i>

All *μι*-forms add *ναι* (act.) or *σθαι* (pass. and mid.) directly to the tense stem.

2. The stem of the active participle ends in *ντ* (*τ* in the perfect), which is joined to the tense stem by *ο* (*α* in the aorist); except in the aorist passive (§ 112, 1) and in *μι*-forms, which add *ντ* directly to the stem.

The passive and middle participle ends in *μενος* (stem *μενο-*), which is preceded by *ο* (*α* in the aorist middle); except in the perfect and in *μι*-forms, which add *μενος* directly to the tense stem.

NOTE. Participial stems in *ντ* add *σα* to form the stem of the feminine; as *λυνοντ-σα, λύουσα; ισταντ-σα, ιστάσα; λυθεντ-σα, λυθείσα.* (§ 16, 6, N. 1.) Perfects in *ώς, ότος* (stem in *τ*) have an irregular feminine in *υία*. Participles in *μενος* form the feminine in *μένη*.

For the declension of participles, see §§ 62, 68, 69.

3. The stem of the verbal adjectives in *τος* and *τεος* is formed by adding *το-* or *τεο-* to the stem of the verb, which has the same form here as in the aorist passive (with the necessary change of *φ* and *χ* to *π* and *κ*, § 16, 1); as *λυτός*, *λυτέος* (stems *λυ-το-*, *λυ-τεο-*); *τριπτός*, *πειστέος* (stems *τριπ-το-*, *πεισ-τεο-*); *τακτός*, *τακτέος*, from *τάσσω* (stem *ταγ-*), aor. pass. *ἐτάχ-θην*.

NOTE 1. The verbal in *τος* is sometimes equivalent to a perfect passive participle, as *κριτός*, *decided*, *τακτός*, *ordered*; and sometimes expresses *capability*, as *λυτός*, *capable of being loosed*, *ἀκουστός*, *audible*.

NOTE 2. The verbal in *τεος* is equivalent to a future passive participle (the Latin participle in *du*); as *λυτέος*, *that must be loosed*, *solvendus*; *τιμητέος*, *to be honored*, *honorandus*.

For the impersonal use of the neuter in *τεον* in an active sense, see Syntax, § 281, 2.

PERIPHRASTIC FORMS.

§ 118. 1. The perfect subjunctive and optative middle and passive is generally formed by the perfect participle with *ῶ* and *εἶην*, the subjunctive and optative of *εἰμί*, *be*; as *λελυμένος* (-η, -ον) *ῶ*, *λελυμένος* (-η, -ον) *εἶην*. See the paradigms.

NOTE. A few verbs with vowel stems form these tenses directly from the stem: *κτά-ομαι*, *κτῶμαι*, *acquire*, pf. *κέκτημαι*, *possess*; subj. *κεκτῶμαι* (for *κε-κτα-ωμαι*), *κεκτῇ*, *κεκτῇται*; opt. *κεκτώμην* (for *κε-κτα-οιμην*), *κεκτῶ*, *κεκτῶτο*, and *κεκτῆμην* (for *κεκτη-ι-μην*, § 115, 2), *κεκτῆο*, *κεκτῆτο*, *κεκτῆμεθα*; — *μιμνήσκω* (*μνα-*), *remind*, pf. *μέμνημαι*, *remember*: subj. *μεμνῶμαι*, *μεμνῶμεθα* (Hdt. *μεμνεώμεθα*); opt. *μεμνῶμην* (Hom. *μεμνέωτο*), or *μεμνήμην*. So poetic *κεκλήμην* (for *κεκλη-ι-μην*) of *καλέω*, and Homeric *λελύτο* (for *λελυ-ι-το*) or *λελύντο* of *λύω*. See also pr. opt. *δαινύτο* of *δαίνυμι*.

2. The perfect subjunctive and optative active is more frequently expressed by the perfect active participle with *ῶ* and *εἶην* than by the special forms given in the paradigms; as *λελυκώς* *ῶ* and *λελυκώς* *εἶην* for *λελύκω* and *λελύκοιμι*.

NOTE. The perfect imperative can be expressed by the perfect participle and *ἴσθι*, *ἔστω*, &c.; as *εἰρηκώς ἔστω*, *let him have spoken* (before a given time); *εἰρημένον ἔστω* (§ 202, 2, N. 1). The forms like *λέλυκε*, *λέλοιπε*, &c. were probably used only when the perfect had the meaning of the present; as *χάσκω* (*χαν-*), *gape*, pf. *κέχρηνα*, imper. *κεχήνατε*, *gape*. (See § 95, 1, Note.)

3. The future perfect active, for which very few verbs have a special form (§ 110, IV. c, N. 2), is generally expressed by the perfect participle with ἔσομαι (future of εἰμί, *be*); as ἐγνώκότες ἐσόμεθα, *we shall have learnt*.

4. Even the perfect and pluperfect indicative are occasionally expressed by the perfect participle and εἰμί; as γεγονώς ἐστί for γέγονε, πεποιηκώς ἦν for ἐπεποιήκει.

5. The periphrastic third person plural of the perfect and pluperfect indicative middle and passive, formed by the participle and εἰσί and ἦσαν, is necessary when the stem ends in a consonant (§ 97, 2). The participle may be used in all genders; as οὔτοι λελειμμένοι εἰσί, *these (men) have been left*; αὐταί λελειμμέναι εἰσί; ταῦτα λελειμμένα ἐστί (§ 135, 2).

NOTE. Here, however, the Ionic endings αται and ατο for νται and ντο (§ 119, 3) are occasionally used even in Attic prose; as τετάχ-αται and ἐτετάχ-ατο (Thucyd.) for τεταγμένοι εἰσί and ἦσαν.

6. A periphrastic future is sometimes formed by μέλλω, *intend, be about* (to do), and the present or future (seldom the aorist) infinitive; as μέλλομεν τοῦτο ποιεῖν (or ποιήσκειν), *we are about to do this*. (See § 202, 3, Note.)

DIALECTIC AND POETIC FORMS OF VERBS IN Ω.

§ 119. 1. The Doric has the personal endings μες for μεν, τᾶν for την, μᾶν for μην, οντι for ουσι, ωντι for ωσι, αντι for ᾱσι. The poets have μεσθα for μεθα.

2. When σ is dropped in σαι and σο of the second person (§ 113, 2, N. 1), Homer often keeps the uncontracted forms εαι, ηαι, αο, εο. Herodotus always has εαι and αο, but generally η for ηαι. In both Homer and Hdt. εο may become ευ. In Homer σαι and σο sometimes drop σ even in the perf. and pluperf.; as μέμνηται for μέμνησαι, ἔσσυο for ἔσσυσο; sometimes σ is doubled, as in κέκασσαι (κέκασμαι).

3. The Ionic has αται and ατο for νται and ντο in the third person plural of the perfect and pluperfect, and ατο for ντο in the optative. Before these endings π, β, κ, and γ are aspirated (φ, χ); as κρύπτω (κρυβ-), κεκρύφ-αται; λέγω, λελέχ-αται, λελέχ-ατο. Hdt. shortens η to ε before αται and ατο; as οἰκέ-αται (pf. of οἰκέω), Att. ὄκη-νται; ἐτετιμέ-ατο (plpf. of τιμάω), Att. ἐτετίμη-ντο. Hom. rarely inserts δ between the vowel of a stem and αται or ατο (see ελαύνω and ραίνω).

These forms sometimes occur in Attic (§ 118, 5, Note). Hdt. has *σται* and *ατο* also in the present and imperfect of verbs in *μι*.

4. Homer and Herodotus have *εα, εας, εε(ν)*, for Attic *ειν, εις, ει*, in the pluperfect active, as *ἐτεθήπεα*; whence comes the (especially older) Attic 1st pers. in *η*, as *ἐμεμαθήκη* (§ 113, 2, N. 4).

5. Homer and Herodotus generally have the uncontracted forms of the future (in *εω* and *εομαι*) of liquid stems; as *μενέω*, Attic *μενῶ*. When they are contracted, they follow the analogy of verbs in *εω* (§ 120, 2, a).

6. The Doric has *σέω, σέομαι* (contracted *σῶ, σοῦμαι* or *σεῦμαι*) for *σω, σομαι* in the future. The Attic has *σοῦμαι* in the future middle of a few verbs (§ 110, II., N. 2).

7. In Homer *σ* is sometimes doubled after a short vowel in the future and aorist, as *τελέω, τελέσσω; καλέω, ἐκάλεσσα; κομίζω, fut. κομίσω* (§ 110, II., N. 1, c), Hom. *ἐκόμισσα, ἐκομισσάμην*.

8. In Homer aorists with *σ* sometimes have the inflection of second aorists; as *ἴξον, ἴξες*, from *ἰκνέομαι, come*; *ἐβήσето* (more common than *ἐβήσατο*) from *βαίνω, go*.

9. In Homer *ησαν* of the aor. pass. indic. often becomes *εν*; as *ῥορμηθεν* for *ῥορμήθησαν*, from *ῥορμάω, urge*. So in the 2nd aor. act. of verbs in *μι* (§ 126, 4).

10. Homer and Herodotus have *iterative* endings *σκον* and *σκομην* in the imperfect, and in the second aorist active and middle. Hom. has them also in the first aorist. These are added to the tense stem, with *ε* (*α* in first aorist) inserted after a preceding consonant; as *ἔχω, imp. ἔχ-εσκον; ἐρύω, 1 aor. ἐρύσ-ασκε; φεύγω (φυγ-), 2 aor. φύγε-σκον*. Verbs in *εω* have *ε-εσκον* or *εσκον* in the imperfect; as *καλέεσκον, πωλέσκετο*; verbs in *αω* have *α-ασκον* or *ασκον*; as *γοάσκε, νικίσκομεν*. Rarely other verbs have *ασκον* in the imperfect; as *κρύπτασκον* from *κρύπτω*.

These forms are confined to the indicative, and they generally (in Hdt. always) omit the augment. They denote *repetition*; as *πωλέσκετο, he went* (regularly).

For *μι*-forms with these endings see § 126, 5.

11. Some verbs have poetic stems, made by adding *θ* preceded by a vowel (generally *α* or *ε*) to the present or the second aorist tense stem; as *ἀμναθ-, διωκαθ-, φλεγεθ-*, from *ἀμύνω, ward off, διώκω, pursue, φλέγω, burn*. From these special stems are formed — sometimes presents, as *φλεγέθω*; sometimes imperfects, as *ἐδιώκαθον*; sometimes second aorists, as *ἔσχεθον (σχ-)*; and also subjunctives and optatives, as *εἰκάθω, εἰκάθοιμι, ἀμυνάθοιτο*; imperatives, as *ἀμυνάθατε, ἀμυνάθου*; infinitives, as *ἀμυνάθειν, διωκάθειν, σχεθέειν, σχέθειν* or *σχεθῆν*; and participles, as *εἰκάθων, σχέθων* or *σχεθῶν*. As few of these stems form a present indicative, many scholars consider *ἐδιώκαθον, ἔργαθον*,

&c., with the subjunctives, &c. second aorists, and accent the infinitives and participles διωκαθεῖν, ἀμυναθεῖν, εἰκαθεῖν, εἰκαθών, &c., although the traditional accent is on the penult.

See in the Lexicon ἀλκάθειν, ἀμυνάθω, διωκάθω, εἰκάθειν, ἐργάθειν, ἡγέρομαι, ἡγέρομαι, μετακιάθω, σχέθω, φθινύθω, φλεγέθω.

12. (*Subjunctive.*) (a) In Homer the subjunctive (especially in the 1st aor. act. and mid.) often has the short connecting vowels ε and ο (Attic η and ω), yet never in the singular of the active voice nor in the third person plural; as ἐρύσσομεν, ἀλγήσετε, μυθήσομαι, εὔξαι, δηλήσεται, ἀμείψεται, ἐγείρομεν, ἰμείρεται.

(b) In both aor. pass. subjunctives Herodotus generally has the uncontracted forms in εω, εωμεν, εωσι, but contracts εη (or εη) to η (or η); as ἀφαιρεθέω (Att. -θῶ), φανέωσι (Att. -ῶσι), but φανῇ.

(c) In the 2nd aor. pass. subj. of some verbs, Homer lengthens εω, εηs, εη, to ειω, εηs (or ηηs), εη (or ηη), and has ειομεν, ειετε, for εωμεν, εητε; as δαμείω (from ἐδάμην, 2nd aor. p. of δαμνάω, *subdue*), δαμείs or δαμήηs, δαμείη or δαμήη, δαμείετε; τραπέιομεν (from ἐτάρπην of τέρπω, *amuse*). This is more fully developed in the 2nd aor. act. of the μι-form (§ 126, 7, b).

(d) In the subj. active Homer often has ωμι, ησθα (or ησθα), ησι; as ἐθέλωμι, ἐθέλησθα, ἐθέλησι.

13. (*Optative.*) The Aeolic forms of the aor. opt. act., ειαs, ειε, ειαν (given in the paradigms of λύω and φαίνω), are the common forms in all dialects; the Aeolic has also first persons in εια and ειμεν.

Homer sometimes has οισθα in the 2nd person for οis; as κλαίοισθα. For ατο (for ντο) see above, 3.

14. (*Infinitive.*) (a) Homer often has ε-μεναι and ε-μεν for ει-ν in the infinitive active; as ἀμυνέμεναι, ἀμυνέμεν (Attic ἀμύνειν); ἐλθέμεναι, ἐλθέμεν (ἐλθεῖν); ἀξέμεναι, ἀξέμεν (ἀξεῖν). For the perfect (only of the μι-form, § 125, 4) see § 126, 9: the inf. in ἐναι does not occur in Homer. So Hom. μεναι, Dor. μεν, in the aor. pass.; as ὁμοιωθήμεναι, δαή-μεναι (also δαῖηαι), Hom.; αἰσχυνθήμεν, Pind.

(b) Homer often has the uncontracted 2nd aor. inf. act. in εειν; as ἰδέειν.

(c) The Doric has εν (§ 98, N. 5) and the Aeolic ην for ειν in the infin.; Doric also ην for εειν or εῖν; thus αἰδεῖν and γάρυν (Dor.) for αἰδεῖν and γαρύν; φέρην and ἔχην (Aeol.) for φέρειν and ἔχειν; εἰπην (Dor.), εἶπην (Aeol.), for εἰπεῖν.

15. (*Participle.*) The Doric and Aeolic have οισα for ουσα, and αis, αισα for ασ, ᾶσα, in the participle; as ἔχοισα, θρέψαιs, θρέψαισα.

Special Forms of Contract Verbs.

§ 120. The present and imperfect of verbs in *aw*, *ew*, and *ow* have the following dialectic peculiarities:—

1. (*Verbs in aw*.) (a) In Homer verbs in *aw* are often contracted as in Attic. In a few cases they remain uncontracted; sometimes without change, as *ναιετάουσι*, *ναιετάων*, from *ναιετάω*, *dwelt*; sometimes with *ā*, as in *πεινάω*, *hunger*, *διψάω*, *thirst*; sometimes with *εον* for *ἄον* in the imperfect, as *μενοίνεον* from *μενοινάω*, *long for*.

(b) Commonly, when they are not contracted in Homer, the two vowels (or the vowel and diphthong) which elsewhere are contracted are *assimilated*, so as to give a double A or a double O sound. The second syllable, if it is short by nature or has a diphthong with a short initial vowel, is generally prolonged; sometimes the former syllable; rarely both. We thus have *ᾶᾶ* (sometimes *ᾶα*) for *ἄε* or *ἄη* (*αα* for *ἄει* or *ἄη*), and *ωω* (sometimes *ωο* or *ωω*) for *ᾠο* or *ᾠω* (*οω* for *ᾠο*):

ὀρᾶας	for ὀράεις
ὀρᾶα	„ ὀράει or ὀράη
ὀρᾶασθε	„ ὀράεσθε
ὀρᾶασθαι	„ ὀράεσθαι
μνάασθαι	„ μνάεσθαι
ὀρᾶᾶν	„ ὀράειν (Dor. ὀράεν)
ὀρόω	„ ὀράω
ὀρόωσι	„ ὀράουσι (i.e. ὀραονσι)
ὀρόωσα	„ ὀράουσα (i.e. ὀραοντ-σα, § 117, 2, N.)
ὀρόφεν	„ ὀράοιεν
ὀρόωνται	„ ὀράονται
αἰτιόωφο	„ αἰτιάοιο

The lengthening of the *former* vowel occurs only when the word could not otherwise stand in the Homeric verse; as in *ἡβῶοντες* for *ἡβᾶοντες*, *ἡβῶοιμι* for *ἡβᾶοιμι*, *μνάασθαι* for *μνάεσθαι*, *μνῶοντο* for *(ἐ)μνᾶοντο*. In this case the second vowel or diphthong is not lengthened (see the examples above); except in a final syllable, as in *μενοινᾶα* (for *-ᾗει*), or when *ωσα* or *ωσι* comes from *οντσα* or *ονσι*, as in *ἡβῶωσα*, *δρῶωσι*, for *ἡβᾶ-οντσα*, *δρᾶ-ονσι*.

This assimilation never occurs unless the second vowel is long either by nature or by position; thus *ὀράομεν*, *ὀράετε*, *ὀράέτω* cannot become *ὀρωμεν*, *ὀραατε*, *ὀραατο*. It extends also to the so-called Attic futures in *ᾶσω*, *ᾶω*, *ᾶ* (§ 110, II. Note 1, b); as *ἐλώω*, *ἐλώωσι*, *κρεμῶω*, *δαμάα*, *δαμόωσι*, for *ἐλάσω* (*ἐλάω*), &c.

(c) The Doric contracts *αε* and *αη* to *η*; this occurs in the dual of a few imperfects in Homer, as *προσανδήτην* (from *προσανδάω*), *φοι-*

τήτην (φοιτάω), συλήτην (συλάω). So Hom. ὄρηαι (or ὀρήαι) for ὀράεαι (Attic ὀράῃ) in the pres. ind. middle of ὀράω. See 2 (d).

(d) Herodotus sometimes changes αω, αο, and αου to εω, εο, and εου, especially in ὀράω, εἰρωτάω, and φοιτάω; as ὀρέω, ὀρέοντες, ὀρέουσι, εἰρώτεον, ἐφοίτεον. These forms are generally uncontracted; but εο and εου sometimes become ευ (2, a), as εἰρώτευν.

In other cases Herodotus contracts verbs in αω regularly.

(e) In Homer, ε-μεναι (§ 119, 14, a) in the pres. infin. act. of verbs in αω and εω becomes ημεναι by contracting ε with α or ε of the stem (1, c); as γοήμεναι (γοάω) for γοε-εμεναι, πεινήμεναι (πεινάω). See 2 (d).

2. (Verbs in εω.) (a) Verbs in εω generally remain uncontracted in both Homer and Herodotus. But Homer sometimes contracts εε or εει to ει, as τάρβει (τάρβεε); and both Homer and Herodotus sometimes contract εο or εου to ευ (Hdt. especially in ἀγνοέω, διανοόμαι, θιέομαι, νοέω, ποιέω); as ποιεύσι, ἀγνοεῦντες, διανοεῦντο. So in the Attic futures in ῖσω, ῖσθαι (§ 110, II. Note 1, c), as κομιεύμεθα (Hdt.). Hdt. has generally δεῖ, *must*, but impf. ἔδεε.

(b) Homer sometimes drops ε in εαι and εο (for εσαι, εσο, § 119, 2) after ε, thus changing έεαι and έεο to έαι and έο, as μυθέαι (from μυθέομαι), ἀποαιρέο (for ἀποαιρέεο); but he oftener contracts έεαι and έεο to είαι and είο, as μυθείαι, αἰδέιο (for αἰδέεο). Herodotus sometimes drops the second ε in έεο; as φοβέο (also φοβεῦ), αἰτέο, ἐξηγέο.

(c) In Homer, final ε of the stem is often lengthened into ει; as νεικείω, πνείω, for νεικέω, πνέω. So in ἐτελεί-ετο from τελέω, τελείω. A similar change takes place in εω of the 2nd aor. passive subjunctive (§ 119, 12, c).

(d) Homer has a present infinitive in ημεναι for ε-εμεναι (1, e), as φιλήμεναι (φιλέω) for φιλε-εμεναι, καλήμεναι (καλέω). So φορῆναι (φορέ-ειν) from φορέω. Homer has Doric contraction in the duals ὀμαρτήτην (ὀμαρτέω) and ἀπειλήτην (ἀπειλέω). See 1 (c).

3. (Verbs in οω.) (a) Verbs in οω are always contracted in Herodotus, but he sometimes has ευ (for ου) from οο or οου, especially in δικαίω, *think just*; as ἐδικαίειν, δικαιοῦντος, δικαιοῦσι.

(b) They are always contracted in Homer, except in the few cases in which forms in οω or ωο occur resembling those made by assimilation in verbs in αω (1, b); as ἀρόωσι (from ἀρόω, *plough*); δηιόφειν and (impf.) δηιόωντο (from δηιόω); ιδρώουσα and ιδρώοντα (from ιδρώω).

CONJUGATION OF VERBS IN MI.

REMARK. The peculiar inflection of verbs in *μι* affects only the tenses formed from the present and second aorist stems, and in a few verbs those formed from the second perfect stem. Most of the second aorists and perfects here included do not belong to presents in *μι*, but are irregular forms of verbs in *ω*; as *ἔβην* (*βαίνω*), *ἔγνων* (*γινώσκω*), *ἐπτάμην* (*πέτομαι*), and *τέθναμεν*, *τεθναίην*, *τεθνάναι* (2nd perfect of *θνήσκω*). See § 125, 3 and 4.

Tenses thus inflected are called *μι*-forms. In other tenses verbs in *μι* are inflected like verbs in *ω* (§ 123, 3). No single verb exhibits all the *μι*-forms.

§ 121. 1. In the present and imperfect of verbs in *μι*, and in all other tenses which have the *μι*-form of inflection, the endings (§ 112, 2) are added directly to the tense stem, except in the subjunctive and optative. The tense stem almost always ends in a vowel, which, if short, is lengthened (Note 1) in the *singular* of the present and imperfect indicative active, and generally in all forms of the second aorist indicative, imperative, and infinitive active. Thus *φη-μί*, *φη-σί*, *φᾶ-μέν*, *φᾶ-τέ*, from stem *φᾶ-*; cf. *λύ-ο-μεν*, *λύ-ε-τε*, from stem *λυ-*. See § 112, 4.

NOTE 1. Here *a* and *ε* are lengthened to *η*, *ο* to *ω*, and *υ* to *ῡ*. But in the second aorist, *ᾶ* after *ρ* becomes *ᾱ* in *ἔδρᾱν*, *ε* becomes *ει* in the infinitives *θεῖναι* and *εἶναι*, and *ο* becomes *ου* in *δοῦναι*. (See § 125, 3, Notes 1 and 2.)

NOTE 2. The only verbs in *μι* with consonant present stems are the irregular *εἰμί*, *be*, and *ἵμαι*, *sit* (§ 127). See also *οἶδα* (§ 127, vii.), and a few poetic second aorists and perfects (§ 125, 3 and 4).

2. The following peculiarities in the endings are to be noticed in these forms:—

(a) The endings *μι* and *σι* (§ 112, 2, N.) are retained in the first and third persons singular of the present indicative active; as *φη-μί*, *φη-σί*.

(b) *θι* is retained in the second aorist imperative active (§ 116, 1) after a long vowel, as in *στῆθι*, *βῆθι*; but it is changed to *ς* in *θές*, *δός*, *ἔς*, and *σχές*. It is rare in the present, as *φαθί*, *ἴθι*. The present commonly omits *θι*, and lengthens the preceding vowel (*ᾶ*, *ε*, *ο*, or *υ*) to *η*, *ει*, *ου*, or *ῡ*; as *ἴστη* (for *ἴστα-θι*), *τίθει*, *δίδου*, *δείκνῡ*. (See § 123.)

(c) In the second person singular passive and middle, *σαι* and *σο* are retained (see, however, § 122, N. 3); except in the second aorist middle and in the subjunctive and optative, which drop *σ* and are contracted (§ 114, N. 2; § 115, 2, 3). In the present imperative both forms in *σο* and contracted forms in *ω* or *ου* (for *ἄσο*, *εσο*, *οσο*) occur, *ῦσο* being always retained.

(d) In the third person plural of the present indicative active, *α* is prefixed to the ending *νσι*, making *ᾱσι* (§ 16, 6), which is contracted with *α* (but not with *ε*, *ο*, or *υ*) of the stem; as *ἰσᾱσι* (for *ἰστα-ανσι*), but *τιθέ-ᾱσι*, *διδό-ᾱσι*, *δεικνύ-ᾱσι*. Contracted forms in *εῖσι*, *οῦσι*, and *ῦσι*, from stems in *ε*, *ο*, and *υ*, are regular in Ionic, but rare in Attic. In the third person plural, the imperfect and second aorist active have *σαν*, and the optative active has *ιη-σαν* or *ιε-ν*.

(e) The infinitive active adds *ναι* to the tense stem; as *ἰσᾱ-ναι*, *τιθέ-ναι*, *διδύ-ναι*, *θεῖ-ναι*.

(f) The participle active (with stem in *αντ*, *εντ*, *οντ*, or *υντ*) forms the nominative in *ᾱς*, *εις*, *ους*, or *ῦς*.

3. Some verbs in *ημι* and *ωμι* reduplicate the stem in the present and imperfect by prefixing its initial consonant with *ι*; as *δί-δω-μι* (*δο-*), *give*, *τί-θη-μι* (*θε-*), *put*, for *θι-θη-μι* (§ 17, 2). From stem *στα-* we have *ἴ-στη-μι*, *set*, for *σι-στη-μι*; and from *ῖ-* we have *ἴ-η-μι* (*ῖ-η-μι*). See § 125, 2.

§ 122. There are two classes of verbs which have this inflection: —

1. First, verbs in *μι* which have the simple stem or the reduplicated simple stem (§ 121, 3) in the present; and all the second aorists and second perfects and pluperfects of the *μι*-form. This includes all verbs in *ημι* and *ωμι* (from stems in *α*, *ε*, and *ο*).

2. Secondly, verbs in *νμι*, which (with one exception) have the *μι*-form only in the present and imperfect. These add *νῦ* (after a vowel, *νῦν*) to the simple stem to form the present stem; as *δεικ-*, *δεικνῦ-*, *δείκνῦ-μι*, *δείκνῦ-ς*, *δείκνῦ-σι*, but *δείκνῦμεν*, *δείκνῦτε* (§ 121, 1).

They thus belong, by the formation of the present stem, to the fifth class of verbs in *ω* (§ 108, V. 4), and some of them (as *δείκνυ-μι*) use the present in *νῶ* (see Note 5).

NOTE 1. Some verbs in *ημι* and *ωμι* have forms which follow the inflection of verbs in *ω*. Especially, in the imperfect of *τίθημι* and

δίδωμι, ἐτίθεις and ἐτίθει (as if from τιθέω), and ἐδίδουν, ἐδίδους, ἐδίδου (as if from διδώω), are much more common than the regular forms in ην and ων. So in the second aorist, the forms [ἔθην, ἔθης, ἔθη] and [ἔδων, ἔδως, ἔδω] never occur; and in their place the first aorists in κα, ἔθηκα and ἔδωκα (§ 110, III. 1, N. 1) are used in the singular, while the second aorist forms ἔθετον, &c., ἔδοτον, &c., are generally used in the dual and plural. See also ἦμι (§ 127), where ἦκα is used in the same way.

Further, in the optative middle, τιθοίμην, τιθοίω, τιθοίτω, &c. (also accented τίθοιο, τίθοιτο, &c.) and (in composition) θοίμην, θοίω, θοίτω, &c. (also accented σύν-θοιτο, πρόσ-θοισθε, &c.) occur with the regular τεινίμην, θείμην, &c. See also πρόοιτο, &c., under ἦμι (§ 127).

NOTE 2. A few deponent verbs accent the subjunctive and optative as if there were no contraction. Such are δύναμαι, ἐπίσταμαι, κρέμαμαι, ἐπριάμην (§ 123); as δύνωμαι, δύναιτο (not δυνῶμαι, δυνᾶιτο); and sometimes other verbs in μι. The infinitive πρίσθαι is accented like a first aorist.

NOTE 3. Δύναμαι and ἐπίσταμαι generally have ἐδύνω (or ἡδύνω) and ἡπίστω, for ἐδύνασο and ἡπίστασο, in the second person singular of the imperfect.

NOTE 4. For the formation of the subjunctive and optative of verbs in ημι and ωμι, see § 114, N. 2, and § 115, 2 and 3. But the contracted subjunctive from stems in α has ᾶ, ῆς, ῆ, &c. (act.), and ᾶμαι, ῆ, ῆται, &c. (mid.), as if from stems in ε; which stems are found in Ionic, as in στέ-ω-μεν, στέ-ω-σι (Attic στῶμεν, στῶσι). See § 126, 7 (α).

NOTE 5. Verbs in νυμι form the subjunctive and optative like verbs in ω; as δεικνύ-ω, δεικνύ-οιμι, δεικνύ-ωμαι, δεικνυ-οίμην. In other moods forms of verbs in νω often occur; as δεικνύουσι, ὀμνύουσι.

NOTE 6. Only one verb in νυμι, σβέννυμι (σβε-), *quench*, has a second aorist active; and this, ἔσβην, *was quenched*, with infin. σβῆναι and (Ion.) part. σβείς, is formed from the simple stem in ε (§ 125, 3).

§ 123. 1. The following is a synopsis of ἵστημι, *set*, (stem σταῖ-), τίθημι, *put* (stem θε-), δίδωμι, *give* (stem δο-), and δεικνύμι, *show* (stem δεικ-, present stem δεικνύ-), in the present and second aorist systems.

As ἵστημι wants the second aorist middle, ἐπριάμην, *I bought* (from a stem πρια- which has no present), is added. As δεικνύμι wants the second aorist (§ 122, N. 6), ἔδυν, *I entered* (from δύω, formed as if from δυ-μι), is added in the active voice. No second aorist middle in νμην occurs, except in scattered poetic forms (see λύω, πνέω, σεύω, and χέω). Ἔδυν has no aorist optative in Attic; but two forms of an old optative δύνην (for δυ-ιην) occur in Homer, viz. δύνη and ἐκδύμεν.

ACTIVE.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
Pres.	ἵστημι τίθημι δίδωμι δεικνύμι	ἰσῶ τιῶ διδῶ δεικνῶ	ἰσταίην τιθείην διδοίην δεικνύοιμι	ἵστη τίθει δίδου δείκνυ	ἰσάναι τιέναι διδόναι δεικνύναι	ἰσάς τιείς διδούς δεικνύς
Imp.	ἵστην ἐτίθην ἐδίδουν ἐδεικνύν					
2 Aor.	ἔστην (ἔθην) (ἔδων) ἔδυν	σῶ θῶ δῶ δύνω	σταίην θείην δοίην ———	στήθι θές δός δῦθι	στήναι θείναι δοῦναι δύναι	στάς τίς δούς δύς

PASSIVE AND MIDDLE.

Pres.	ἵσᾶμαι τίθεμαι δίδομαι δεικνύμαι	ἰσῶμαι τιῶμαι διδῶμαι δεικνύωμαι	ἰσταίμην τιθείμην διδοίμην δεικνυίμην	ἵσάσο τίθεσο δίδοσο δεικνύσο	ἵστασθαι τίθεσθαι δίδοσθαι δεικνυσθαι	ἰστάμενος τιθέμενος διδόμενος δεικνύμενος
Imp.	ἰστάμην ἐτιθέμην ἐδιδόμην ἐδεικνύμην					
2 Aor. Mid.	ἐπριάμην ἐθέμην ἐδόμην ———	πρίωμαι θῶμαι δῶμαι ———	πριάμην θείμην δοίμην ———	πρίω θοῦ δοῦ ———	πρίασθαι θέσθαι δόσθαι ———	πριάμενος θέμενος δόμενος ———

2. The peculiar forms of these verbs, which are included in the synopsis, are thus inflected:—

ACTIVE VOICE.

Present Indicative.

Sing.	{	1. ἴστημι	τίθημι	δίδωμι	δελκνῦμι
		2. ἴστης	τίθης	δίδως	δελκνῦς
		3. ἴστησι	τίθησι	δίδωσι	δελκνῦσι
Dual	{	2. ἴσταντον	τίθετον	δίδοτον	δελκνῦτον
		3. ἴστατον	τίθετον	δίδοτον	δελκνυτον
Plur.	{	1. ἴσταμεν	τίθεμεν	δίδομεν	δελκνῦμεν
		2. ἴστατε	τίθετε	δίδοτε	δελκνυτε
		3. ἴσῳσι	τιθέωσι	διδῶσι	δαικνῶσι

Imperfect.

Sing.	{	1. ἴσθην	ἐτίθην	(ἐδίδων) ἐδίδουν	ἐδελκνῦν
		2. ἴσθης	ἐτίθης, ἐτίθαις	(ἐδίδως) ἐδίδους	ἐδελκνῦς
		3. ἴσθῃ	ἐτίθῃ, ἐτίθει	(ἐδίδω) ἐδίδου	ἐδελκνῦ
		(§ 122, N. 1)		(§ 122, N. 1) ³	
Dual	{	2. ἴσταντον	ἐτίθετον	ἐδίδοτον	ἐδελκνυτον
		3. ἴσάτην	ἐτιθέτην	ἐδιδότην	ἐδεικνύτην
Plur.	{	1. ἴσταμεν	ἐτίθεμεν	ἐδίδομεν	ἐδελκνυμεν
		2. ἴστατε	ἐτίθετε	ἐδίδοτε	ἐδελκνυτε
		3. ἴστασαν	ἐτίθεσαν	ἐδίδοσαν	ἐδελκνυσαν

Present Subjunctive.

Sing.	{	1. ἴσθῶ	τιθῶ	διδῶ	δαικνῶ
		2. ἴσθῆς	τιθῆς	διδῶς	δαικνῆς
		3. ἴσθῃ	τιθῇ	διδῶ	δαικνῇ
Dual	{	2. ἴσθῆτον	τιθῆτον	διδῶτον	δαικνῆτον
		3. ἴσθῆτον	τιθῆτον	διδῶτον	δαικνῆτον
Plur.	{	1. ἴσθῶμεν	τιθῶμεν	διδῶμεν	δαικνῶμεν
		2. ἴσθῆτε	τιθῆτε	διδῶτε	δαικνῆτε
		3. ἴσθῶσι	τιθῶσι	διδῶσι	δαικνῶσι

Present Optative.

Sing.	{	1.	ἴσταίνην	τιθεῖν	διδόην	δεικνύοιμι
		2.	ἴσταίης	τιθείης	διδοίης	δεικνύοις
		3.	ἴσταίῃ	τιθείῃ	διδοίῃ	δεικνύοι
Dual	{	2.	ἴσταίητον	τιθείητον	διδοίητον	δεικνύοιτον
		3.	ἴσταιήτην	τιθείήτην	διδοιήτην	δεικνυοίτην
Plur.	{	1.	ἴσταίημεν	τιθείημεν	διδοίημεν	δεικνύοιμεν
		2.	ἴσταίητε	τιθείητε	διδοίητε	δεικνύοιτε
		3.	ἴσταίησαν	τιθείησαν	διδοίησαν	δεικνύοιεν

Or thus contracted :—

Dual	{	2.	ἴσταῖτον	τιθεῖτον	διδοῖτον
		3.	ἴσταίτην	τιθείτην	διδοίτην
Plur.	{	1.	ἴσταῖμεν	τιθεῖμεν	διδοῖμεν
		2.	ἴσταῖτε	τιθεῖτε	διδοῖτε
		3.	ἴσταῖεν	τιθεῖεν	διδοῖεν

Present Imperative.

Sing.	{	2.	ἴστη	τίθει	δίδου	δείκνυ
		3.	ἴσάτω	τιθέτω	διδότω	δεικνύτω
Dual	{	2.	ἴσάτον	τίθετον	δίδοτον	δείκνυτον
		3.	ἴσάτων	τιθέτων	διδότων	δεικνύτων
Plur.	{	2.	ἴστατε	τίθετε	δίδοτε	δείκνυτε
		3.	ἴσάτωσαν	τιθέτωσαν	διδότωσαν	δεικνύτωσαν

or ἰσάντων or τιθέντων or διδόντων or δεικνύντων

Present Infinitive.

ἰσάναι	τιθέναι	διδόναι	δεικνύναι
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Present Participle.

ἰσάς	τιθείς	διδούς	δεικνύς
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Second Aorist Indicative.

Sing.	{	1.	ἔστην	(ἔθην)	(ἔδων)	ἔδυν
		2.	ἔστης	(ἔθης)	(ἔδως)	ἔδυσ
		3.	ἔστη	(ἔθη)	(ἔδω)	ἔδυ

(§ 122, N. 1) (§ 122, N. 1)

Dual	{	2.	ἔστητον	ἔθετον	ἔδοτον	ἔδυτον
		3.	ἔστήτην	ἔθέτην	ἔδότην	ἔδότην
Plur.	{	1.	ἔστημεν	ἔθεμεν	ἔδομεν	ἔδυμεν
		2.	ἔστητε	ἔθετε	ἔδοτε	ἔδυτε
		3.	ἔστησαν	ἔθεσαν	ἔδοσαν	ἔδυσαν

Second Aorist Subjunctive.

Sing.	{	1.	στῶ	θῶ	δῶ	δύω
		2.	στῆς	θῆς	δῶς	δύης
		3.	στῇ	θῇ	δῶ	δύῃ
Dual	{	2.	στήτον	θήτον	δῶτον	δύητον
		3.	στήτον	θήτον	δῶτον	δύητον
Plur.	{	1.	στώμεν	θώμεν	δώμεν	δύωμεν
		2.	στήτε	θήτε	δῶτε	δύητε
		3.	στώσι	θώσι	δώσι	δύωσι

Second Aorist Optative.

Sing.	{	1.	σταίην	θείην	δοίην
		2.	σταίης	θείης	δοίης
		3.	σταίῃ	θείῃ	δοίῃ
Dual	{	2.	σταίητον	θείητον	δοίητον
		3.	σταίήτην	θείήτην	δοίήτην
Plur.	{	1.	σταίημεν	θείημεν	δοίημεν
		2.	σταίητε	θείητε	δοίητε
		3.	σταίησαν	θείησαν	δοίησαν

Or thus contracted :—

Dual	{	2.	σταίτον	θείτον	δοίτον
		3.	σταίτην	θείτην	δοίτην
Plur.	{	1.	σταίμεν	θείμεν	δοίμεν
		2.	σταίτε	θείτε	δοίτε
		3.	σταίεν	θείεν	δοίεν

Second Aorist Imperative.

Sing.	{	2.	στήθι	θείς	δός	δύθι
		3.	στήτω	θέτω	δότη	δύτω
Dual	{	2.	στήτον	θέτον	δότην	δύτον
		3.	στήτων	θέτων	δότην	δύτων
Plur.	{	2.	στήτε	θέτε	δότε	δύτε
		3.	στήτωσαν	θέτωσαν	δότησαν	δύτωσαν
			or στάντων	or θέντων	or δόντων	or δύντων

Second Aorist Infinitive.

στήναι	θεῖναι	δοῦναι	δύναι
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Second Aorist Participle.

στάς	θείς	δούς	δύς
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PASSIVE AND MIDDLE.

Present Indicative.

Sing.	{	1. ἴσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
		2. ἴστασαι	τίθειςαι	δίδοσαι	δείκνυσαι
		3. ἴσθαι	τίθεται	δίδεται	δείκνυται
Dual	{	2. ἴστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
		3. ἴστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
Plur.	{	1. ἰστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
		2. ἴστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
		3. ἴστανται	τίθενται	δίδονται	δείκνυνται

Imperfect.

Sing.	{	1. ἰτάμην	ἐτιθέμην	ἐδιδόμην	ἐδεικνύμην
		2. ἴτασο	ἐτίθεσο	ἐδίδοσο	ἐδείκνυσσο
		3. ἴτατο	ἐτίθετο	ἐδίδοτο	ἐδείκνυτο
Dual	{	2. ἴτασθον	ἐτίθεσθον	ἐδίδοσθον	ἐδείκνυσθον
		3. ἰτάσθην	ἐτιθέσθην	ἐδιδόσθην	ἐδεικνύσθην
Plur.	{	1. ἰτάμεθα	ἐτιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
		2. ἴτασθε	ἐτίθεσθε	ἐδίδοσθε	ἐδείκνυσθε
		3. ἴταντο	ἐτίθεντο	ἐδίδοντο	ἐδείκνυντο

Present Subjunctive.

Sing.	{	1. ἰσῶμαι	τιθῶμαι	διδῶμαι	δεικνύμαι
		2. ἰσῆ	τιθῆ	διδῷ	δεικνύ
		3. ἰσῆται	τιθῆται	διδῶται	δεικνύται
Dual	{	2. ἰσῆσθον	τιθῆσθον	διδῶσθον	δεικνύσθον
		3. ἰσῆσθον	τιθῆσθον	διδῶσθον	δεικνύσθον
Plur.	{	1. ἰσῶμεθα	τιθῶμεθα	διδῶμεθα	δεικνύμεθα
		2. ἰσῆσθε	τιθῆσθε	διδῶσθε	δεικνύσθε
		3. ἰσῶνται	τιθῶνται	διδῶνται	δεικνύνται

Present Optative.

Sing.	{	1. ἰσταίμην	τιθείμην	διδοίμην	δεικνυίμην
		2. ἰσταίῃ	τιθείῃ	διδοίῃ	δεικνυίῃ
		3. ἰσταίτο	τιθείτο	διδοίτο	δεικνυίτο
Dual	{	2. ἰσταίσθον	τιθείσθον	διδοίσθον	δεικνυίσθον
		3. ἰσταίσθην	τιθείσθην	διδοίσθην	δεικνυίσθην
Plur.	{	1. ἰσταίμεθα	τιθείμεθα	διδοίμεθα	δεικνυίμεθα
		2. ἰσταίσθε	τιθείσθε	διδοίσθε	δεικνυίσθε
		3. ἰσταίντο	τιθείντο	διδοίντο	δεικνυίντο

Present Imperative.

Sing.	2.	ἵστασο	τίθεσο	δίδοσο	δείκνυσο
		or ἵστω	or τίθου	or δίδου	
	3.	ἵστάσθω	τιθέσθω	διδόσθω	δεικνύσθω
Dual	2.	ἵστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
	3.	ἵστάσθων	τιθέσθων	διδόσθων	δεικνύσθων
Plur.	2.	ἵστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
	3.	ἵστάσθωσαν or ἵστάσθων	τιθέσθωσαν or τιθέσθων	διδόσθωσαν or διδόσθων	δεικνύσθωσαν or δεικνύσθων

Present Infinitive.

ἵστασθαι	τίθεσθαι	δίδοσθαι	δείκνυσθαι
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Present Participle.

ἱστάμενος	τιθέμενος	διδόμενος	δεικνύμενος
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Second Aorist Middle Indicative.

Sing.	1.	ἐπριάμην	ἐθέμην	ἐδόμην
	2.	ἐπρίω	ἔθου	ἔδου
	3.	ἐπρίατο	ἔθετο	ἔδοτο
Dual	2.	ἐπρίασθον	ἔθεσθον	ἔδοσθον
	3.	ἐπρίασθην	ἐθέσθην	ἐδόσθην
Plur.	1.	ἐπριάμεθα	ἐθέμεθα	ἐδόμεθα
	2.	ἐπρίασθε	ἔθεσθε	ἔδοσθε
	3.	ἐπρίαντο	ἔθεντο	ἔδοντο

Second Aorist Middle Subjunctive.

Sing.	1.	πρίωμαι	θῶμαι	δῶμαι
	2.	πρίῃ	θῇ	δῷ
	3.	πρίηται	θῇται	δῶται
Dual	2.	πρίησθον	θῇσθον	δῶσθον
	3.	πρίησθον	θῇσθον	δῶσθον
Plur.	1.	πριώμεθα	θώμεθα	δώμεθα
	2.	πρίησθε	θῇσθε	δῶσθε
	3.	πρίωνται	θῶνται	δῶνται

Second Aorist Middle Optative.

Sing.	{ 1.	πριαίμην	θείμην	δοίμην
	2.	πρίαιο	θείο	δοίο
	3.	πρίαιτο	θείτο	δοίτο
Dual	{ 2.	πρίαισθον	θείσθον	δοίσθον
	3.	πριαίσθην	θείσθην	δοίσθην
Plur.	{ 1.	πριαίμεθα	θείμεθα	δοίμεθα
	2.	πρίαισθε	θείσθε	δοίσθε
	3.	πρίαιντο	θείντο	δοίντο

Second Aorist Middle Imperative.

Sing.	{ 2.	πρίω	θοῦ	δοῦ
	3.	πριάσθω	θέσθω	δόσθω
Dual	{ 2.	πρίασθον	θέσθον	δόσθον
	3.	πριάσθων	θέσθων	δόσθων
Plur.	{ 2.	πρίασθε	θέσθε	δόσθε
	3.	πριάσθωσαν or πριάσθων	θέσθωσαν or θέσθων	δόσθωσαν or δόσθων

Second Aorist Middle Infinitive.

πρίασθαι θέσθαι δόσθαι

Second Aorist Middle Participle.

πρίαμενος θέμενος δόμενος

3. The following is a full synopsis of the *indicative* of ἵστημι, τίθημι, δίδωμι, and δείκνυμι, in all the voices: —

ACTIVE.

Pres.	ἵστημι, set	τίθημι, place	δίδωμι, give	δείκνυμι, show
Imperf.	ἵστην	ἐτίθην	ἐδίδουν	ἐδείκνυν
Fut.	στήσω	θήσω	δώσω	δείξω
Aor.	{ 1. ἵστησα, set	{ 1. ἔθηκα	{ 1. ἔδωκα	1. ἔδειξα
	{ 2. ἵστην, stood	{ 2. ἔθετον, &c. in dual and plur.	{ 2. ἔδοτον, &c. in dual and plur.	

Perf.	$\left\{ \begin{array}{l} 1. \text{ ἕστηκα} \\ 2. \text{ ἕστατον, \&c.} \\ \text{in dual and plur.} \\ \text{stand} \end{array} \right\}$	1. τέθεικα	1. δέδωκα	1. δέδειχα
Plupf.	$\left\{ \begin{array}{l} 1. \text{ ἕστήκειν} \\ \text{or εἰστήκειν} \\ 2. \text{ ἕστατον, \&c.} \\ \text{in dual and plur.} \\ \text{stood} \end{array} \right\}$	1. ἔτεθείκειν	1. ἔδεδώκειν	1. ἔδεδείχεν
Fut. Perf.	ἕστηξω, <i>shall stand</i> § 110, IV. (c) N. 2.			

MIDDLE.

Pres.	ἵσταμαι, <i>stand</i>	τίθμαι (trans.)	δίδομαι	δείκνυμαι (trans.)
Impf.	ἱσάμην	ἐτιθέμην	ἐδιδόμην	ἐδεικνύμην
Fut.	στήσομαι	θήσομαι	-δώσομαι	-δέξομαι
1 Aor.	ἕστησάμην (trans.)	ἐθηκάμην (not Attic)		ἐδείξάμην
2 Aor.		ἐθέμην	-ἐδόμην	
Perf.	ἕσταμαι (as pass.)	τέθειμαι	δέδομαι	δέδειγμαι
Plupf.	(?)	(?)	ἔδεδόμην	ἔδεδείγμην

PASSIVE.

Present, Imperfect, Perfect, Pluperfect : *as in Middle.*

Aor.	ἑστάθην	ἐτέθην	ἐδόθην	ἐδείχθην
Fut.	σταθήσομαι	τεθήσομαι	δοθήσομαι	δειχθήσομαι
Fut. Pf.	ἑστήξομαι, <i>shall stand.</i> (δέδειξομαι, <i>late</i>)			

Second Perfect and Pluperfect of the MI-form.

§ 124. 1. A few second perfects and pluperfects are inflected like the present and imperfect of verbs in *μι*. But they are never used in the *singular* of the indicative, the forms (*ἔσταα*), (*τέθναα*), (*γέγαα*), &c. being imaginary. The participle is formed in *ωσ*, *ωσα*, *ος*, which is contracted with a preceding *a* to *ώς*, *ῶσα*, *ός* (irregular for *ός*).

2. The principal verbs which have these forms in Attic prose are *βαίνω*, *go*, 2 perf. infin. *βεβάναι*; *θνήσκω*, *die*, *τεθνάναι*; and *ἵστημι*, *set*, *ἑστάναι*, with stems in *a*. All these have ordinary perfects, *βέβηκα*, *τέθνηκα*, *ἕστηκα*, which are always used in the singular of the indicative. The second perfect and pluperfect of *ἵστημι* (*στα-*) are thus inflected:—

SECOND PERFECT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
Sing.	1. ———	ἑστῶ	ἑσταίην	
	2. ———	ἑστήης	ἑσταίης	ἑσταῖθι
	3. ———	ἑστήη	ἑσταίη	ἑστάτω
Dual	2. ἑστάτον	ἑστήητον	ἑσταίητον or -αίτον	ἑστατον
	3. ἑστατον	ἑστήητον	ἑσταίητην or -αίτην	ἑστάτων
Plur.	1. ἑσταμεν	ἑστώμεν	ἑσταίημεν or -αίμεν	
	2. ἑστατε	ἑστήτε	ἑσταίητε or -αίτε	ἑστατε
	3. ἑστάσι	ἑστώσι	ἑσταίησαν or -αίεν	ἑστάτωσαν or ἑστάντων

Infinitive. *ἑστάναι*. Participle. (Hom. *ἑσταός*, *ἑσταῶσα*, *ἑσταός*),
Att. contr. *ἑστώς*, *ἑστώσα*, *ἑστός* (Ionic also *-εός*, *-εῶσα*, *-εός*; Ep. *-ηός*).
See § 110, IV. (*d*), N. 3. For the inflection, see § 69, Note.

SECOND PLUPERFECT.

Dual. *ἑστατον*, *ἑστάτην*.

Plural. *ἑσταμεν*, *ἑστατε*, *ἑστασαν*.

NOTE. For an enumeration of these forms, see § 125, 4.

Enumeration of the MI-forms.

§ 125. The forms which have this inflection are as follows:—

1. Verbs in *μι* with the simple stem in the present. These are the irregular *εἰμί*, *be*, *εἶμι*, *go*, *φημί*, *say*, *κείμαι*, *lie*, and *ἤμαι*, *sit*, all of which are inflected in § 127; with *ἤμι*, *say*, *χρή*, *ought*, and the deponents *ἀγαμαι*, *δύναμαι*, *ἐπίσταμαι*, *ἐραμαι*, *κρέμαμαι*.

See these in the Catalogue, and also Ionic or poetic (chiefly Homeric) forms under *ἄημι*, *δέαμαι*, *δίεμαι*, *δίζημαι*, *ἔδω*, *ἴλημι*, *κιχάνω*, *ῥνομαι*, *ῥύομαι* and *ἐρύομαι*, *στεῦμαι*, *φέρω*; also *δάμνημι*, *κίρνημι*, *κρήνημι*, *μάρναμαι*, *πέρνημι*, *πίλναμαι*, *πίτνημι*, *σκίδνημι* and *κίδνημι*.

2. Verbs in *μι* with reduplicated present stems (§ 121, 3). These are *ἴστημι*, *τίθημι*, and *δίδωμι*, inflected in § 123, *ἵημι*, inflected in § 127, *δίδημι*, rare for *δέω*, *bind*, *κίχρημι* (*χρᾶ-*), *lend*, *ὀνίνημι* (*ὀνᾶ-*), *benefit*, *πίμπλημι* (*πλᾶ-*), *fill*, *πίμπρημι* (*πρᾶ-*), *burn*.

See also *ἵπταμαι* (late), and Hom. *βιβᾶς*, *striding*, present participle of rare *βίβημι*.

NOTE 1. *Πίμπλημι* and *πίμπρημι* insert *μ* before *π*; but the *μ* generally disappears after *μ* (for *ν*) in *ἐμ-πίπλημι* and *ἐμ-πίπρημι*; but not after *ν* itself, as in *ἐν-επίμπλασαν*.

NOTE 2. *Ὀνίνημι* is probably for *ὀν-ονη-μι*, by Attic reduplication from stem *ὀνα-*.

3. *Second Aorists of the μι-Form.* The only second aorists formed from verbs in *μι* are those of *ἵημι* (§ 127), of *ἴστημι*, *τίθημι*, and *δίδωμι* (§ 123), of *σβέννυμι* (§ 122, N. 6); with *ἐπριάμην* (§ 123, 1), the irregular *ὠνήμην* (rarely *ὠνάμην*), of *ὀνίνημι*, and *ἐπλήμην* (poetic) of *πίμπλημι*.

See the last two in the Catalogue, and also Homeric aorist middle forms of *μῖγνυμι*, *ῥρνυμι*, and *πῆγνυμι*.

The second aorists of this form belonging to verbs in *ω* are the following:—

βαίνω (*βα-*), *go*: *ἔβην*, *βῶ*, *βαῖν*, *βῆθι*, *βῆναι*, *βᾶς*.

Πέτομαι (*πτα-*, *πτε-*), *fly*: act. (poetic) *ἔπτην*, (*πτῶ*, late), *πταῖν*, (*πτῆθι*, *πτήναι*, late), *πτᾶς*. Mid. *ἐπτάμην*, *πτάσθαι*, *πτάμενος*.

[Τλάω] (τλα-), *endure*: ἔτλην, τλῶ, τλαίην, τλήθι, τλήναι, τλᾶς.

Φθάνω (φθα-), *anticipate*: ἐφθην, φθῶ, φθαίην, φθῆναι, φθάς.

Διδράσκω (δρα-), *run*: ἔδρᾱν, ἔδρᾱς, ἔδρᾱ, &c., δρῶ, δρᾱς, δρᾶ, &c., δραίην, δρᾶναι, δράς. Only in composition. (See Note 1.)

Κτείνω (κτα-, κτεν-), *kill*: act. (poetic) ἐκτᾶν, ἐκτᾱς, ἐκτᾶ, ἐκτᾶμεν (3 pl. ἐκτᾶν, subj. κτέωμεν, inf. κτάμεναι, κτάμεν, Hom.), κτάς. Mid. (Hom.) ἐκτάμην. *was killed*, κτάσθαι, κτάμενος.

Ἀλίσκομαι (άλ-), *be taken*: ἐάλων or ἦλων, *was taken*, ἀλῶ, ἀλοίην, ἀλῶναι, ἀλούς. (See Note 2.)

Βιώω (βιο-), *live*: ἐβίων, βιῶ, βιόην (not -οίην), βιώναι, βιούς (Hom. imper. βιώτω).

Γιγνώσκω (γνω-), *know*: ἔγνω, γνῶ, γνοίην, γνώθι, γνῶναι, γνούς.

Δύω (δυ-), *enter*: ἔδυν, *entered*, δύω, (opt. § 123, 1,) δῦθι, δύναι, δύς (§ 123).

Φύω (φυ-), *produce*: ἐφῦν, *was produced*, ἀμ, φύω, φύναι, φύς (like ἔδυν).

Add to these the single forms, γηράναι (γηράς, Hom.) of γηράσκω, *grow old*; ἀπο-σκληναι, of ἀποσκελλω, *dry up*; σχές, imperat. of ἔχω, *have*; πῖθι, imperat. of πίνω, *drink*.

See also in the Catalogue Homeric *μi*-forms of the following verbs: ἀπαυράω, ᾄω, βάλλω, βιβρώσκω, κλύω, κτίζω, λύω, οὐτάω, πελάζω, πλώω, πνέω, πτήσσω, σεύω, φθίνω, χέω; and of these (with consonant stems), ἄλλομαι, ἀραρίσκω, γέντο (γεν-), δέχομαι, λέγω (λεχ-) ἐλέγμην, πᾶλλω, πέρθω.

NOTE 1. Second aorists in *ην* or *αμην* from stems in *a* are inflected like ἔστην or ἐπριάμην; but ἔδρᾱν substitutes *ā* (after *ρ*) for *η*, and ἐκτᾶν is irregular.

NOTE 2. The second aorists of τίθημι, ἵημι, and δίδωμι do not lengthen *ε* or *ο* of the stem (§ 121, 1) in the indicative (dual and plural) or imperative (εἶτον, εἶμεν, &c. being augmented): in the infinitive they have θείναι, εἶναι, and δοῦναι (§ 126, 9), and in the imperative θές, ἕς, and δός (§ 121, 2, b). The other stems in *ε* have ἔσβην (-ης, -η) and σβῆναι (§ 122, N. 6), and ἀποσκληναι. The other stems in *ο* are inflected like ἔγνω, as follows:—

Indic. ἔγνω, ἔγνως, ἔγνω, ἔγνωτον, ἔγνώτην, ἔγνωμεν, ἔγνωτε, ἔγνωσαν. Subj. γνῶ (like δῶ). Opt. γνοίην (like δοίην). Imperat. γνώθι, γνώτω, γνώτων, γνώτων, γνώτε, γνώτωσαν or γνόντων. Inf. γνῶναι. Part. γνούς (like δούς). The optative βιόην is irregular.

4. *Second Perfects and Pluperfects of the μi-Form.* The following verbs have these forms in Attic Greek, even in prose:—

Ἰστημι (στα-); see § 123, 2 (paradigm).

Βαίνω (βα-), *go*; 2 pf. βεβᾶσι (Hom. βεβᾶσι), subj. βεβῶσι, inf. βεβάναι (Hom. βεβάμεν), part. βεβῶς (Hom. -αῶς); 2 plup. (Hom. βέβασαν).

Γίγνομαι (γεν-, γα-), *become*, 2 pf. γέγονα, *am*; (Hom. 2 pf. γεγάασι, inf. γεγάμεν, γεγαώς), Att. γεγώς (poetic).

Θνήσκω (θαν-, θνα-), *die*; 2 pf. τέθνατον, τέθναμεν, τέθνατε, τεθνᾶσι, opt. τεθναῖν, imper. τέθναθι, τεθνάτω, inf. τεθνάσαι (Hom. τεθνάμεναι or -νάμεν), part. τεθνεώς (Hom. τεθνηώς), 2 plup. ἐτέθνασαν.

Δεῖδω (δι-), Epic in pres., *fear*, Attic 2 pf. δέδια (Hom. δείδια), 2 plup. ἐδεδίειν, both regular in indic., also 2 pf. δέδιμεν, δέδιτε, 2 plup. ἐδέδισαν; subj. δεδίη, δεδίωσι, opt. δεδείη, imper. δέδιθι, inf. δεδιέναι, part. δεδιώς. (Hom. 2 pf. δείδιμεν, imper. δείδιθι, δείδιτε, inf. δειδίμεν, part. δειδιώς, plup. ἐδείδιμεν, ἐδείδισαν.)

[Εἶκω] (ικ-, εἰκ-), 2 pf. ἔοικα, *seem*; also 2 pf. ἔοιγμεν, εἰξᾶσι (for εἰοκᾶσι), part. εἰκώς (Hom. 2 pf. ἔικτον, 2 plup. εἰκτην), used with the regular forms of εἰοικα, ἐώκειν (see Catalogue).

Οἶδα (ιδ-), *know*; see § 127 (paradigm).

See also poetic, chiefly Homeric, forms under the following verbs in the Catalogue: ἀνώγω, βιβρώσκω, ἐγείρω, ἔρχομαι, (καφ-), κράζω, μαίομαι, πάσχω, πείθω, πίπτω, [τλάω], φύω.

5. *Verbs in ννμι*, with νν (after a vowel, ννν) added to the verb stem in the present. These are all inflected like δείκννμι (§ 123), and, with the exception of σβένννμι, *quench* (§ 122, N. 6), have no μι-forms except in the present and imperfect. The following belong to this class:—

(Stems in α), κερά-νννμι, κρεμά-νννμι, πετά-νννμι, σκεδά-νννμι; (stems in ε), ἔ-νννμι, κορέ-νννμι, σβέ-νννμι, στορέ-νννμι; (stems in ω), ζώ-νννμι, ῥώ-νννμι, στρώ-νννμι; (consonant stems), ἄγ-νννμι, ἄρ-νννναι, δείκ-νννμι (§ 123), εἵργ-νννμι, ζεύγ-νννμι. ἀπο-κτί-νννμι (v. κτείνω), μίγ-νννμι, οἶγ-νννμι, ὄλ-λνννμι (§ 108, V. 4, N. 2), ὄμ-ννννμι, ὁμόργ-ννννμι, ὄρ-ννννμι, πήγ-ννννμι (παγ-), πτάρ-νννναι, ῥήγ-ννννμι (ράγ-), στόρ-ννννμι, φράγ-ννννμι. See these in the Catalogue, and also Ionic or poetic (chiefly Homeric) forms under αἰνννμαι, ἄχνννναι, γάνννναι, δαίνννναι, καίνννναι, κίνννναι, ὀρέγ-ννννι, τάνννναι (v. τείνω), τίνννναι (v. τίνω).

Dialectic Forms of Verbs in MI.

§ 126. 1. Homer and Herodotus have many forms (some doubtful) in which verbs in ημι (with stems in ε) and ωμι have the inflection of verbs in εω and ωω; as τιθεῖ, διδοῖς, διδοῖ. So in compounds of ἵημι, as ἀνίεις (or ἀνιεῖς), μεθίει (or -ιεῖ) in pres., and προΐειν, προΐεις, ἀνίει, in impf. Hom. has imperat. καθ-ίστα (Attic -η). Herod. has ἰστᾶ (for ἴστησι), ὑπερ-τίθεα and προ-τίθεε in impf., and προσ-θέοιτο (for -θεῖτο), &c. in opt. For ἐδίδουν, &c. and ἐτίθεις, ἐτίθει (also Attic), see § 122, 2, N. 1.

2. In the Aeolic dialect most verbs in αω, εω, and ωω take the form in μι; as φιλημι (with φιλεισθα, φιλει), in Sappho, for φιλέω, &c.; ὄρημι, κάλημι, αἶνημι.

3. A few verbs in Hom. and Hdt. drop σ in $\sigma\alpha\iota$ and $\sigma\omicron$ of the second person after a vowel; as imperat. $\pi\alpha\rho\iota\sigma\tau\alpha\omicron$ (for $-\alpha\sigma\omicron$) and impf. $\acute{\epsilon}\mu\alpha\rho\alpha\nu\omicron$ (Hom.); $\acute{\epsilon}\xi\epsilon\pi\iota\sigma\tau\epsilon\alpha\iota$ (for $-\alpha\sigma\alpha\iota$) with change of α to ϵ (Hdt.). So $\theta\acute{\epsilon}\omicron$, imperat. for $\theta\epsilon\sigma\omicron$ (Att. $\theta\omicron\upsilon$), and $\acute{\epsilon}\nu\theta\epsilon\omicron$ (Hom.).

4. The Doric has $\tau\iota$, $\nu\tau\iota$ for $\sigma\iota$, $\nu\sigma\iota$. Homer sometimes has $\sigma\theta\alpha$ for σ in 2 pers. sing., as $\delta\acute{\iota}\delta\omega\sigma\theta\alpha$ ($\delta\acute{\iota}\delta\omicron\iota\sigma\theta\alpha$ or $\delta\acute{\iota}\delta\omicron\iota\sigma\theta\alpha$), $\tau\acute{\iota}\theta\eta\sigma\theta\alpha$; ν for $\sigma\alpha\nu$ (with preceding vowel short) in 3 pers. plur., as $\acute{\epsilon}\sigma\tau\grave{\alpha}\nu$ (for $\acute{\epsilon}\sigma\tau\eta\sigma\alpha\nu$), $\acute{\iota}\epsilon\nu$ (for $\acute{\iota}\epsilon\sigma\alpha\nu$), $\pi\rho\acute{\omicron}\tau\iota\theta\epsilon\nu$ (for $\pi\rho\omicron\epsilon\tau\iota\theta\epsilon\sigma\alpha\nu$); see § 119, 9. He sometimes has $\theta\iota$ in the pres. imperat. act., as $\delta\acute{\iota}\delta\omega\theta\iota$, $\acute{\omicron}\rho\nu\theta\iota$ (§ 121, 2, *b*).

5. Herod. sometimes has $\acute{\alpha}\tau\alpha\iota$, $\acute{\alpha}\tau\omicron$ for $\nu\tau\alpha\iota$, $\nu\tau\omicron$ in the present and imperfect of verbs in $\mu\iota$, with a preceding α changed to ϵ ; as $\pi\rho\omicron\tau\iota\theta\acute{\epsilon}\alpha\tau\alpha\iota$ (for $-\epsilon\nu\tau\alpha\iota$), $\acute{\epsilon}\delta\nu\acute{\epsilon}\alpha\tau\omicron$ (for $-\alpha\nu\tau\omicron$). For the iterative endings $\sigma\kappa\omicron\nu$, $\sigma\kappa\omicron\mu\eta\nu$, see § 119, 10; these are added directly to the stem of verbs in $\mu\iota$, as $\acute{\iota}\sigma\tau\alpha\sigma\kappa\omicron\nu$, $\delta\acute{\omicron}\sigma\kappa\omicron\nu$, $\zeta\omega\nu\nu\acute{\sigma}\kappa\epsilon\tau\omicron$, $\acute{\epsilon}\sigma\kappa\omicron\nu$ ($\epsilon\acute{\iota}\mu\acute{\iota}$, *be*).

6. Some verbs with consonant stems have a 2 aor. mid. of the μ -form in Homer; as $\acute{\alpha}\lambda\text{-}\tau\omicron$, $\acute{\alpha}\lambda\text{-}\mu\epsilon\nu\omicron\varsigma$, from $\acute{\alpha}\lambda\lambda\omicron\mu\alpha\iota$, *leap*; $\acute{\omega}\rho\text{-}\tau\omicron$, with imperat. $\acute{\omicron}\rho\sigma\epsilon\omicron$, $\acute{\omicron}\rho\sigma\epsilon\nu$, $\acute{\omicron}\rho\sigma\omicron$, from $\acute{\omicron}\rho\nu\nu\mu\iota$, *rouse*. So $\pi\acute{\eta}\gamma\gamma\nu\mu\iota$ ($\acute{\epsilon}\pi\eta\kappa\tau\omicron$). See § 125, 3.

7. (*a*) Herodotus sometimes leaves $\epsilon\omega$ uncontracted in the subjunctive of verbs in $\eta\mu\iota$; as $\theta\acute{\epsilon}\omega\mu\epsilon\nu$ (Att. $\theta\acute{\omega}\mu\epsilon\nu$), $\delta\iota\alpha\theta\acute{\epsilon}\omega\nu\tau\alpha\iota$ ($-\theta\acute{\omega}\nu\tau\alpha\iota$), $\acute{\alpha}\pi\text{-}\acute{\iota}\omega\sigma\iota$ (Att. $\acute{\alpha}\phi\text{-}\acute{\iota}\omega\sigma\iota$, from $\acute{\alpha}\phi\text{-}\acute{\iota}\eta\mu\iota$). He forms the subj. with $\epsilon\omega$ in the plural also from stems in α ; as $\acute{\alpha}\pi\omicron\text{-}\sigma\acute{\tau}\acute{\epsilon}\omega\sigma\iota$ ($-\sigma\acute{\tau}\acute{\omega}\sigma\iota$), $\acute{\epsilon}\pi\iota\sigma\acute{\tau}\acute{\epsilon}\omega\nu\tau\alpha\iota$ (for $\acute{\epsilon}\pi\iota\sigma\tau\alpha\text{-}\omicron\nu\tau\alpha\iota$, Att. $\acute{\epsilon}\pi\iota\sigma\tau\omega\nu\tau\alpha\iota$). Homer sometimes has these forms with $\epsilon\omega$; as $\theta\acute{\epsilon}\omega\mu\epsilon\nu$, $\sigma\acute{\tau}\acute{\epsilon}\omega\mu\epsilon\nu$.

(*b*) Generally, when the 2 aor. subj. act. is uncontracted in Homer, the final vowel of the stem is lengthened, ϵ (or α) to $\epsilon\iota$ or η , \omicron to ω , while the connecting vowels η and ω are shortened to ϵ and \omicron in the dual and plural, except before $\sigma\iota$ (for $\nu\sigma\iota$). Thus we find in Homer:—

(Stems in α .)

$\beta\acute{\epsilon}\omega$ (Attic $\beta\acute{\omega}$ for $\beta\alpha\text{-}\omega$)

$\sigma\acute{\tau}\eta\eta\varsigma$

$\sigma\acute{\tau}\eta\eta$, $\beta\acute{\eta}\eta$, $\beta\acute{\epsilon}\eta$, $\phi\theta\acute{\eta}\eta$

$\sigma\acute{\tau}\eta\epsilon\tau\omicron\nu$

$\sigma\acute{\tau}\eta\omicron\mu\epsilon\nu$, $\sigma\acute{\tau}\epsilon\omicron\mu\epsilon\nu$, $\sigma\acute{\tau}\acute{\epsilon}\omega\mu\epsilon\nu$

$\sigma\acute{\tau}\eta\omega\sigma\iota$, $\sigma\acute{\tau}\acute{\epsilon}\omega\sigma\iota$, $\phi\theta\acute{\epsilon}\omega\sigma\iota$

(Stems in ϵ .)

$\theta\acute{\epsilon}\acute{\iota}\omega$, $\acute{\epsilon}\phi\text{-}\acute{\epsilon}\acute{\iota}\omega$

$\theta\acute{\epsilon}\acute{\iota}\eta\varsigma$, $\theta\acute{\eta}\eta\varsigma$

$\theta\acute{\epsilon}\acute{\iota}\eta$, $\theta\acute{\eta}\eta$, $\acute{\alpha}\nu\text{-}\acute{\eta}\eta$

$\theta\acute{\epsilon}\acute{\iota}\omicron\mu\epsilon\nu$

(Stems in \omicron .)

$\gamma\acute{\nu}\omega\omega$

$\gamma\acute{\nu}\omega\eta\varsigma$

$\gamma\acute{\nu}\omega\eta$, $\delta\acute{\omega}\eta$, $\delta\acute{\omega}\eta\sigma\iota\nu$

$\gamma\acute{\nu}\omega\omicron\mu\epsilon\nu$, $\delta\acute{\omega}\omicron\mu\epsilon\nu$

$\gamma\acute{\nu}\omega\omega\sigma\iota$, $\delta\acute{\omega}\omega\sigma\iota$

See also § 119, 12 (*c*).

(*c*) A few cases of the middle inflected as in (*b*) occur in Homer; as $\beta\lambda\acute{\eta}\text{-}\epsilon\tau\alpha\iota$ (*v.* $\beta\acute{\alpha}\lambda\lambda\omega$), $\acute{\alpha}\lambda\text{-}\epsilon\tau\alpha\iota$ ($\acute{\alpha}\lambda\lambda\omicron\mu\alpha\iota$), $\acute{\alpha}\pi\omicron\text{-}\theta\acute{\epsilon}\acute{\iota}\omicron\mu\alpha\iota$, $\kappa\alpha\tau\alpha\text{-}\theta\acute{\epsilon}\acute{\iota}\omicron\mu\alpha\iota$; so $\kappa\alpha\tau\alpha\text{-}\theta\acute{\eta}\alpha\iota$ (Hesiod) for $\kappa\alpha\tau\alpha\theta\epsilon\text{-}\eta\alpha\iota$ (Att. $\kappa\alpha\tau\alpha\theta\acute{\eta}\eta$).

8. For Homeric optatives of δαίνυμι, δύνω, λύω, and φθίνω, — διανῦτο, δῶν, and δύνμεν, λελῦτο or λελύντο, φθίμην (for φθι-μην), — see those verbs in the Catalogue, and § 118, 1, Note.

9. Homer has μεναι or μεν (the latter only after a short vowel) for ναι in the infinitive. The final vowel of the stem is rarely lengthened in the present; as τιθέ-μεναι, rarely τιθή-μεναι. In the 2 aor. act. the vowel is regularly long (§ 121, 1), as στή-μεναι, γνώ-μεναι; but τίθημι and δίδωμι (§ 125, 3, N. 2) have θέ-μεναι and δό-μεναι. For η-μεναι in the aor. pass. infin. see § 119, 14. In the perfect of the μι-form (§ 125, 4), we have ἐστᾶ-μεναι, ἐστᾶ-μεν, τεθνᾶμεναι, τεθνᾶμεν.

10. Homer rarely has ημενος for εμενος in the participle. For perf. part. in ως (εως, ηως), see § 110, IV. (d), N. 3.

Irregular Verbs of the MI-Form.

§ 127. The verbs εἰμί, *be*, εἶμι, *go*, ἵμι, *send*, φημί, *say*, ἡμαι, *sit*, κεῖμαι, *lie*, and the second perfect οἶδα, *know*, are thus inflected.

I. Εἰμί (stem ἐσ-, Latin *es-se*), *be*.

PRESENT.

	Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	{ 1. εἰμί	ᾧ	εἴην	
	{ 2. εἶ	ῆς	εἴης	ἔσθι
	{ 3. ἐστί	ῆ	εἴη	ἔστω
Dual	{ 2. ἐστόν	ῆτον	εἴητον, εἶτον	ἔστον
	{ 3. ἐστόν	ῆτον	εἴητην, εἶτην	ἔστων
Plur.	{ 1. ἐσμέν	ᾶμεν	εἴημεν, εἶμεν	
	{ 2. ἐστέ	ῆτε	εἴητε, εἶτε	ἔστε
	{ 3. εἰσὶ	ᾶσι	εἴησαν, εἶεν	ἔστωσαν, ἔστων, ὄντων

Infinitive. εἶναι.

Partic. ὢν, οὔσα, ὄν,
gen. ὄντος, οὔσης, &c.

IMPERFECT.		FUTURE INDIC.
Sing.	{ 1. ἦν or ἦ	ἔσομαι
	{ 2. ἦσθα	ἔσῃ, ἔσει
	{ 3. ἦν	ἔσται
Dual	{ 2. ἦστον or ἦτον	ἔσεσθον
	{ 3. ἦστην or ἦτην	ἔσεσθον
Plur.	{ 1. ἦμεν	ἔσόμεθα
	{ 2. ἦτε or ἦσθε	ἔσεσθε
	{ 3. ἦσαν	ἔσονται

Fut. Opt. ἐσοίμην, ἔσοιο, ἔσοιτο, &c. regular.

Fut. Inf. ἐσεῖσθαι.

Fut. Partic. ἐσόμενος.

Verb. Adj. ἐστέον (συν-εστέον).

An imperfect middle ἦμην, *was*, rarely occurs.

NOTE 1. In compounds of εἰμί (as in those of εἶμι) the participle keeps the accent of the simple form; as παρών, παρούσα, παρόν, συνόντες, συνούσι, συνόντων. So in the subjunctive, where δ is contracted from Ionic ῥω; as παρῶ, παρῆς, &c. So παρέσται (for παρέσεται).

NOTE 2. DIALECTS. *Pres. Indic.* Aeolic ἐμμί, the most primitive form, nearest to ἐσ-μι (see foot-note on p. 143). Ionic εἶς, Hom. ἐσσί (for εἶ); Ionic εἰμέν (for ἐσμέν); Ionic ἔῃσι, Doric ἐντί (for εἰσί).

Imperf. Hom. ἦα, ἔα, ἔον (in 1 pers. sing.); ἔησθα (2 pers.); ἦεν, ἔην, ἦην (3 pers.); ἔσαν (for ἦσαν). Hdt. ἔα, ἔας, ἔατε. Later ἦς for ἦσθα. Ionic (iterative) ἔσκον.

Future. Hom. ἔσσομαι, &c., with ἐσσεῖται; Dor. ἐσση, ἐσσούνται; Hom. ἔσεται.

Subj. Ionic ἔω, &c., ἔωσι; Hom. also εἴω.

Opt. Ionic ἔοις, ἔοι.

Imper. Hom. ἔσ-σο (the regular form, § 116, 1).

Inf. Hom. ἔμμεναι, ἔμεναι, ἔμεν; Dor. ἦμεν or εἶμεν; Lyric ἔμμεν.

Partic. Ionic ἐών, ἐούσα, ἐόν.

II. *Εἶμι* (stem *ĩ-*, Latin *i-re*), *go*.

PRESENT.

	Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	1. εἶμι	ἴω	λοιήν (λοιμι)	
	2. εἶ	ἴης	λοις	ἴθι
	3. εἶσι	ἴῃ	λοι	ἴτω
Dual	2. ἴτον	ἴητον	λοιτον	ἴτον
	3. ἴτον	ἴητον	λοιτήν	ἴτων
Plur.	1. ἴμεν	ἴωμεν	λοιμεν	
	2. ἴτε	ἴητε	λοιτε	ἴτε
	3. ἴασι	ἴωσι	λοιεν	ἴτωσαν or ἴόντων

Infinitive. ἰέναι.*Partic.* ἰών, ἰούσα, ἰόν,
gen. ἰόντος, ἰούσης, &c.

IMPERFECT.

	Sing.	Dual.	Plural.
1.	ἦεν or ἦα		ἦειμεν or ἦμεν
2.	ἦεις or ἦεισθα	ἦελτον or ἦτον	ἦετε or ἦτε
3.	ἦει or ἦειν	ἦέλτην or ἦτην	ἦεσαν or ἦσαν

Verb. Adj. ἰτός, ἰτέον, ἰτητέον.

Future εἴσομαι and aorist εἰσάμην (or εἰεῖσάμην) are Homeric.

NOTE 1. In compounds the participle has the accent of the simple form; as παριών, παριούσα, παριόντος, παριούσι. (See I. Note 1.)

NOTE 2. The present εἶμι generally has a future sense, *shall go*, taking the place of a future of ἔρχομαι, whose future ἐλεύσομαι is not often used in Attic prose.NOTE 3. DIALECTS. *Pres. Ind.* Hom. εἶσθα for εἶ. *Imperf.* Hom. ἦια, ἦιον (in 1 pers. sing.); ἦιε, ἦε, ἴε (in 3 pers.); ἴτην (in dual); ἦομεν, ἦιον, ἦισαν (ἦσαν), ἴσαν (in plural). Hdt. ἦια, ἦιε, ἦισαν.*Subj.* Hom. ἴησθα, ἴησι. *Opt.* Hom. ἰείη (for ἴοι). *Infin.* Hom. ἴμεναι, or ἴ-μεν (for ἰ-έναι), rarely ἴμμεναι.

III. "Ιημι (stem ἐ-), *send*.

(Fut. ἥσω, Aor. ἦκα, Perf. εἶκα, Perf. Pass. and Mid. εἶμαι, Aor. Pass. εἶθην).

ACTIVE.

Present.

Indic. ἱημι, inflected like τίθημι; but 3 pers. plur. ἰᾶσι.

Subj. ἰῶ, ἱῆς, ἱῆ, &c. *Opt.* ἰέην, ἰέης, ἰείη, &c. (See N. 1.)

Imper. ἱε, ἰέτω, &c. *Infin.* ἰέναι. *Partic.* ἰείς.

Imperfect.

ἱεω, ἱεις, ἱε; ἱετον, ἱέτην; ἱεμεν, ἱετε, ἱεσαν. Also ἱην (in ἠφίην, § 105, 1, N. 3), and ἱη (Hom.). See ἀφίημι.

Future.

ἥσω, ἥσεis, ἥσει, &c., regular.

First Aorist.

ἦκα, ἦκας, ἦκε, &c., only in indicative.

Perfect (in compos.).

εἶκα, εἶκας, εἶκε, &c.

Second Aorist (generally in compos.).

Indic. No singular: Dual, εἶτον, εἶτην: Plur. εἶμεν, εἶτε, εἶσαν.

Subj. ᾶ, ἥς, ἥ; ἦτον, ἦτον; ᾶμεν, ἦτε, ᾶσι.

Opt. εἶην, εἶης, εἶη; εἶητον, εἶήτην; εἶημεν OR εἶμεν, εἶητε OR εἶτε, εἶησαν OR εἶεν.

Imper. ἔς, ἔτω; ἔτον, ἔτων; ἔτε, ἔτωσαν OR ἔντων.

Infin. εἶναι. *Partic.* εἶς, εἶσα, ἔν.

PASSIVE AND MIDDLE.

Present.

Indic. ἵεμαι. *Subj.* ἰῶμαι. *Opt.* ἰέμην. *Imper.* ἵεσο OR ἴου. *Infin.* ἵεσθαι. *Partic.* ἰέμενος. (All regular like τίθεμαι, &c.)

Imperfect.

ἴμην, inflected regularly like ἐτιθέμην.

Fut. Middle (in compos.). *First Aorist Middle (in compos.)*

ἦσομαι, &c. ἠκάμην (only in Indic.).

Perfect and Pluperfect (in compos.).

Perf. Ind. εἶμαι. *Imperat.* εἶσθω. *Inf.* εἶσθαι. *Partic.* εἰμένους.

Plup. εἶμην, εἶσο, εἶτο, &c.

Second Aorist Middle (generally in compos.).

Ind. εἶμην, εἶσο, εἶτο; εἶσθον, εἶσθην; εἶμεθα, εἶσθε, εἶντο.

Subj. ὦμαι, ᾗ, ᾗται; ᾗσθον; ὦμεθα, ᾗσθε, ὦνται.

Opt. εἶμην, εἶο, εἶτο; εἶσθον, εἶσθην; εἶμεθα, εἶσθε, εἶντο.

(See N. 1.)

Imper. οὐ, ἔσθω; ἔσθον, ἔσθων; ἔσθε, ἔσθωσαν or ἔσθων.

Inf. ἔσθαι. *Partic.* ἔμενος.

Aorist Passive (in compos.).

Ind. εἶθην (augmented). *Subj.* ἐθῶ. *Part.* ἐθείς.

Future Passive (in compos.).

Verb. Adj.

ἐθήσομαι, &c.

ἐτός, ἐτέος.

NOTE 1. The optatives ἀφίετε and ἀφίειν, for ἀφιεῖτε and ἀφιεῖν, and πρόοιτο, προοίσθε, and προοίντο (also accented προοῖτο, &c.), for προεῖτο, προεῖσθε, and προεῖντο, sometimes occur. For similar forms of τίθημι, see § 122, N. 1.

NOTE 2. DIALECTS. Hom. aor. ἔηκα for ἦκα; ἔμεν for εἶναι; ἔσαν, ἔμην, ἔντο, &c., by omission of augment, for εἶσαν, εἶμην, εἶντο, &c., in indicative. In ἀνίημι, Hom. fut. ἀνέσω.

IV. Φημί (stem φᾶ-), say.

Present.

Indic. φημί, φῆς, φησί; φᾶτόν, φατόν; φᾶμέν, φᾶτέ, φᾶσί.

Subj. φῶ, φῆς, φῇ, &c. *Opt.* φαίην, φαίης, φαίη, &c.

Imper. φάθι or φαθί, φάτω; φάτον, φάτων, &c.

Inf. φάναι. *Partic.* (not Attic) φάς, φᾶσα, φάν; gen. φάντος, φάσης, &c. (§ 25, 3, N. 2).

Imperfect.

ἔφην, ἔφησθα or ἔφης, ἔφη; ἔφατον, ἐφάτην; ἔφαμεν, ἔφατε, ἔφασαν.

*Future.**Aorist.*

φήσω, φήσῃς, φήσων. ἔφησα, φήσω, φήσαιμι, φήσαι, φήσας.

Verbal Adj. φατός, φατέος.

A perfect passive imperative πεφάσθω occurs, with participle πεφασμένος.

NOTE 1. DIALECTS. *Pres. Ind.* Doric φᾱμί, φᾱτί, φαντί; Hom. φῆσθα for φῆς. *Inf.* poet. φάμεν. *Impf.* Hom. φῆν, φῆς or φῆσθα, φῆ (Doric ἔφᾱ and φᾱ), ἔφᾱν and φᾱν (for ἔφασαν and φάσαν). *Aor.* Doric φᾱσε for ἔφησε.

NOTE 2. Homer has some middle forms of φημί; *pres. imperat.* φάο, φάσθω, φάσθε; *infin.* φάσθαι; *partic.* φάμενος; *imperfect* ἐφάμην or φάμην, ἔφατο or φάτο, ἔφαντο and φάντο. Doric *fut.* φᾱσσομαι. These all have an active sense.

V. ἦμαι (stem ἦσ-), *sit*.

(Chiefly poetic in simple form: in Attic prose κάθ-ημαι is generally used.)

Present (with form of Perfect).

Ind. ἦμαι, ἦσαι, ἦσται; ἦσθον; ἦμεθα, ἦσθε, ἦνται. *Imperat.* ἦσο, ἦσθω, &c. *Inf.* ἦσθαι. *Partic.* ἦμενος.

Imperfect (with form of Pluperfect).

ἦμην, ἦσο, ἦστο; ἦσθον, ἦσθην; ἦμεθα, ἦσθε, ἦντο.

Κάθημαι is thus inflected: —

Present.

Ind. κάθημαι, κάθησαι, κάθηται (not καθ-ησται); κάθησθον; καθήμεθα, κάθησθε, κάθηνται. *Subj.* καθῶμαι, καθῆ, καθῆται, &c. *Opt.* καθοίμην, καθοῖο, καθοῖτο, &c. *Imperat.* κάθησο (in comedy, κάθου), καθήσθω, &c. *Inf.* καθήσθαι. *Partic.* καθήμενος.

Imperfect.

ἐκαθήμην, ἐκάθησο, ἐκάθητο, &c., also καθήμην, καθήσο, καθήστο and καθήτο, &c.

NOTE. DIALECTS. Homer has ἔαται and εἶαται (for ἦνται), ἔατο and εἶατο (for ἦντο). Hdt. has κάτησαι, κατήστο, κατέαται, κατέατο, and ἐκατέατο.

VI. *Κεῖμαι* (stem *κει-*, *κε-*), *lie*.

Present (with form of *Perfect*). *Indic.* κείμει, κείσαι, κείται; κείσθον; κείμεθα, κείσθε, κείνται. *Subj. and Opt.* These forms occur: κήται, δια-κήσθε, κέοιτο, προσ-κέοιτο. *Imper.* κείσο, κείσθω, &c. *Inf.* κείσθαι. *Partic.* κείμενος.

Imperf. ἐκείμεν, ἔκεισο, ἔκειτο; ἔκεισθον, ἔκείσθην; ἐκείμεθα, ἔκεισθε, ἔκειντο.

Future. κείσομαι, regular.

NOTE. DIALECTS. Homer has κέαται, κείαται, and κέονται, for κείνται; κέσκετο for ἔκειτο; κέατο and κείατο for ἔκειντο; subj. κήται. Hdt. has κέεται, κέεσθαι, and ἐκέετο, for κείται, &c.; and always κέαται and ἐκέατο for κείνται and ἔκειντο.

VII. *Οἶδα* (stem *ιδ-*), *know*.

(*Οἶδα* is a second perfect of the stem *ιδ-*: see *εἶδον* in Catalogue and § 125, 4).

SECOND PERFECT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
Sing.	1. οἶδα	εἰδῶ	εἰδείην	
	2. οἶσθα	εἰδῆς	εἰδείης	ἴσθι
	3. οἶδε	εἰδῇ	εἰδείη	ἴτω
Dual	2. ἴστον	&c.	&c.	ἴστον
	3. ἴστον	regular.	regular	ἴτων
Plur.	1. ἴσμεν			
	2. ἴστε			ἴστε
	3. ἴσασι			ἴτωσαν

Infinitive. εἰδέναι.

Participle. εἰδώς, εἰδυῖα, εἰδός,
gen. εἰδότος, εἰδυίας (§ 68).

SECOND PLUPERFECT.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. ᾔδειν or ᾔδη.		ᾔδειμεν or ᾔσμεν
2. ᾔδειςθα or ᾔδησθα ᾔδεις or ᾔδης	ᾔδειτον or ᾔστον	ᾔδειτε or ᾔστε
3. ᾔδει(ν) or ᾔδη	ᾔδείτην or ᾔστην	ᾔδεσαν or ᾔσαν

Future. εἴσομαι, &c., regular.

Verbal Adj. ἰστέον.

NOTE. The Ionic occasionally has the regular forms οἶδας, οἶδαμεν, οἶδασι; and very often ἰδμεν for ἴσμεν. Ionic *fut.* εἰδήσω (rare in Attic).

Ionic ᾔδεα, ᾔδεε, ᾔδέατε, Hom. ᾔείδης, ᾔείδη, ἴσαν, in pluperfect. The Attic poets have ᾔδεμεν and ᾔδετε (like ᾔδεσαν).

Hom. εἶδομεν, &c. for εἰδῶμεν in subj.; ἰδμεναι and ἰδμεν in infin.; ἰδυῖα for εἰδυῖα in the participle.

Aeolic ἴττω for ἴστω in imperative.

Doric ἴσαντι for ἴσασι: see ἴσαμι.

PART III.

FORMATION OF WORDS.

§ 128. 1. (*Simple and Compound Words.*) A simple word is formed from a single stem; as λόγος (stem λεγ-), *speech*, γράφω (γραφ-), *write*. A compound word is formed by combining two or more stems; as λογο-γράφος (λογο-, γραφ-), *writer of speeches*.

2. (*Verbals and Denominatives.*) (a) When a noun or adjective is formed directly from a root (§ 32, Note), or from a stem which appears as the stem of a verb, it is called a *verbal* or *primitive*; as ἀρχή (stem ἀρχα-), *beginning*, formed from ἀρχ-, stem of ἄρχω; γραφεύς (γραφεν-), *writer*, γραφίς (γραφιδ-), *style* (for writing), γραμμή (γραμμα- for γραφ-μα), *line*, (3, N. 2), γράμμα (γραμματ-), *written document*, γραφικός (γραφικο-), *able to write*, all from γραφ-, stem of γράφω, *write*; ποιη-τής, *poet (maker)*, ποίη-σις, *poesy*, ποίη-μα, *poem*, ποιη-τικός, *able to make*, from ποιε-, stem of ποιέω, *make*: so δίκη (δικα-), *justice*, from the root δικ-, κακός, *bad*, from κακ-. See § 128, 3.

(b) When a noun, adjective, or verb is formed from the stem of a noun or adjective, it is called a *denominative* or *derivative*; as βασιλεία, *kingdom*, from βασιλε(ν)- (§ 53, 3, N. 1); ἀρχαῖος, *ancient*, from ἀρχα- (stem of ἀρχή); δικαιοσύνη, *justice*, from δικαιο-; τιμά-ω, *honor*, from τιμα-, stem of the noun τιμή.

NOTE. The name *verbal* is applied to the primitive words in (α) because generally their root or stem actually occurs as a verb stem. This, however, does not show that the noun (or adjective) is *derived* from the *verb*, but merely that both have the same root or stem.¹ The name applies even to nouns or adjectives derived from a verb stem which is itself derived from a noun stem (2, b); as *αὐλητής*, *flute-player*, from *αὐλε-*, the stem of *αὐλέω*, *play the flute*; the latter, however, is formed from the stem of *αὐλό-ς*, *flute* (§ 130, N. 2).

3. (*Suffixes*.) Roots or stems are developed into new stems by the addition of syllables (not themselves stems) called *suffixes*. Thus in § 128, 2, final α- in ἀρχα-, εν- in γραφεν-, ιδ- in γραφιδ-, μα- in γραμμα-, ματ- in γραμματ-, ικο- in γραφικο-, &c. are suffixes.

NOTE 1. Rarely a noun stem has no suffix, and is identical with the verb stem; as in φύλαξ, *a guard*, from stem φυλακ-, seen also in φυλάσσω, *I guard* (§ 108, IV.).

NOTE 2. The final consonant of a stem is subject to the same euphonic changes before a suffix as before an ending (§ 16); as in γράμ-μα for γραφ-μα (§ 16, 3), λέξις for λεγ-σις (§ 16, 2), δικασ-τής for δικαδ-της (§ 16, 1).

NOTE 3. A final vowel of the stem may be contracted with a vowel of the suffix; as in ἀρχαῖος, *ancient*, from ἀρχα- and ιο-ς (§ 129, 12). But such a vowel is sometimes dropped, as in οὐράν-ιος, *heavenly*, from οὐρανο- and ιο-ς, βασιλ-ικός, *kingly*, from βασιλε(ν)- and ικο-ς. The vowel is sometimes changed: especially from ο to ε in denominative verbs (§ 130, N. 2), as in οἰκέ-ω, *dwelt* (οἰκο-ς, *house*),—cf. οἰκέ-της, *house-servant*, and οἰκείος (οἰκε-ιος, § 129, 12), *domestic*;—sometimes from α to ω, as in στρατιώ-της, *soldier* (στρατια-), Σικελιώ-της, *Sicilian* (Σικελια-).

NOTE 4. Many vowel stems (especially verb stems) lengthen their final vowel before a consonant of the suffix, as in verbs (§ 109, 1); as ποιή-μα, ποιή-σις, ποιη-τικός, ποιη-τής, from ποιε-. Many add σ before μ and τ of a suffix, as in the perfect and aorist passive (§ 109, 2); as κελευ-σ-τής, *commander*, κέλευ-σ-μα, *command*, from κελευ- (κελεύω), κεκέλευ-σ-μαι.

NOTE 5. In many verbal nouns and adjectives, especially those in ος and η, the interior vowel of the stem is lengthened or otherwise modified, as it is in the second perfect (§ 109, 3). A change of ε to ο is especially common. Thus λήθη, *forgetfulness*, from λᾶθ- (cf. λέληθα); γόνος, *offspring*, from γεν- (cf. γέγονα); λοιπός, *remaining*, from λιπ- (cf. λέλοιπα); στοργή, *affection*, from στεργ- (cf. ἔστοργα); πομπή, *sending*, from πεμπ- (cf. πέπομφα, § 109, 3, N. 2); τρόπος, *turn*, from τρεπ-; φλόξ, *flame*, gen. φλογός, from φλεγ-. So also in adverbs; see συλ-λήβ-δην, § 129, 18, (b).

¹ The root γραφ- contains only the general idea *write*, not as yet developed into a noun, adjective, or verb. By adding α it becomes γραφα-, the stem of the noun γραφή, *a writing*, which stem is modified by case-endings to γραφα-ι, γραφά-ς, &c. (§ 45, 2, Note). By adding ο or ε (the so-called *connecting vowel*, § 112, 4) it is developed into γραφο(ε)-, the full form of the present stem of the verb γράφω, *write*, which is modified by personal endings to γράφο-μεν, *we write*, γράφε-τε, *you write*, &c.

FORMATION OF SIMPLE WORDS.

I. — NOUNS, ADJECTIVES, AND ADVERBS.

§ 129. The chief suffixes by which the stems of nouns, adjectives, and adverbs are formed are as follows : —

NOUNS.

1. The simplest and most common suffixes are **ο-** (nom. *ος* or *ον*) and **α-** (nom. *α* or *η*). Nouns thus formed have a great variety of meanings; as **λόγος** (*λογ-ο-*), *speech*, from **λεγ-** (stem of *λέγω*, § 128, 3, N. 5); **μάχη** (*μαχ-α-*), *battle*, from **μαχ-** (stem of *μάχομαι*, *fight*); **τόπος**, *turn*, from **τρεπ-** (stem of *τρέπω*, *turn*); **στόλος**, *expedition*, *equipment*, from **στελ-** (stem of *στέλλω*, *send*).

2. (*Agent.*) The following suffixes denote the *agent* in verbals, and the person concerned with anything in denominatives : —

(a) **ευ-** (nom. *εύς*) : **γραφ-εύ-ς**, *writer*, from **γραφ-** (*γράφω*); **γον-εύ-ς**, *parent*, from **γεν-**; **ἵππ-εύ-ς**, *horseman*, from **ἵππο-** (*ἵππος*); **πορθμ-εύ-ς**, *ferryman* (*πορθμός-ς*, *ferry*). See § 128, 3, Notes 3 and 5.

NOTE. A few nouns in *eus* have feminines in *ειᾶ* (with recessive accent, § 25, 1, N.); as **βασίλεια**, *queen* (cf. 3, N. 2).

(b) **τηρ-** (nom. *τήρ*) : **σωτήρ**, *saviour*, from **σω-** (*σώω*, *σώζω*, *save*).
τορ- (nom. *τωρ*) : **ρήτωρ**, *orator*, from **ρε-** (*έρέω*, *έρῶ*, *shall say*).
τα- (nom. *της*) : **ποιητής**, *poet (maker)*, from **ποιε-** (*ποιέω*); **ὀρχηστής**, *dancer*, from **ὀρχε-** (*ὀρχέομαι*, *dance*); **ἵππότης**, *horseman*, from **ἵππο-** (*ἵππος*, *horse*).

To these correspond the following feminine forms : —

τειρα- (nom. *τειρᾶ*) : **σώτειρα**, fem. of **σωτήρ**.
τρια- (nom. *τριᾶ*) : **ποιήτρια**, *poetess*; **ὀρχήστρια**, *dancing-girl*.
τριδ- (nom. *τρίς*) : **ὀρχηστρίς**, *dancing-girl*, gen. *-ίδος*.
τιδ- (nom. *τις*) : **προφήτις**, *prophetess*; **οἰκέτις**, *female servant*.

NOTE. Verbals in *τηρ* and *τρῖς* are oxytone : those in *τωρ*, *τρια*, and *τειρα* have recessive accent (§ 25, 1, N.).

3. (*Action.*) These suffixes denote *action* (in verbals only) : —

τι- (nom. *τις*, fem.) : **πίσ-τις**, *belief*, from **πιθ-** (*πείθω*, *believe*).
σι- (nom. *σις*, fem.) : **λύ-σις**, *loosing*, from **λυ-** (*λύω*).
σια- (nom. *σιᾶ*, fem.) : **δοκιμα-σία**, *testing*, (*δοκιμάζω*, *test*).
μο- (nom. *μός*, masc.) : **σπασ-μός**, *spasm* (*σπάω*, *draw*, § 128, 3, N. 4).

NOTE 1. The suffix *μα-* (nom. *μη*, fem.) has the same force as simple *α-* (§ 129, 1); as *γνώμη*, *knowledge* (*γνο-*), *τόλμη*, *daring* (*τολμα-*), *ὄδμή*, *odor* (*ὄζω*, *ὀδ-*).

NOTE 2. From stems in *ευ* (*εF*) of verbs in *ευω* come nouns in *εια* denoting action; as *βασίλεια*, *kingly power, kingdom*, *παιδεία*, *education* (cf. 2, *a*, Note).

4. (*Result.*) These suffixes denote the *result* of an action (in verbals only):—

ματ- (nom. *μα*, neut.): *πᾶγ-μα*, *thing, act*, from *πᾶγ-* (*πράσσω*, *do*); *ῥῆμα*, *saying (thing said)*, from *ῥε-* (fut. *ῥῶ*); *τμή-μα*, *section*, gen. *τμήματος*, from *τμε-*, *τεμ-* (*τέμνω*, *cut*).

εσ- (nom. *ος*, neut.): *λάχος* (*λαχεσ-*), *lot*, from *λαχ-* (*λαγχάνω*, *gain by lot*); *ἔθος* (*έθεσ-*), *custom*, from *έθ-* (*είωθα*, *am accustomed*); *γένος* (*γενεσ-*), *race*, from *γεν-* (*γέγονα*, § 128, 3, N. 5).

NOTE. Denominatives in *ος* (stem in *εσ-*), denote *quality* (see 7).

5. (*Means or Instrument.*) This is denoted by

τρο- (nom. *τρον*, Latin *trum*): *ἄρο-τρον*, *plough, aratrum*, from *ἄρο-* (*ἄρώω*, *plough*); *λύ-τρον*, *ransom*, from *λυ-* (*λύω*); *λου-τρον*, *bath*, from *λου-* (*λούω*, *wash*).

NOTE. The feminine in *τρα* sometimes denotes an *instrument*, as *χύτρα*, *earthen pot*, from *χυ-* (*χέω*, *pour*); *ξύ-σ-τρα*, *scraper*, from *ξύ-* (*ξύω*, *scrape*); sometimes other relations, e.g. *place*, as *παλαί-σ-τρα*, *place for wrestling*, from *παλαι-* (*παλαίω*, *wrestle*, § 109, 2).

6. (*Place.*) This is denoted by these suffixes:—

τηριο- (nom. *τήριον*, only verbals): *δικαιο-τήριον*, *court-house*, from *δικαδ-* (*δικάζω*, *judge*).

ειο- (nom. *είον*, only denom.): *κουρεῖον*, *barber's shop*, from *κουρεύ-*, *barber*; so *λογ-είον* (*λόγος*), *speaking-place*, *Μουσ-είον* (*Μοῦσα*), *haunt of the Muses*.

ων- (nom. *ών*, masc., only denom.): *ἀνδρῶν*, *men's apartment*, from *ἀνήρ*, gen. *ἀνδρ-ός*, *man*; *ἀμπελών*, *vineyard*, from *ἄμπελος*, *vine*.

7. (*Quality.*) Nouns denoting *quality* are formed from adjective stems by these suffixes:—

τητ- (nom. *της*, fem.): *νεό-της* (*νεοτητ-*), *youth*, from *νέο-ς*, *young*; *ισό-της* (*ισοτητ-*), *equality*, from *ἴσο-ς*, *equal* (cf. Latin *veritas*, gen. *veri-tātis*, *virtus*, gen. *vir-tūtis*).

συνα- (nom. *σύνη*, fem.): *δικαιο-σύνη*, *justice*, from *δίκαιο-ς*, *just*; *σωφρο-σύνη*, *continence*, from *σώφρων* (*σωφρον-*), *continent*.

ια- (nom. *ια*, fem.): *σοφ-ία*, *wisdom* (*σοφός*), *κακία*, *vice* (*κακός*), *ἀλήθεια*, *truth*, from *ἀληθεσ-* (*ἀληθής*, *true*). See Note.

εσ- (nom. *ος*, neut. 3 decl.): *τάχ-ος*, *speed* (*ταχύς*, *swift*), *βάρ-ος*, *weight* (*βαρύς*, *heavy*). See § 128, 3, N. 3; § 129, 4, Note.

NOTE. Adjective stems in *εσ-* drop *σ* (§ 16, 4, N.), and those in *οο* drop *ο* before the suffix *ια*; as in *ἀλήθεια* (above), and *εὐνοια*, *good-will*, from *εὐνοο-ς*, *εὐνους*.

8. (*Diminutives*). These are formed from noun stems by the following suffixes:—

ιο- (nom. *ιον*, neut.): *παιδ-ιον*, *little child*, from *παιδ-* (*παῖς*, *child*); *κηπ-ιον*, *little garden* (*κῆπος*). Sometimes also **ιδιο-**, **αριο-**, **υδριο-**, **υλλιο-** (all with nom. in *ιον*); *οἰκ-ιδιον*, *little house* (*οἶκος*); *παιδ-αριον*, *little child*; *μελ-ύδριον*, *little song* (*μέλος*); *ἐπ-ύλλιον*, *little verse, versicle*, Latin *versiculus* (*ἔπος*). Here final *εσ-* of the stem is dropped.

ισκο- (nom. *ίσκος*, masc.) and **ισκα-** (nom. *ίσκη*, fem.): *παιδίσκος*, *young boy*, *παιδίσκη*, *young girl*; so *νεανίσκος*, *νεανίσκη*.

NOTE. Diminutives sometimes express *endearment*, and sometimes *contempt*; as *πατρίδιον*, *παπα* (*πατήρ*, *father*), *Σωκρατίδιον*, *Εὐριπίδιον*.

9. (*Patronymics*.) These denote *descent* from a parent or ancestor (generally a father), and are formed from proper names by the following suffixes:—

δα- (nom. *δης*, masc. parox.) and **δ-** (nom. *ς* for *δς*, fem. oxytone); after a consonant **ιδα-** and **ιδ-** (nom. *ἰδης* and *ἰς*).

(a) Stems of the first declension (in *a*) add **δα-** and **δ-** directly; as *Βορεά-δης*, *son of Boreas*, and *Βορεά-ς*, gen. *Βορεά-δος*, *daughter of Boreas*, from *Βορέας*, *Boreas*.

(b) Stems of the second declension drop the final *ο* and add **ιδα-** and **ιδ-**; as *Πριαμ-ίδης*, *son of Priam*; *Πριαμ-ίς*, gen. *Πριαμίδος*, *daughter of Priam*, from *Πρίαμο-ς*. Except those in *ιο-*, which change *ο* to *α*, making nominatives in *ιάδης* and *ιάς*; as *Θεστιάδης* and *Θεστιάς*, *son and daughter of Thestius* (*Θέστιο-ς*).

(c) Stems of the third declension add **ιδα-** and **ιδ-**, those in *ευ* dropping *υ* before *ι*; as *Κεκροπ-ίδης*, *son (or descendant) of Cecrops*, *Κεκροπ-ίς*, gen. *ίδος*, *daughter of Cecrops*, from *Κέκροψ*, gen. *Κέκροπος*; *Ἀτρείδης* (Hom. *Ἀτρείδης*), *son of Atreus*, from *Ἀτρεύ-ς*, gen. *Ἀτρέ-ως*; *Πηλείδης* (Hom. *Πηλείδης*), *son of Peleus*, from *Πηλεύ-ς*, gen. *Πηλέ-ως*, Hom. also *Πηληιάδης*, as if from a form *Πηλήιος* (b).

NOTE. Occasionally patronymics are formed by the suffix **ιον-** or **ων-** (nom. *των*); as *Κρονίων*, gen. *Κρονίωνος* or *Κροντόνος* (to suit the metre), *son of Kronos* (*Κρόνο-ς*).

10. (*Gentiles*.) These designate a person as belonging to some country or town, and are formed by the following suffixes:—

ευ- (nom. *εύς*, masc.): *Ἐρετριεύς*, *Eretrian* (*Ἐρετρία*); *Μεγαρεύς*, *Megarian* (*Μέγαρα*, pl.); *Κολωνεύς*, of *Colonos* (*Κολωνός*).

τα- (nom. *της*, masc. parox.): *Τεγεά-της*, of *Tegea* (*Τεγέα*), *Ἠπειρώ-της*, of *Epirus* (*Ἠπειρος*), *Σικελιώ-της*, *Sicilian* (*Σικελία*). See § 128, 3, N. 3.

NOTE. Feminine stems in *ιδ-* (nom. *ις*, gen. *ιδος*) correspond to masculines in *ευ-*; as *Μεγαρίς*, *Megarian woman*; and feminines in *τιδ-* (nom. *τις*, gen. *τιδος*), to masculines in *τα-*, as *Σικελιώ-τις*, *Sicilian woman*.

ADJECTIVES.

11. The simplest suffixes by which adjectives (like nouns) are formed from roots or stems are *ο-* and *α-* (nom. masc. *ος*; fem. *η*, *α*, or *ας*; neut. *ον*): *σοφ-ός*, *σοφή*, *σοφόν*, *wise*; *κακ-ός*, *bad*; *λοιπ-ός*, *remaining* (*λιπ-*, *λοιπ-*, § 128, 3, N. 5).

12. Adjectives signifying *belonging* or *related* in any way to a person or thing are formed from noun stems by the suffix *ιο-* (nom. *ιος*): *οὐράν-ιος*, *heavenly* (*οὐρανός*), *οἰκεῖος*, *domestic* (see § 128, 3, N. 3), *δίκαιος*, *just* (*δικα-*), *Ἀθηναῖος*, *Athenian* (*Ἀθῆναι*, stem *Ἀθηνα-*).

13. (a) Verbals denoting *ability* or *fitness* are formed by *ικο-* (nom. *ικός*), sometimes *τικο-* (*τικός*): *ἀρχ-ικός*, *fit to rule* (*ἄρχω*), *γραφικός*, *capable of writing* or *painting* (*γράφω*), *βουλευ-τικός*, *able to advise* (*βουλεύω*), *πρακ-τικός*, *fit for action* (*practical*), from *πράγ-* (*πράσσω*).

(b) Denominatives thus formed denote *relation*, like adjectives in *ιος* (12); *πολεμ-ικός*, *of war*, *warlike* (*πόλεμος*), *βασιλ-ικός*, *kingly* (*βασιλεύς*), *φυσικός*, *natural* (*φύσις*).

14. Adjectives denoting *material* are formed by *ινο-* (nom. *ινος*, proparox.), as *λίθ-ινος*, *of stone* (*λίθος*); — and *εο-* (nom. *εος*, contr. *οὺς*), as *χρύσεος*, *χρυσοὺς*, *golden* (*χρυσός*).

NOTE. Adjectives in *ινός* (oxytone) denote *time*, as *ἐαρινός*, *vernal* (*ἐαρ, spring*), *νυκτερινός*, *by night* (*νύξ, night, νύκτερος, by night*).

15. Those denoting *fulness* (chiefly poetic) are formed by *εντ-* (nom. *εις*, *εσσα*, *εν*); *χαρίεις*, *graceful* (*χάρις*), gen. *χαρίεντος*; *ύληεις*, *woody*; Latin *gratiosus*, *silvosus*.

16. *Inclination* or *tendency* is expressed by *μον-* (nom. *μων*, *μον*); *μνήμων*, *mindful* (*μνήμη, memory*), *τλή-μων*, *enduring* (*τλάω, endure*), *ἐπιλήσμων*, *forgetful* (*λαθ-, λανθάνω*).

17. Other adjectives with various meanings are formed by various suffixes besides the simple *ο-* (11), as *νο-*, *λο*, *ρο-*, *μο-*, or *σιμο-*, all with nom. in *ος*; *εσ-* with nom. in *ης*, *ες*. Some of these are distinguished by an active or a passive meaning; as *δειλός*, *timid*, *δεινός*, *terrible*, (*δει-*, *fear*); sometimes the same adjective has both senses; as *φοβερός*, *frightful* and *afraid*.

Adjectives in *ης* are generally compounds (§ 131, 6); a few are simple, as *ψευδ-ής*, *false*.

NOTE. For verbal adjective in *τος* and *τεος*, see § 117, 3.

ADVERBS.

18. Most adverbs are formed from adjectives, as is explained in §§ 74, 75.

Adverbs may be formed also from the stems of nouns or verbs by the following suffixes:—

(a) δόν (or δά), ηδόν : ἀνα-φαν-δόν, *openly* (ἀνα-φαίνω, φαν-), poet. also ἀναφανδά; κυν-ηδόν, *like a dog* (κύων, gen. κυνός).

(b) δην or ᾄδην : κρύβ-δην, *secretly* (κρύπτω, *conceal*); συλλήβ-δην, *collectively* (συλλαμβάνω, λαβ-, § 128, 3, N. 5); σπορ-ᾄδην, *scatteredly* (σπείρω, *sow, scatter*, stem σπερ-); ἀνέ-δην, *profusely* (ἀν-ιῆμι, *let out*, stem ἐ-).

(c) τί : ὀνομασ-τί, *by name* (ὀνομάζω, § 16, 1); ἑλληνισ-τί, *in Greek* (ἐλληνίζω).

See also the local endings θι,θεν, δε, &c., § 61.

II. DENOMINATIVE VERBS.

§ 130. A verb whose stem is derived from the stem of a noun or adjective is called a *denominative* (§ 128, 2, b). The following are the principal terminations of such verbs in the present indicative active:—

1. ᾶω (stem in α-): τιμάω, *honor*, from noun τιμή (τιμα-), *honor*.
2. εῶ (ε-): ἀριθμέω, *count*, from ἀριθμός, *number* (Note 2).
3. ὠω (ο-): μισθόω, *let for hire*, from μισθός, *pay*.
4. εὐω (ευ-): βασιλεύω, *be king*, from βασιλεύς, *king*.
5. αῖω (αδ-): δικάζω, *judge*, from δίκη (δικα-), *justice*.
6. ἱζω (ιδ-): ἐλπίζω, *hope*, from ἐλπίς (ἐλπιδ-), *hope*.
7. αῖνω (ᾱν-): σημαίνω, *signify*, from σημά (σηματ-), *sign*.
8. ὠνω (ῶν-): ἡδύνω, *sweeten*, from ἡδύς, *sweet*.

For the relations of the present to the simple stem, see § 108.

NOTE 1. *Desiderative* verbs, expressing a *desire* to do anything, are sometimes formed from other verbs and from nouns by the ending σείω (stem in σει-), sometimes αω or ιαω (α- or ια-); as δρα-σεῖω, *desire to do* (δρά-ω); γελα-σεῖω, *desire to laugh* (γελά-ω); φον-άω, *be blood-thirsty* (φόνος); κλαυ-σ-ιάω, *desire to weep* (κλαίω, stem κλαυ-), § 128, 3, N. 4.

NOTE 2. The final letter or syllable of the stem from which a denominative verb is formed is specially subject to modification (§ 128, 3, N. 3). Thus many verbs in εῶ come from stems in ο, as φιλέ-ω, *love* (φίλο-ς). Some come from stems in -εσ (§ 52, 1), dropping εσ; as εὐτυχέω, *be fortunate*, from εὐτυχής (εὐτυχεσ-), *fortunate*.

NOTE 3. Verbs formed from the same noun stem with different endings sometimes have different meanings ; as πολεμέω and (poetic) πολεμίζω, *make war*, πολεμῶ, *make hostile*, both from πόλεμο-*s*, *war* ; δουλῶ, *en-slave*, δουλεύω, *be a slave*, from δούλο-*s*, *slave*.

COMPOUND WORDS.

§ 131. In a compound word we have to consider (*a*) the first part of the compound, (*b*) the last part, and (*c*) the meaning of the whole.

REMARK. The modifications which are necessary when a compound consists of more than two parts will suggest themselves at once.

(A.) FIRST PART OF A COMPOUND WORD.

1. When the first part of a compound is a noun or adjective, only its stem appears in the compound.

Before a consonant, stems of the first declension generally change final *a* to *o* ; those of the second declension retain *o* ; and those of the third add *o*. Before a vowel, stems of the first and second declensions drop *a* or *o*. *E.g.*

Θαλασσο-κράτωρ (θαλασσα-), *ruler of the sea*, χορο-διδάσκαλος (χορο-), *chorus-teacher*, παιδο-τρίβης (παιδ-), *trainer of boys* (in gymnastics), κεφαλ-αλγής (κεφαλα-), *causing headache*, χορ-ηγός (χορο-), (orig.) *chorus-director* ; so ἰχθυο-φάγος (ἰχθυ-), *fish-eater*, φυσιο-λόγος, *enquiring into nature*.

NOTE. There are many exceptions. Sometimes *η* takes the place of *o* ; as χοη-φόρος (χοή, *libation*), *bringer of libations*, ἐλαφη-βόλος (ἐλαφο-*s*), *deer-slayer*. Stems in *εσ* (§ 52, 1) often change *εσ* to *o* ; as τειχο-μαχία (τειχεσ-), *wall-fighting*. The stems of ναῦς, *ship*, and βοῦς, *ox*, generally appear without change (ναυ- and βου-) ; as ναυ-μαχία, *sea-fight*, βου-κόλος, *herdsman*. Sometimes a noun appears in one of its cases, as if it were a distinct word ; as νεώσ-οικος, *ship-house*, ναυσί-πορος, *traversed by ships*.

2. Compounds of which the first part is a verb are chiefly poetic.

(*a*) Here the verb stem sometimes appears without change before a vowel, and with *ε*, *ι*, or *ο* added before a consonant. *E.g.*

Πείθ-αρχος, *obedient to authority* ; μεν-ε-πτόλεμος, *steadfast in battle* ; ἀρχ-ι-τέκτων, *master-builder* ; λιπ-ό-γαμος, *marriage-leaving* (adulterous).

(b) Sometimes σ is added to the verb stem (generally σ before a consonant). *E.g.*

Πλήξ-ιππος (πληγ-), *horse-lashing*; λυσί-πονός, *toil-relieving*; στρεψί-δικός (στρεφ-), *justice-twisting*; τερψί-νοός (τερπ-), *soul-delighting*.

3. A preposition or an adverb may be the first part of a compound word; as in προ-βάλλω, *throw before*, ἀει-λογία, *continual talking*, εὖ-γενής, *well-born*. But no changes in form occur in these, except when a final vowel is elided (§ 12, 2), or when πρό contracts o with a following ϵ or o into ou , as in προῦχω (πρό, ἔχω), *hold before*; προῦργου (πρό, ἔργου), *forward*, φροῦδος (πρό, ὁδός), *gone* (cf. § 17, 2, Note). Euphonic changes occur here as usual; as in ἐγχώριος (ἐν and χώρα, § 16, 5).

4. The following *inseparable* particles are used only as prefixes:—

(a) *an-* (*a-* before a consonant), called *alpha privative*, prefixed to nouns and adjectives, rarely to verbs, with a negative force, like English *un-*, Latin *in-*; as ἀν-ελεύθερος, *unfree*, ἀν-αιδής, *shameless*, ἀν-όμοιος, *unlike*, ἄ-παις, *childless*, ἄ-γραφος, *unwritten*, ἄ-θεός, *godless*.

(b) *δυσ-*, *ill* (opposed to εὖ, *well*), denoting *difficulty* or *trouble*; as δύσ-πορος, *hard to pass* (opposed to εὖ-πορος); δυσ-τυχής, *unfortunate* (opposed to εὖ-τυχής).

(c) *νη-* (Latin *ne*), a poetic *negative* prefix; as νή-ποινος, *unavenged*; νη-μερτής, *unerring*.

(d) ἡμι- (Latin *semi-*), *half*; as ἡμί-θεός, *demigod*.

NOTE 1. A few intensive prefixes are found in poetry, — ἀρι-, ἐρι-, δα-, ξα-, as ἀρι-γνωτός, *well-known*; δα-φονής, *bloody*.

NOTE 2. The prefix *a-* is sometimes *copulative* (denoting *union*); as in ἄ-λοχος, *bedfellow* (from λέχος).

(B.) LAST PART OF A COMPOUND WORD.

5. At the beginning of the last part of a compound noun or adjective, α , ϵ , or o (unless it is lengthened by position) is generally lengthened to η or ω . *E.g.*

Στρατ-ηγός (στρατό- s , ἄγω), *general*; ὑπ-ήκοος (ὑπό, ἀκούω), *obedient*; κατ-ηρεφής (κατά, ἐρέφω), *covered*; ἐπ-ώνυμος (ἐπί, ὄνομα), *naming or named for*; κατ-ήγορος (κατά, and stem of ἀγορά), *accuser*. (See § 12, 2.)

6. The last part of a compound noun or adjective may be changed in form when a suffix is added (§ 129). This takes place especially in compound adjectives, and when an abstract noun forms the last part of a compound noun. *E.g.*

φιλό-τιμος (τιμή), *honor-loving*; πολυ-πράγμων (πράγμα), *meddlesome*; αὐτ-άρκης (αὐτός, ἀρκέω, *suffice*), *self-sufficient*; ἀν-αιδέης (αἰδέομαι), *shameless*; κακο-ήθης (ἥθος), *ill-disposed*; — λιθο-βολία (λίθος, βολή), *stone-throwing*, ναυ-μαχία (ναῦς, μάχη), *sea-fight*.

Compound adjectives in *ης* are especially frequent (§ 129, 17).

NOTE. An abstract noun compounded with a preposition may retain its form; as *προ-βουλή*, *forethought*.

7. A compound verb can be formed *directly* only by prefixing a preposition to a verb; as *προσ-άγω*, *bring to*. Indirect compounds (denominatives) are formed from compound nouns or adjectives, which themselves may be compounded in various ways. *E.g.*

Λιθοβολέω, *throw stones*, denom. from λιθο-βόλος, *stone-thrower*; κατηγορέω, *accuse*, from κατ-ήγορος, *accuser* (cf. 5). See § 105, 1, N. 2.

(C.) MEANING OF COMPOUNDS.

§ 132. Compound nouns and adjectives are of three classes, distinguished by the relation of the parts of the compound to each other and to the whole.

1. *Objective* compounds are those composed of a noun and a verb, adjective, or preposition, in which the noun stands to the other part in some relation (commonly that of object) which could be expressed by an oblique case of the noun. *E.g.*

Λογο-γράφος, *speech-writer* (λόγους γράφω); μισ-άνθρωπος, *man-hating* (μισῶν ἀνθρώπους); στρατ-ηγός, *general* (army-leading, στρατὸν ἄγων); ἀξιό-λογος, *worthy of mention* (ἄξιος λόγου); ἀμαρτ-ί-νοος, *erring in mind* (ἀμαρτῶν νοῦ); ἰσό-θεος, *godlike* (ἴσος θεῶ); τερπ-ι-κέραυνος, *delighting in thunder* (τερπόμενος κεραυνῶ); διο-τρεφής, *reared by Zeus* (cf. δι-πετής, *fallen or sent from Zeus*, and Δι-τρεφής, a proper name). So with a preposition: ἐγ-χώριος, *native* (ἐν τῇ χώρᾳ); ἐφ-ίππιος, *belonging on a horse* (ἐφ' ἵππῳ).

NOTE. When the last part of an objective compound is a *transitive* verbal in *ος* formed by the suffix *ο-* (§ 129, 1), it generally accents the penult if this is *short*, otherwise the last syllable. But if the last part is *intran-*

sitive or passive (in sense), the accent is recessive. Thus *λογο-γράφος*, *speech-writer*; *λιθο-βόλος*, *thrower of stones*, but *λιθό-βολος*, *pelled with stones*; *μητρο-κτόνος*, *matricide, matricidal*; *στρατ-ηγός*, *general*; *λογο-ποιός*, *story-maker*.

2. *Determinative* compounds are nouns or adjectives in which the first part, generally as adjective or adverb, qualifies (or *determines*) the second part. *E.g.*

Ἀκρό-πολις, *citadel* (*ἀκρά πόλις*); *μεσ-ημβρία* (*μεσὴ ἡμέρα*, § 14, 2, N. 1), *mid-day*; *ψευδό-μαντις*, *false prophet*; *ὁμό-δουλος*, *fellow-slave* (*ὁμοῦ δουλεύων*); *δυσ-μαθής*, *learning with difficulty*; *ὠκυ-πέτης*, *swift-flying*; *ἀμφι-θέατρον*, *amphitheatre* (*theatre extending all round*); *ἄ-γραφος*, *unwritten*. Here belong adjectives like *μελι-ηδής* (*ἡδύς*), *honey-sweet*, *Ἀρηί-θοος*, *swift as Ares* (*Ares-swift*).

NOTE. Here belong a few compounds sometimes called *copulative*, made of two nouns or two adjectives, and signifying a combination of the two things or qualities. Strictly, the first part limits the last, like an adjective or adverb. Such are *ιατρό-μαντις*, *physician-prophet* (a *prophet* who is also a *physician*); *ξίφο-μάχαιρα*, *sword-sabre*; *ἀνδρό-παις*, *man-child*; *γλυκύ-πικρος*, *sweetly bitter*; *θεό-ταυρος* (of Zeus changed to a bull).

3. *Possessive* or *attributive* compounds are adjectives in which the first part qualifies the second (as in determinatives), and the whole denotes a quality or attribute belonging to some person or thing. *E.g.*

Ἀργυρό-τοξος, *with silver bow* (*ἀργυροῦν τόξον ἔχων*); *κακο-δαίμων*, *ill-fated* (*κακὸν δαίμονα ἔχων*); *πικρό-γαμος*, *wretchedly married* (*πικρὸν γάμον ἔχων*); *ὁμό-νομος*, *having the same laws*; *ἑκατογ-κέφαλος*, *hundred-headed*; *δεκα-ετής*, *of ten years* (duration); *ἀγαθο-ειδής*, *having the appearance* (*εἶδος*) *of good*; *ἐν-θεος*, *inspired* (*having God within*); *ὠκύ-πους*, *swift-footed* (*ὠκεῖς πόδας ἔχων*), — but *ποδ-ώκης* (*πόδας ὠκός*), *foot-swift*, is a determinative.

REMARK. In compound verbs, the original verb remains the fundamental part, modified more or less in meaning by the preposition prefixed. Other compounds than those here mentioned present no difficulties in respect to meaning.

PART IV.

SYNTAX.

DEFINITIONS.

§ 133. 1. EVERY sentence must contain two parts, a *subject* and a *predicate*. The subject is that of which something is stated. The predicate is that which is stated of the subject. Thus in the sentence *Δαρείος βασιλεύει*, *Darius is king*, *Δαρείος* is the subject and *βασιλεύει* is the predicate.

NOTE 1. When any part of *εἰμί*, *be*, connects the subject with a following noun or adjective, the verb is called the *copula* (i. e. *means of coupling*), and what follows is called the predicate; as *Δαρείός ἐστι βασιλεύς*, *Darius is king*, *Σόλων ἐστὶ σοφός*, *Solon is wise*, where *ἐστὶ* is the copula. (See § 136, Rem.)

Εἰμί, however, can form a complete predicate, as in *εἰσὶ θεοί*, *Gods exist*; it is then called the *substantive verb*.

NOTE 2. The simple subject and predicate may each be modified by additional words or clauses; as *Κῦρος, ἀκούσας ἃ εἶπεν, εἰσῆλθεν εἰς τὴν πόλιν*, *Cyrus, on hearing what he said, went into the city*, where *Κῦρος, ἀκούσας ἃ εἶπεν*, is the modified subject, and the rest is the modified predicate.

2. That upon which the action of a verb is exerted is called the *object*. The object may be either *direct* or *indirect*: thus, in *ἔδωκε τὰ χρήματα τῷ ἀνδρί*, *he gave the money to the man*, *χρήματα* is the direct object and *ἀνδρί* is the indirect (or *remote*) object.

NOTE. Some verbs, called *transitive*, generally need the addition of an object to complete the sense. Others, called *intransitive*, admit no such addition; as ἀπῆλθον, *I departed*.

SUBJECT AND PREDICATE.

SUBJECT.

§ 134. 1. The subject of a finite verb is in the nominative; as ὁ ἀνὴρ ἦλθεν, *the man came*.

A verb in a *finite* mood is called a finite verb (§ 89).

2. The subject of the infinitive mood is in the accusative; as λέγουσι τοὺς ἀνδρας ἀπελθεῖν, *they say that the men went away*.

3. But the subject of the infinitive is generally omitted when it is the same as the subject or the object of the leading verb; as βούλεται ἀπελθεῖν, *he wishes to go away*; φησὶ γράφειν, *he says that he is writing*; παραινοῦμέν σοι μένειν, *we advise you to remain*.

So when it is the same with any important adjunct of the leading verb; as κακούργου ἐστὶ κριθέντ' ἀποθανεῖν, *it is like a malefactor to die by sentence of the law* (§ 138, N. 8, b).

NOTE 1. The subject nominative of the first or second person is omitted, except when special emphasis is required. (See foot-note, page 143.)

The nominative of the third person is omitted: —

(a) When it is expressed or implied in the context;

(b) When it is a general word for *persons*; as λέγουσι, *they say, it is said*;

(c) When it is indefinite; as in ὄψ' ἦν, *it was late*; καλῶς ἔχει, *it is well*; δηλοῖ, *it is evident (the case shows)*: so in the impersonal construction with the verbal in τέον, as in πειστέον (ἐστὶ) τῷ νόμῳ, *we must obey the law* (§ 281, 2).

(d) When the verb implies its own subject, as κηρύσσει, *the herald (κηρυξ) proclaims*, ἐσάλπιγξε, *the trumpeter sounded the trumpet*, κωλύει, *a hindrance occurs*. In passive expressions like παρεσκεύασται μοι, *preparation has been made by me (I am prepared)*, like *ventum est* in Latin, the subject is really the idea of *preparation*, &c. contained in the verb. See § 198.

(e) With verbs like *ῥεῖ*, *it rains*, *ἀστράπτει*, *it lightens*, *σειεῖ*, *there is an earthquake (it shakes)*, where, however, some subject like *Ζεὺς* or *θεός* was originally supplied.

NOTE 2. Many verbs in the third person singular have an infinitive or a sentence as their subject. These are called *impersonal* verbs. Such are *πρέπει* and *προσέκει*, *it is proper*, *ἔνεστι* and *ἔξεστι*, *it is possible*, *δοκεῖ*, *it seems good*, *συμβαίνει*, *it happens*, and the like; as *ἔξεστιν ὑμῖν τούτο ποιεῖν*, *it is in your power to do this (to do this is possible for you)*. So also *δεῖ* and *χρή*, *it is required, we ought*; as *δεῖ ἡμᾶς ἀπελθεῖν*, *we must go away* (here, however, the infinitive might be considered an object, and *δεῖ* and *χρή* might be classed under Note 1 (c); cf. § 172, N. 2).

The name *impersonal* is applied with still greater propriety (though less frequently) to the verbs included in (c) and (d) of Note 1.

Subject Nominative and Verb.

§ 135. 1. A verb agrees with its subject nominative in number and person; as (*ἐγὼ*) *λέγω*, *I say*, *οὗτος λέγει*, *this man says*, *οἱ ἄνδρες λέγουσιν*, *the men say*.

2. But a nominative in the *neuter plural* regularly takes a singular verb; as *ταῦτα ἐγένετο*, *these things happened*, *τὰ οἰκήματα ἔπεσεν*, *the buildings fell*. So *ἀδύνατά ἐστι* (or *ἀδύνατόν ἐστι*), *it is impossible*.

But exceptions sometimes occur, especially with nouns denoting persons. Several are found in Xenophon.

3. A singular collective noun *may* take a plural verb; as *τὸ πλῆθος ἐψηφίσαντο πολεμεῖν*, *the majority voted for war*.

NOTE 1. When several subjects are connected by *and*, they generally have a plural verb. But the verb often agrees with one of the subjects (generally the nearest), and is understood with the rest. The latter generally happens when they are connected by *or* or *nor*. *E.g.*

Συμφωνοῦμεν ἐγὼ καὶ ὑμεῖς, *I and you agree*: *σοφοὶ ἐγὼ καὶ σὺ ἦμεν*, *I and you were wise*; *καὶ σὺ καὶ οἱ ἀδελφοὶ παρήστε*, *both you and your brothers were present*. *Ἐμέ οὔτε καιρὸς . . . οὔτ' ἐλπίς οὔτε φόβος οὔτ' ἄλλο οὐδὲν ἐπήρην*.

NOTE 2. If the subjects are of different persons, the verb is in the first person rather than the second, and in the second rather than the third. (See examples under N. 1.)

NOTE 3. A verb in the dual may follow two subjects in the singular, or even a plural subject denoting two persons or things. But even a subject in the dual may have a verb in the plural. (See II. iv. 453; v. 10, 275; xvi. 218.)

NOTE 4. Sometimes a verb agrees with the predicate nominative; as *αἱ χορηγίαι ἱκανὸν εὐδαιμονίας σημεῖόν ἐστιν*, *the payments for choruses are a sufficient sign of prosperity*.

NOTE 5. Rarely a singular verb has a masculine or feminine subject in the plural; as *ἔστι δὲ ἑπτὰ στάδιοι ἐξ Ἀβύδου ἐς τὴν ἀπαντίον*, *and there is a distance of seven stades from Abydos to the opposite coast*. In such cases the subject follows the verb, and its plural form seems to have arisen from an afterthought.

See also the phrases *ἔστιν οἷ, &c.*, § 152, N. 2.

PREDICATE NOUN AND ADJECTIVE.

§ 136. With verbs signifying *to be, to become, to appear, to be named, chosen, considered*, and the like, a noun or adjective in the predicate is in the same case as the subject. *E.g.*

Οὗτός ἐστι βασιλεύς, *this man is king*; *Ἀλέξανδρος θεὸς ὠνομάζετο*, *Alexander was named a God*; *ἡρέθη στρατηγός*, *he was chosen general*; *ἡ πόλις φρούριον κατέστη*, *the city became a fortress*; *οὗτός ἐστιν εὐδαίμων*, *this man is happy*; *ἡ πόλις μεγάλη ἐγένετο*, *the city became great*; *ἠῤῥηται μέγας*, *he has grown (to be) great*.

REMARK. The verbs which are here included with the copula *εἰμί* (§ 133, 1, N. 1) are called *copulative verbs*. The predicate nominative with the passive verbs of this class represents the predicate accusative of the active construction (§ 166).

NOTE 1. The predicate *adjective* agrees with the subject in gender and number as well as in case (§ 138, Remark).

NOTE 2. The predicate of an infinitive with its subject accusative expressed (§ 134, 2) is in the accusative; as *βούλεται τὸν υἱὸν εἶναι σοφόν*, *he wishes his son to be wise*. So when the participle is used like the infinitive in indirect discourse (§ 280); as *ᾗδεσαν τὸν Κῦρον βασιλέα γενόμενον*, *they knew that Cyrus had become king*.

NOTE 3. (a) When the subject of *εἶναι* or of a copulative infinitive is omitted because it refers to the same person or thing as a

nominative, genitive, or dative connected with the leading verb (§ 134, 3), a predicate noun or adjective which belongs to the omitted subject is generally assimilated in case to the preceding nominative, genitive, or dative. But it may stand in the accusative instead of being assimilated to a *genitive* or *dative*; especially a predicate noun is very seldom assimilated to a genitive. *E.g.*

(*Nom.*) Βούλεται σοφὸς εἶναι, *he wishes to be wise*; ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, *Alexander asserted that he was a son of Zeus*.

(*Gen.*) Κύρου ἐδέοντο ὡς προθυμοτάτου γενέσθαι, *they asked Cyrus to be as devoted to them as possible*; but (with a noun) Ἀθηναίων ἐδεήθησαν σφίσι βοηθοὺς γενέσθαι, *they asked the Athenians to become their helpers*.

(*Dat.*) νῦν σοι ἔξεστιν ἀνδρὶ γενέσθαι, *it is now in your power to show yourself a man*; πρέπει σοι εἶναι προθύμῳ, *it becomes you to be zealous*; but also συμφέρει αὐτοῖς φίλους εἶναι, *it is for their interest to be friends*.

(*b*) So when a participle (in any case) represents the leading verb, and its noun the leading subject; as ἦλθον ἐπὶ τινα τῶν δοκούντων εἶναι σοφῶν, *I went to one of those who seemed to be wise*; πολλοὶ τῶν προσποιησαμένων εἶναι σοφιστῶν, *many of those who professed to be sophists*. So τοῖς δοκοῦσιν εἶναι σοφοῖς.

NOTE 4. The same principle (N. 3) applies to the predicate of ὦν or of the participle of a copulative verb; as ᾔδεσαν σοφοὶ ὄντες, *they knew that they were wise* (but ᾔδεσαν τούτους σοφοὺς ὄντας, *they knew that these men were wise*). See Note 2.

NOTE 5. For the application of the same principle to all adjective words which refer to the omitted subject of an infinitive, see § 138, N. 8.

APPOSITION.

§ 137. A noun annexed to another noun to describe it, and denoting the same person or thing, agrees with it in case. This is called *apposition*. *E.g.*

Δαρείος ὁ βασιλεύς, *Darius the king*. Ἀθῆναι, μεγάλη πόλις, *Athens, a great city*. Ὑμᾶς τοὺς σοφοὺς, *you, the wise ones*. Ἡμῶν τῶν Ἀθηναίων, *of us, the Athenians*. Θεμιστοκλῆς ἦκω (sc. ἐγώ), *I Themistocles am come*. Φιλῆσιος καὶ Λύκων οἱ Ἀχαιοί, *Philesius and Lycon, the Achaeans*.

NOTE 1. Possessive pronouns and adjectives may have a genitive in apposition with a genitive which they imply; as ὁ ἐμὸς τοῦ ταλαιπώρου βίος, *the life of me, miserable one*; Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης, *being (a citizen) of Athens, the greatest city*. So τὰ ὑμέτερα αὐτῶν (for τὰ ὑμῶν αὐτῶν), *your own* (§ 147, N. 4).

NOTE 2. A noun which might stand in the *partitive* genitive (§ 168) sometimes takes the case of the words denoting its parts, especially when the latter include the *whole* of the former; as οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, *most of the houses had fallen, but a few remained* (where we might have τῶν οἰκιῶν). So οὗτοι ἄλλος ἄλλο λέγει. This is called *partitive* apposition.

NOTE 3. A noun may be in apposition with a whole sentence, being in the nominative or accusative as it is more closely connected in thought with the subject or with the object of the sentence; as κεῖνται πεσόντες, πίστις οὐ σμικρὰ πόλει, *they lie prostrate, — no small (cause of) confidence to the city*; Ἑλένην κτάνωμεν. Μενέλεω λύπην πικράν, *let us kill Helen, (which will be) a bitter grief to Menelaus*.

NOTE 4. A noun may be in apposition with the subject or the object of a sentence, where we use *as* or a like word; as ἵπποι ἤγοντο θύματα τῷ Ἡλίῳ, *horses were brought as offerings to the Sun* (in active, ἵππους ἄγειν θύματα, *to bring horses as offerings*); συμμάχους ἔξεις θεούς, *you will have Gods as allies*. So τυχεῖν τινος φίλου, *to gain some one as a friend*; χρῶμαι τούτῳ φίλῳ, *I treat him as a friend*. So τίνος διδάσκαλοι ἦκετε; *as teachers of what are you come?* See § 166, Note 2.

AGREEMENT OF ADJECTIVES.

§ 138. Adjectives agree with their nouns in gender, number, and case. This applies also to the article and to adjective pronouns and participles. *E.g.*

Ὁ σοφὸς ἀνὴρ, *the wise man*; τοῦ σοφοῦ ἀνδρός, τῷ σοφῷ ἀνδρί, τὸν σοφὸν ἄνδρα, τῶν σοφῶν ἀνδρῶν, &c. Οὗτος ὁ ἀνὴρ, *this man*; τοῦτου τοῦ ἀνδρός, τούτων τῶν ἀνδρῶν. Αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι, *the ships engaged in battle before the mouth (of the harbor)*. It includes predicate adjectives with copulative verbs, the case of which has already been considered (§ 136); as αἱ ἀρισται δοκοῦσαι εἶναι φύσεις, *the natures which seem to be best*.

REMARK. The adjective may be either *attributive* or *predicate*. An attributive adjective simply qualifies the noun, without the intervention of a verb (like all the adjectives above, except ἀρισται). The predicate adjective may be connected with its noun by the copula (§ 133, 1, N. 1), or by a copulative verb (§ 136); as ὁ ἀνὴρ ἀγαθός ἐστιν, *the man is good*; καλεῖται ἀγαθός, *he is called good*: or it may stand to its noun in any relation which implies some part of εἰμί; as πτηνὰς διώκεις τὰς ἐλπίδας, *you are pursuing hopes which are winged* (i.e. *hopes being winged*); ἀθάνατον τὴν μνήμην καταλείψουσιν, *immortal is the memory they will leave behind them* (i.e. *τὴν μνήμην οὖσαν ἀθάνατον*); ποιεῖ τοὺς Μήδους ἀσθενεῖς, *he makes the Medes (to be) weak* (§ 166). A predicate adjective is often known by its position with respect to the article; see § 142, 3, and the examples.

NOTE 1. (a) An *attributive* adjective belonging to several nouns generally agrees with the nearest or the most prominent one, and is understood with the rest; as τὸν ἀγαθὸν ἄνδρα καὶ γυναῖκα, *the good man and woman*; παντὶ καὶ λόγῳ καὶ μηχανῇ, *by every word and device*.

(b) But such an adjective is occasionally plural if it belongs to several singular nouns, or dual if it belongs to two; as σωφρόνων ἐστὶ καὶ ἄνδρὸς καὶ γυναικὸς οὕτω ποιεῖν, *it is the part of prudent (persons), both men and women, thus to do*.

NOTE 2. (a) A *predicate* adjective is regularly plural if it belongs to several singular nouns, or dual if it belongs to two. If the nouns are of different genders, the adjective is commonly masculine if one of the nouns denotes a male person, and commonly neuter if all denote things. Thus, εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφούς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, *he saw that both his father and his mother, his brothers, and his own wife had been made captives*; πόλεμος καὶ στάσις ὀλέθρια ταῖς πόλεσιν ἐστίν, *war and faction are destructive to states*.

(b) But it sometimes follows both the gender and number of the nearest or most prominent noun; as πρόσριζος αὐτὸς, ἡ γυνή, τὰ παῖδιά, ἀπολοίμην, *may I perish root and branch, myself, my wife, my children*.

(c) A predicate adjective is sometimes neuter, being used like a noun (§ 139), even when its noun is masculine or feminine; as καλὸν ἡ ἀλήθεια, *a beautiful thing is truth*.

NOTE 3. A collective noun in the singular denoting persons may take a plural participle; as Τροίαν ἐλόντες Ἀργείων στόλος, *the Argives' army having taken Troy*.

NOTE 4. An adjective may conform to the *real* rather than the *grammatical* gender of a noun denoting a person; as φίλε τέκνον, *dear child!*

NOTE 5. The masculine form of the dual is very often used for the feminine in adjective pronouns and the article; as τούτῳ τὸ τέχνα, *these two arts*. Especially rare are the feminines τά, ταῦτα.

NOTE 6. Δύο, *two*, is often used with a plural noun. Ὀσσε, *the eyes*, and δοῦρε, *two spears*, in Homer, may have plural adjectives.

NOTE 7. A predicate adjective is sometimes used where we should use an adverb or adverbial phrase; as ἐκόντες ἦλθον, *they came willingly*; ὀρκιὸς σοι λέγω, *I say it to you on my oath*; πρῶτος δ' ἐξέρεειν Νέστωρ, *and first, Nestor inquired*. There is often, however, a great distinction between the adjective and the adverb; as πρῶτος αὐτοὺς εἶδον, *I was the first to see them*; πρῶτους αὐτοὺς εἶδον, *they were the first whom I saw*; πρῶτον (adv.) αὐτοὺς εἶδον, *first (of all that I did) I saw them*.

NOTE 8. (a) When the subject of an infinitive is omitted because it refers to the same person or thing as a nominative, genitive, or dative connected with the leading verb (§ 134, 3), adjectives, adjective pronouns, and participles which belong to the omitted subject are generally assimilated in case to the preceding nominative, genitive, or dative; but they sometimes stand in the accusative (agreeing with the omitted subject) instead of the genitive or dative, rarely instead of the nominative. This occurs chiefly in the predicate of εἶναι, or of a copulative verb; for the usage in such cases and for examples, see § 136, Note 3.

(b) With the infinitives of other verbs, the assimilation of an adjective to a subject *nominative* is regular and very rarely neglected; after a *genitive*, assimilation seldom (if ever) occurs, and the accusative is regular; after a *dative* either the dative or the accusative may be used. *E.g.*

(*Nom.*) Οὐχ ὁμολογήσω ἄκλητος ἦκειν, *I shall not admit that I am come unbidden*; οὐκ ἔφη αὐτὸς, ἀλλ' ἐκείνον στρατηγεῖν, *he said that not (he) himself, but he (Nicias) was general*; he said οὐκ (ἐγὼ) αὐτὸς (στρατηγῶ) ἀλλ' ἐκείνος στρατηγεῖ, αὐτὸς being adjective (§ 145, 1) and ἐκείνος substantive.

(*Dat.*) ἔδοξεν αὐτοῖς συσκευασαμένοις ἂ εἶχον καὶ ἐξοπλισαμένοις προίεναι, *they decided to pack up what they had and arm themselves completely, and to advance* (*Anab.* ii. 1, 2); but ἔδοξεν αὐτοῖς προφυλακὰς καταστήσαντας συγκαλεῖν τοὺς στρατιώτας, *they decided to station pickets and to assemble the soldiers* (*ib.* iii. 2, 1); in i. 2, we find two datives and an accusative.

(*Accus. for Gen.*) κακούργον ἐστὶ κριθέντ' ἀποθανεῖν, στρατηγοῦ δὲ μαχόμενον τοῖς πολεμίοις, *it is like a malefactor to die by the sentence of a court, but like a general (to die) fighting the enemy*; δέομαι ὑμῶν μεμνημένους τῶν εἰρημένων τὰ δίκαια ψηφίσασθαι, *I beg of you to remember what has been said, and to vote what is just.*

Adjective used as a Noun.

§ 139. 1. An adjective or participle, generally with the article, may be used as a noun; as ὁ δίκαιος, *the just man*; ὁ ἐχθρός, *the enemy*; φίλος, *a friend*; κακή, *a base woman*; τὸ μέσον or μέσον, *the middle*; οἱ κακοί, *the bad*; τοῖς ἀγαθοῖς, *to the good*; τῶν κρατούντων, *of those in power*; κακά, *evils*; τὰ θνητά, *mortal things*; οἱ γραιψάμενοι Σωκράτην, *the accusers of Socrates* (§ 276, 2).

NOTE. In some cases, a noun is distinctly implied; as τῇ ὑστεραίᾳ (*sc.* ἡμέρᾳ), *on the next day.*

2. The neuter singular of an adjective with the article is often used as an abstract noun; as τὸ καλόν, *beauty* (= κάλος), τὸ δίκαιον, *justice* (= δικαιοσύνη).

NOTE. The participle, which is a verbal adjective, is occasionally thus used for the infinitive, which is a verbal noun; as τὸ δεδιός, *fear* (= τὸ δεδιέναι); ἐν τῷ μὴ μελετῶντι, *in the not practising* (= ἐν τῷ μὴ μελετᾶν); both in Thucydides. So in Latin, opus est maturato, *there is need of haste*.

THE ARTICLE.

Homeric Use of the Article.

§ 140. In the oldest Greek (as in Homer) the article appears generally as a demonstrative or personal pronoun, sometimes as a relative. *E.g.*

Τὴν δ' ἐγὼ οὐ λύσω, *but I will not free her*; τοῦ δὲ κλύε Φοῖβος Ἀπόλων, *and Phoebus Apollo heard him*; ὁ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν, *for he came, &c.* As relative, πυρὰ πολλὰ τὰ καίετο, *many fires which were burning*; δῶρα τὰ ἔδωκαν, *gifts which they gave*.

NOTE 1. Even in Homer, adjectives and participles used as nouns (§ 139, 1) have the article, as in Attic Greek; as οἱ γὰρ ἄριστοι ἐν νηυσὶν κέαται, *for the bravest sit in the ships*; οἱ ἄλλοι, *the others*; τὰ τ' εὐντα τὰ τ' ἐσόμενα, *both things that are and things that are to be*.

NOTE 2. (a) When the article is used with nouns in Homer, it is generally a pronoun, with which the noun is in apposition; as ὁ δ' ἔβραχε χάλκεος Ἄρης, *and he, brazen Ares, roared*; ἡ δ' ἀέκουσ' ἄμα τοῖσι γυνὴ κίεν, *and she, the woman, went with them unwilling*.

(b) Nearer the Attic use of the article are examples like these: αὐτὰρ ὁ τοῖσι γέρων ὁδὸν ἡγεμόνευεν, *but he, the old man, showed them the way*; τὸν δ' οἶον πατέρ' εὔρον, *and they found him, the father, alone*.

(c) Hardly, if at all, to be distinguished from the Attic article is that found in examples like these: ὅτε δὴ τὴν νῆσον ἀφίκετο, *when now he came to the island*; τό τε σθένος Ὠρίωνος, *and the might of Orion*; αἱ δὲ γυναῖκες ἰστάμεναι θαύμαζον, *and the women stood and wondered*.

(d) It is, therefore, often difficult to decide the exact force of an article in early Greek. The above examples show a gradual transition, even in Homer, from the original pronoun to the true definite article.

NOTE 3. The examples in Note 2 (c) are exceptional; and in such cases the nouns usually stand without the article in Homer, as in Latin. Thus *δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο* would in Attic Greek require *ἡ κλαγγὴ* and *τοῦ βιοῦ* (§ 141).

NOTE 4. Herodotus generally uses the forms of the article beginning with *τ* in the place of the ordinary relative, — of which he uses only the forms *ὅς*, *ἥ*, *οἷ*, and *αἷ*, except after prepositions. Thus *ὄρνις ἰρὸς, τῷ οὖνομα Φοῖνιξ*, *a sacred bird, whose name is Phoenix*. In other respects, he uses the article as it is used in Attic prose.

NOTE 5. The Lyric poets follow the Homeric usage with respect to the article more closely than Herodotus; and the Attic poets, especially in the lyric chorus, admit Homeric uses.

Attic Use of the Article.

§ 141. In Attic Greek the article generally corresponds to the English definite article *the*; as *ὁ ἀνὴρ*, *the man*; *τῶν πόλεων*, *of the cities*; *τοῖς Ἑλλησιν*, *to the Greeks*.

NOTE 1. The Greek uses the article in certain cases in which the English generally omits it. Such are the following: —

(a) Proper names may take the article; as *ὁ Σωκράτης* or *Σωκράτης*, *Socrates*.

(b) Abstract nouns very often take the article; as *ἡ ἀρετή*, *virtue*, *ἡ δικαιοσύνη*, *justice*; *ἡ εὐλάβεια*, *caution*. But *ἀρετή*, &c. are also used in the same sense.

(c) Nouns qualified by a demonstrative or possessive pronoun regularly take the article; as *οὗτος ὁ ἀνὴρ*, *this man*; *ὁ ἐμὸς πατήρ*, *my father*; *περὶ τῆς ἡμετέρας πόλεως*, *about our state*. (See § 142, 4.) So with nouns on which a possessive genitive of a personal, demonstrative, or reflexive pronoun depends; as *ὁ πατήρ μου*, *my father*; *ὁ ἐμὸν τοῦ πατρός*, *my own father* (§ 142, 1, Note); *ὁ τούτων πατήρ*, *their father*.

(d) *Τοιοῦτος*, *τοσοῦτος*, *τοιόσδε*, *τοσόσδε*, and *τηλικούτος* may take the article; as *τὸν τοιοῦτον ἄνδρα*, *such a man*. It is always used with *δεῖνα*, *such a one*.

NOTE 2. The article is sometimes used, where we use a possessive pronoun, to mark something as belonging to a person or thing mentioned in the sentence; as *ἔρχεται Μανδάνη πρὸς τὸν πατέρα*, *Mandane comes to her father* (lit. *to the father*).

NOTE 3. An adverb, a preposition with its case, or any similar expression, may be used with the article to qualify a noun, like an

attributive adjective; as οἱ τότε ἄνθρωποι, *the men of that time*; τοῦ πάλαι Κάδμου, *of ancient Cadmus*; οἱ ἐν ἄστει Ἀθηναῖοι, *the Athenians in the city*.

Here a noun denoting *men* or *things* is often omitted; as οἱ ἐν ἄστει, *those in the city*; τοῖς τότε, *to those of that time*; οἱ ἀμφὶ Πλάτωνα, *those about Plato* (generally *Plato and his school*, or simply *Plato*).

NOTE 4. The nouns γῆ, *land*, πράγματα, *things* or *affairs*, υἱός, *son*, and sometimes other nouns which are readily suggested by the context, may be omitted after the article, when a qualifying adjective or genitive is added; as εἰς τὴν ἑαυτῶν (sc. γῆν), *to their own land*; ἐκ τῆς περιουκίδος, *from the neighboring country*; τὰ τῆς πόλεως, *the affairs of the state*; Περικλῆς ὁ Ξανθίππου (sc. υἱός), *Pericles, the son of Xanthippus*; τὴν ταχίστην (sc. ὁδόν), *the quickest way*. Expressions like τὰ τῆς Τύχης, τὰ τῆς ὀργῆς, with no definite nouns understood, sometimes do not differ from Τύχη, *Fortune*, and ὀργή, *wrath*.

NOTE 5. Instead of repeating a noun with new adjuncts in the same sentence, it is sufficient to repeat its article; as οἱ τῶν πολιτῶν παῖδες καὶ οἱ τῶν ἄλλων, *the children of the citizens and those of the others*.

NOTE 6. The infinitive, as a verbal noun (§ 258), may take a neuter article; as τὸ εἰδέναι, *the knowing*; σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν, *it remained for you not to be silent*.

NOTE 7. In like manner, a neuter article may precede a whole clause considered as a noun; as τὸ γινῶθι σαυτὸν πανταχοῦ ἔστι χρησίμων, *the saying "know thyself" is everywhere useful*.

NOTE 8. A predicate noun seldom has the article; as νύξ ἡ ἡμέρα ἐγένετο, *the day became night*; οὗτοί εἰσι κάκιστοι ἄνθρωπων, *these are the worst of men*. But when the predicate refers definitely to distinct individuals, it may have the article; as εἰσὶ δ' οὗτοι οἱ εἰδότες τὰληθές; *and are these those (whom I mean) who know the truth?*

Position of the Article.

§ 142. 1. An attributive adjective which qualifies a noun with the article commonly stands between the article and the noun; as ὁ σοφὸς ἀνὴρ, *the wise man*; τῶν μεγάλων πόλεων, *of the great cities*.

The position of such an adjective with reference to the article (with the two modifications mentioned in 2) is called the *attributive* position, as opposed to the *predicate* position (see 3).

NOTE. This applies to possessive pronouns and all expressions which have the force of attributive adjectives, when they are preceded by the article (§ 141, N. 3), and to dependent genitives (except *partitives* and the genitive of the *personal* pronoun); as ὁ ἐμὸς πατήρ, *my father*; ἡ σὴ μήτηρ, *thy mother*; ὁ ἐμαυτοῦ πατήρ, *my own father*; οἱ ἐν ἄστει ἄνθρωποι, *the men in the city*; οὐδεὶς τῶν τότε Ἑλλήνων, *none of the Greeks of that time*; τὸ τῷ ὄντι ψεῦδος, *the real falsehood*; εἰς τὴν ἐκείνων πόλιν, *into their city*; οἱ τῶν Θηβαίων στρατηγοί, *the generals of the Thebans* (2, N. 2). For participles, see 2, N. 5.

Two or even three articles may thus stand together; as τὰ τῆς τῶν πολλῶν ψυχῆς ὄμματα, *the eyes of the soul of the multitude*.

2. The article together with any of these qualifying expressions may follow the noun, in which case the noun itself may have another article *before* it. *E.g.*

‘Ο ἀνὴρ ὁ σοφός, or ἀνὴρ ὁ σοφός, *the wise man* (not, however, ὁ ἀνὴρ σοφός, see § 142, 3; αἱ πόλεις αἱ δημοκρατούμεναι, *the states which are under democracies*; ἄνθρωποι οἱ τότε, *the men of that time*; πρὸς ἀδικίαν τὴν ἄκρατον, *with regard to pure injustice*).

REMARK. Of the three attributive positions, the first (*e.g.* ὁ σοφός ἀνὴρ) is the most common and the most simple and natural; the second (ὁ ἀνὴρ ὁ σοφός) is the most formal; the third (ἀνὴρ ὁ σοφός) is the least common, especially in the more careful prose writers.

NOTE 1. The article at the beginning of a clause may be separated from its noun by μέν, δέ, τέ, γέ, γάρ, δὴ, and sometimes by other words.

NOTE 2. The *partitive* genitive (§ 168) rarely stands in either of the positions here mentioned, but either precedes or follows the governing noun and its article, like a predicate; as οἱ κακοὶ τῶν πολιτῶν, or τῶν πολιτῶν οἱ κακοί, *the bad among the citizens* (rarely οἱ τῶν πολιτῶν κακοί). Even the other forms of the adnominal genitive occasionally have this position, as τῶν παλαιῶν ἡ φιλοσοφία, *the philosophy of the ancients*.

NOTE 3. (a) ‘Ο ἄλλος generally means *the rest*, seldom *the other*; οἱ ἄλλοι, *the others*: as ἡ ἄλλη πόλις, *the rest of the state* (but ἄλλη πόλις, *another state*); οἱ ἄλλοι Ἕλληνες, *the other Greeks*. Both ὁ ἄλλος and ἄλλος (rarely ἕτερος) may have the meaning of *besides*; as εὐδαιμονιζόμενος ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων, *congratulated by the citizens and the foreigners besides*; οὐ γὰρ ἦν χορτὸς οὐδὲ ἄλλο δένδρον, *for there was no grass nor any tree either* (lit. *any other tree*).

(b) Πολύς with the article generally (though not always) means *the greater part*, especially in οἱ πολλοί, *the multitude, the majority*, and τὸ πολὺ, *the greater part*. So οἱ πλείονες, *the majority*, τὸ πλεῖον, *the greater part*, οἱ πλείστοι and τὸ πλείστον, *the greatest number or part*.

NOTE 4. When a noun has two or more qualifying words, each of them may take an article and stand in either of the above positions (1 or 2), or all may stand between one article and its noun; as ἡ Ἀττικὴ ἡ παλαιὰ φωνή, *the ancient Attic speech*; τὰ τεῖχη τὰ ἑαυτῶν τὰ μακρά, *their own long walls*; ἔπεμπον εἰς τὰς ἄλλας Ἀρκαδικὰς πόλεις, *they sent to the other Arcadian cities*; ἡ ὑπ' Ἀρετῆς Ἡρακλέους παιδευσίς, *the instruction of Hercules by Virtue*. Occasionally one stands between the article and the noun, while another follows the noun without an article; as ἡ ἐν μάχῃ ξυμβολὴ βαρεῖα.

NOTE 5. When an attributive participle (§ 138) with dependent words qualifies a noun with the article, either the participle or the dependent words may follow the noun; as τὸν ῥέοντα ποταμὸν διὰ τῆς πόλεως, *the river which runs through the city*; ἡ ἐν τῷ Ἴσθμῳ ἐπιμονὴ γενομένη, *the delay which occurred at the Isthmus*. But such expressions may also take either of the positions 1 or 2.

NOTE 6. The Greeks commonly said *the Euphrates river*, τὸν Εὐφράτην ποταμὸν, &c., rather than *the river Euphrates*. So sometimes with names of mountains (rarely with those of cities or islands).

3. When an adjective either precedes the article, or follows the noun without taking an article, it forms a predicate, and some part of εἰμί, *be*, is implied (§ 138, Remark). *E.g.*

Ὁ ἀνὴρ σοφός or σοφὸς ὁ ἀνὴρ (sc. ἐστίν), *the man is wise, or wise is the man*; πολλοὶ οἱ πανούργοι, *many are the evil-doers*; ἐφημέρους γε τὰς τύχας κεκτήμεθα, *we possess our fortunes for a day* (sc. οὕσας).

The predicate force of such adjectives can often be expressed by a periphrasis; as τοῖς λόγοις βραχυτέροις ἐχρήτο, *the words which he used were shorter*, lit. *he used the words (being) shorter*; ἡγοῦντο αὐτονόμων τῶν ξυμμάχων, *they presided over their allies (being) independent*, i.e. *the allies over whom they presided were independent*. So πόσον ἄγει τὸ στράτευμα; *how great is the army which he is bringing?* § 138, Rem.

The position of such an adjective with reference to the article is called the *predicate position*.

4. When a demonstrative pronoun qualifies a noun with the article, it takes the position of a predicate adjective (3), and either precedes the article or follows the noun. *E.g.*

Οὗτος ὁ ἀνὴρ, *this man*, or ὁ ἀνὴρ οὗτος (never ὁ οὗτος ἀνὴρ). Περί τούτων τῶν πόλεων, *about these cities*.

NOTE 1. But if an adjective or other qualifying word is added, the demonstrative may stand between this and its noun, contrary to the rule; as ἡ στενὴ αὕτη ὁδός, *this narrow road*; τῷ ἀφικομένῳ τούτῳ ξένῳ, *to this stranger who has come*. See Note 3 (b).

NOTE 2. Ἐκαστος, ἐκάτερος, ἄμφω, and ἀμφοτέρος have the predicate position (3), like a demonstrative; but with ἕκαστος the article may be omitted. Τοιοῦτος, τοσοῦτος, τοιόσδε, τοσόσδε and τηλικούτος, when they take the article, have the attributive position (1).

NOTE 3. (a) A dependent genitive of the *personal* pronoun (whether *partitive* or not) has the predicate position (3), while that of other pronouns (unless it is *partitive*) has the attributive position (1); as ἡ μῶν ἡ πόλις or ἡ πόλις ἡ μῶν, *our city* (not ἡ ἡ μῶν πόλις); ἡ τούτων πόλις, *these men's city* (not ἡ πόλις τούτων); μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς, *Astyages sent for his own daughter and her son*.

(b) But if a qualifying word is added, the *personal* pronoun may stand between this and the noun; as ἡ δοκοῦσα ἡ μῶν πρότερον σωφροσύνη, *what previously seemed to be our modesty*. See Note 1.

NOTE 4. The adjectives ἄκρος, μέσος, and ἔσχατος, when they are in the predicate position (3), mean *the top* (or *extremity*), *the middle*, *the last*, of the thing which their nouns denote; as μέση ἡ ἀγορά, *the middle of the market* (while ἡ μέση ἀγορά would mean *the middle market*); ἄκρα ἡ χεὶρ, *the extremity of the hand*.

The article here may be omitted entirely.

NOTE 5. Πᾶς and σύμπας, *all*, and ὅλος, *whole*, generally have the predicate position; as πάντες οἱ ἄνδρες or οἱ ἄνδρες πάντες, *all the men*; ὅλη ἡ πόλις or ἡ πόλις ὅλη, *all the city*. But they can also be used like attributive adjectives, preceded by the article; as ἡ πᾶσα Σικελία, *the whole of Sicily*, τὸ ὅλον γένος, *the entire race*.

The distinction here was probably not greater than that between *all the city* and *the whole city* in English. We find even οἱ πάντες πολῖται, *the whole body of citizens*.

NOTE 6. Αὐτός as an intensive pronoun, *ipse*, has the predicate position; as αὐτὸς ὁ ἀνὴρ, *the man himself*. But ὁ αὐτὸς ἀνὴρ, *the same man* (§ 79, 2).

Pronominal Article in Attic Greek.

§ 143. 1. In Attic prose the article retains its original demonstrative force chiefly in the expression ὁ μὲν . . . ὁ δέ, *the one . . . the other*. *E.g.*

Ὁ μὲν οὐδέν, ὁ δὲ πολλὰ κερδαίνει, *one man gains nothing, another gains much*. Δεῖ τοὺς μὲν εἶναι δυστυχεῖς, τοὺς δ' εὐτυχεῖς, *some must be unfortunate, and others fortunate*. Τῶν πόλεων αἱ μὲν τυραννοῦνται, αἱ δὲ δημοκρατοῦνται, *of states, some are governed by tyrants, others by democracies*.

NOTE 1. The neuter τὸ μέν . . . τὸ δέ may be used adverbially, *partly . . . partly*. For τοῦτο μέν . . . τοῦτο δέ in this sense, see § 148, N. 4.

NOTE 2. Ὁ δέ, &c., sometimes means *and he, but he, &c.*, even when no ὁ μέν precedes : as Ἰνάρως Ἀθηναίους ἐπηγάγετο· οἱ δέ . . . ἦλθον, *Inaros called in Athenians; and they came*.

2. A few other relics of the demonstrative meaning of the article are found in Attic, chiefly the following :—

Τὸν καὶ τόν, *this man and that*; τὸ καὶ τό, *this and that*; τὰ καὶ τὰ, *these and those*; as ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι, *for we ought to have done this thing and that, and not to have done the other*.

Πρὸ τοῦ (or προτοῦ), *before this, formerly*.

Καὶ τόν or καὶ τήν, before an infinitive; as καὶ τὸν κελεύσαι δοῦναι (sc. λέγεται), *and (it is said) he commanded him to give it*. *Cyr.* i. 3, 9.

So occasionally τῷ, *therefore*, which is common in Homer.

PRONOUNS.

PERSONAL AND INTENSIVE PRONOUNS.

§ 144. 1. The nominative of the personal pronouns is seldom used, except for emphasis. (See § 134, N. 1.)

NOTE. The forms ἐμοῦ, ἐμοί, and ἐμέ are more emphatic than the enclitics μου, μοί, μέ. The latter seldom occur after prepositions, except in πρὸς με.

2. (a) The pronouns of the third person, οὗ, οἷ, ἐ, σφῶν, σφίσι, &c., when they are used in Attic prose, are generally *indirect reflexives*, that is, in a dependent clause (or joined with an infinitive or participle in the leading clause) referring to the subject of the leading verb. *E.g.*

Φοβοῦνται μὴ οἱ Ἀθηναῖοι σφίσιν ἐπέλθωσιν, *they fear that the Athenians may attack them*; ἐδέοντο ὑμῶν μὴ σφᾶς περιορᾶν φθειρομένους, *they begged you not to see them destroyed*. See § 79, 1, N. 1.

(b) In Homer and Herodotus they are generally personal pronouns, though sometimes (direct or indirect) reflexives. *E.g.*

Ἐκ γάρ σφεων φρένας εἴλετο Παλλὰς Ἀθήνη, *for Pallas Athena bereft them of their senses* (Hom.); αὐτίκα δέ οἱ εὕδοντι ἐπέστη ὄνειρος, *and soon a dream came to him in his sleep* (Hdt.).

§ 145. 1. *Αὐτός* in all its cases may be an intensive adjective pronoun, *himself, herself, itself, themselves*, like *ipse*. This is always its force in the *nominative* of all numbers, except when it is preceded by the article and means *the same* (§ 79, 2). *E.g.*

Αὐτὸς ὁ στρατηγός. *the general himself*; ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς, *on the very coasts*; ἐπιστήμη αὐτή, *knowledge itself*. (See § 142, 4, N. 2.)

NOTE. A pronoun with which *αὐτός* agrees is often omitted; as ταῦτα ἐποιεῖτε αὐτοί (sc. ὑμεῖς), *you did this yourselves*; πλεустέον εἰς ταύτας αὐτοῖς ἐμβᾶσιν (sc. ὑμῖν), *you must sail, embarking on these yourselves (in person)*. So αὐτὸς ἔφη (*ipse dixit*), *himself (the master) said it*.

2. The *oblique cases* of *αὐτός* are the ordinary personal pronouns of the third person. *E.g.*

Στρατηγὸν αὐτὸν ἀπέδειξε, *he designated him as general*. See four other examples in Xen. *Anab.* i. 1, 2 and 3.

For *μίν, νίν*, and *σφέ*, see § 79, 1, Notes 3 and 4.

NOTE. The oblique cases of *αὐτός* are often used where the indirect reflexives (§ 144, 2) might stand, and sometimes even where the direct reflexives (§ 146) would be allowed; as ἀπλῶς τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ *Socrates used to declare his own opinion plainly to those who conversed with him*, where *οἱ* might have been used (Xen. *Mem.* iv. 7, 1); but in i. 2, 3, we have ἐλπίζειν ἐποίει τοὺς συνδιατρίβοντας ἑαυτῷ. The union of an intensive and a personal pronoun in *αὐτός* explains this freedom of usage.

REFLEXIVE PRONOUNS.

§ 146. The reflexive pronouns refer to the subject of the clause in which they stand. Sometimes in a dependent clause they refer to the subject of the leading verb, — *i.e.* they are *indirect reflexives*. *E.g.*

Γινῶθι σαυτόν, *know thyself*; ἐπέσφαξεν ἑαυτόν, *he slew himself*; τὰ ἄριστα βουλευέσθε ὑμῖν αὐτοῖς, *take the best counsel for yourselves*.

Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ, *the tyrant thinks that the citizens are his own servants.* (See § 145, 2, Note.)

NOTE 1. Occasionally a reflexive refers to some emphatic word which is not the subject; as ἀπὸ σαυτοῦ ἐγὼ σε διδάξω, *I will teach you from your own case (from yourself).* In fact, these pronouns correspond almost exactly in their use to the English reflexives, *myself, thyself, himself, &c.*

NOTE 2. The third person of the reflexive is sometimes used for the first or second; as δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς, *we must ask ourselves.*

NOTE 3. The reflexive is sometimes used for the reciprocal (§ 81); διαλεγόμεθα ἡμῖν αὐτοῖς, *we discourse with one another (i.e. among ourselves).*

POSSESSIVE PRONOUNS.

§ 147. The possessive pronouns are generally equivalent to the *possessive* genitive of the personal pronouns. Thus ὁ ἡμέτερος πατήρ, = ὁ πατήρ ἡμῶν, *our father.* The possessive is regularly preceded by the article.

See § 167, 1; § 141, N. 1 (c); and below, N. 4.

NOTE 1. The possessive is occasionally equivalent to the *objective* genitive of the personal pronoun; as ἡ ἐμὴ εὐνοία, which commonly means *my good-will (towards others)*, rarely means *good-will (shown) to me.*

NOTE 2. In Attic prose, σφέτερος, *their*, is always (directly or indirectly) reflexive, and ὅς, *his, her, its*, is not used at all. (See § 144, 2.)

NOTE 3. By the possessive pronouns and the possessive genitive (§ 167, 1) the words *my father* can be expressed in Greek in five forms: ὁ ἐμός πατήρ, ὁ πατήρ ὁ ἐμός, πατήρ ὁ ἐμός (§ 142, 1, 2), ὁ πατήρ μου, and (after another word) μου ὁ πατήρ (as ἔφη μου ὁ πατήρ). So ὁ σὸς πατήρ, &c.

NOTE 4. *Our own, your own* (when *your* refers to more than one), and *their own* are generally expressed by ἡμέτερος, ὑμέτερος, and σφέτερος, with αὐτῶν in apposition with ἡμῶν, ὑμῶν, or σφῶν implied in the possessive (§ 137, N. 1); as τὸν ἡμέτερον αὐτῶν πατέρα, *our own father*; τῇ ὑμετέρᾳ αὐτῶν μητρί, *to your own mother*; τοὺς σφετέρους αὐτῶν παῖδας, *their own children.* In the third person ἑαυτῶν can be used; as τοὺς ἑαυτῶν παῖδας (also σφῶν αὐτῶν παῖδας, without the article); but very seldom ἡμῶν (or ὑμῶν) αὐτῶν.

In the singular, expressions like τὸν ἐμὸν αὐτοῦ πατέρα for τὸν ἐμαντοῦ πατέρα, &c. are poetic.

DEMONSTRATIVE PRONOUNS.

§ 148. Οὗτος and ὅδε, *this*, generally refer to what is near in place, time, or thought; ἐκεῖνος, *that*, refers to what is more remote.

NOTE 1. The distinction between οὗτος and ὅδε, both of which correspond to our *this*, must be learned by practice. In the historians, οὗτος (with τοιούτος, τοσοῦτος, and οὕτως) frequently refers to a speech just made, while ὅδε (with τοιόσδε, τοσόςδε, and ὥδε) refers to one about to be made; as τὰδε εἶπεν, *he spoke as follows*, but ταῦτα εἶπεν, *thus he spoke* (said after the speech).

NOTE 2. Οὗτος is sometimes an exclamation; as οὗτος, τί ποιεῖς; *You there! what are you doing?*

NOTE 3. The Greek has no word exactly corresponding to the unemphatic demonstrative which is often used in English as the antecedent of a relative, as *I saw those who were present*. Here a participle with the article is generally used; as εἶδον τοὺς παρόντας; if a demonstrative is used (εἶδον τούτους οἱ παρήσαν, *I saw these men who were present*), it has special emphasis (§ 152, N. 3). A relative with omitted antecedent sometimes expresses the sense required; as εἶδον οὓς ἔλαβεν, *I saw (those) whom he took* (§ 152).

NOTE 4. Τοῦτο μέν . . . τοῦτο δέ, *first . . . secondly, partly . . . partly*, is used nearly in the sense of τὸ μέν . . . τὸ δέ (§ 143, 1, N. 1), especially by Herodotus.

For οὐτοσί, ὀδί, ἐκεινοσί, οὐτωσί, ὠδί, &c., see § 83, N. 2.

INTERROGATIVE PRONOUN.

§ 149. 1. The interrogative τίς; *who? what?* may be either substantive or adjective; as τίνας εἶδον; *whom did I see?* or τίνας ἄνδρας εἶδον; *what men did I see?*

2. Τίς may be used both in direct and in indirect questions; as τί βούλεται; *what does he want?* ἐρωτᾷ τί βούλεσθε, *he asks what you want* (§ 241, 1).

In indirect questions, however, the relative ὅστις is more common; as ἐρωτᾷ ὅ τι βούλεσθε.

NOTE. The same principles apply to the pronominal adjectives πῶσος, ποῖος, &c. (§ 87, 1.)

INDEFINITE PRONOUN.

§ 150. The indefinite *τις* generally means *some, any*, and may be either substantive or adjective; as *τοῦτο λέγει τις*, *some one says this*; *ἄνθρωπός τις*, *some man*. It is sometimes nearly equivalent to the English *a* or *an*; as *εἶδον ἄνθρωπὸν τινα*, *I saw a certain man*, or *I saw a man*.

NOTE. Occasionally *τις* means *every one*, like *πᾶς τις*; as *εὖ μὲν τις δόρυ θηξάσθω*, *let every one sharpen well his spear*. Hom.

RELATIVE PRONOUNS.

§ 151. A relative agrees with its antecedent in gender and number; but its case depends on the construction of the clause in which it stands. *E.g.*

Εἶδον τοὺς ἄνδρας οἱ ὕστερον ἦλθον, *I saw the men who came afterwards*; *οἱ ἄνδρες οὓς εἶδες ἀπῆλθον*, *the men whom you saw went away*.

NOTE 1. The relative follows the person of the antecedent; as *ὕμεῖς οἱ τοῦτο ποιεῖτε*, *you who do this*; *ἐγὼ ὃς τοῦτο ἐποίησα*, *I who did this*.

NOTE 2. (a) A relative referring to several antecedents follows the rule given for predicate adjectives (§ 138, N. 2). It may be plural if it refers to a collective noun (§ 138, N. 3); as *τὸ πλῆθος οἵπερ δικάσουσιν*, *the multitude who will judge*.

(b) On the other hand, *ὅστις*, *whoever*, may have a plural antecedent; as *πάντα ὃ τι βούλονται*, *everything, whatsoever they want*.

NOTE 3. In Homer the forms of the relative are sometimes used as demonstrative pronouns, like the article (§ 140); as *καὶ ὃς δεύτατος ἦλθε*, *and he came second*; *ὃ γὰρ γέρας ἐστὶ θανόντων*, *for this is the right of the dead*.

A few similar expressions occur in Attic prose, especially the Platonic *ἢ δ' ὅς*, *said he* (where *ἢ* is imperfect of *ἡμί*, *say*). So *καὶ ὅς*, *and he*, *καὶ οἷ*, *and they*, and (in Herod.) *ὃς καὶ ὅς*, *this man and that*. (Compare *τὸν καὶ τόν*, § 143, 2.) So also *ὃς μὲν . . . ὃς δέ*, in the oblique cases, may be used for *ὁ μὲν . . . ὁ δέ*.

NOTE 4. In the Epic and Lyric poets the enclitic *τέ* is often appended to relative words without affecting their meaning; as *οὐκ*

αἰεὶς ἃ τέ φησι; dost thou not perceive what he says? Sometimes it seems to make the relative more indefinite, like *τις* in *ὅστις*, *whoever*, *quicumque*.

But *οἷός τε* in Attic Greek means *able*, *capable*, like *δυνατός*, being originally elliptical for *τοιούτος οἷος*, *such as*, and *τέ* having no apparent force.

Omission of the Antecedent.

§ 152. The antecedent of a relative may be omitted when it can easily be supplied from the context, especially if it is indefinite (§ 229). *E.g.*

Ἔλαβεν ἃ ἐβούλετο, *he took what he wanted*; ἔπειθεν ὅπόσους ἐδύνατο, *he persuaded as many as he could*; ἃ μὴ οἶδα οὐδὲ οἶμαι εἰδέναι, *what I do not know I do not even think I know*; ἐγὼ καὶ ὧν ἐγὼ κρατῶ μενοῦμεν παρὰ σοί, *I and those whom I command will remain with you*.

In such cases it is a mistake to say that *ταῦτα*, *ἐκείνοι*, &c. are understood; see N. 3. The relative clause here really becomes a substantive, and contains its antecedent within itself.

NOTE 1. Most relative adverbs regularly omit the antecedent; as ἦλθεν ὅτε τοῦτο εἶδεν, *he came when he saw this* (for *then*, *when*).

NOTE 2. The following expressions belong here:—*ἔστιν οἷ*, *some* (§ 135, N. 5), more common than the regular *εἰσὶν οἷ*, *sunt qui*, *there are (those) who*; *ἔνιοι* (from *ἐνι*, = *ἐνεστι* or *ἐνεισι*, and *οἷ*), *some*; *ἐνίοτε* (*ἐνι* and *ὅτε*), *sometimes*; *ἔστιν οὗ*, *somewhere*; *ἔστιν ἦ*, *in some way*; *ἔστιν ὅπως*, *somehow*.

NOTE 3. When a clause containing a relative with omitted antecedent precedes the leading clause, the latter often contains a demonstrative referring back with emphasis to the omitted antecedent; as ἃ ἐβούλετο ταῦτα ἔλαβεν, *what he wanted, that he took*, entirely different from *ταῦτα ἃ ἐβούλετο ἔλαβεν*, *he took these* (definite) *things, which he wanted*; ἃ ποιεῖν αἰσχρὸν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν, *what it is base to do, this believe that it is not good even to say* (here *ταῦτα* is not the antecedent of *ἃ*, which is indefinite and is not expressed). See § 148, N. 3.

Assimilation and Attraction.

§ 153. When a relative would naturally be in the accusative as the object of a verb, it is generally *assimilated* to the case of its antecedent if this is a genitive or dative. *E.g.*

Ἐκ τῶν πόλεων ὧν ἔχει, *from the cities which he holds* (for ἃς ἔχει); τοῖς ἀγαθοῖς οἷς ἔχομεν, *with the good things which we have* (for ἃ ἔχομεν). This is often called *attraction*.

NOTE 1. When an antecedent is omitted which (if it could have been expressed) would have been a genitive or dative, the assimilation still takes place; and a preposition which would have belonged to the antecedent passes over to the relative; as ἐδῆλωσε τοῦτο οἷς ἔπραττε, *he showed this by what he did* (like ἐκείνοις ᾧ); σὺν οἷς ἔχω τὰ ἄκρα καταλήψομαι, *I will seize the heights with the men whom I have* (as if it were σὺν τοῖς ἀνδράσιν οὓς ἔχω); οὐδὲν ὧν βούλεσθε πράξετε, *you will do none of the things which you wish* (like ἐκείνων ᾧ). See § 148, N. 3.

NOTE 2. A relative is very seldom assimilated *from* any other construction than that of the object accusative, or *into* any other case than the genitive or dative. Yet exceptions occur; as ὧν ἠπίσται πολλούς, *many of those whom he distrusted* (like ἐκείνων οἷς). Even the nominative may be assimilated; as βλάπτεσθαι ἀφ' ὧν ἡμῖν παρεσκευάσται, *to be injured by what has been prepared by us* (like ἀπ' ἐκείνων ᾧ). Thuc.

NOTE 3. A like assimilation takes place in relative adverbs; as διεκομίζοντο εὐθὺς ὅθεν ὑπεξέθεντο παῖδας καὶ γυναῖκας, *they immediately brought over their children and women from the places in which they had placed them for safety* (where ὅθεν, *from which*, stands for ἐκείθεν οἷ, *from the places whither*). Thuc.

NOTE 4. The antecedent occasionally is assimilated to the case of the relative, when this immediately follows; as ἔλεγον ὅτι πάντων ὧν δέονται πεπραγότες εἶεν, *they said that they had done all things which they needed* (where πάντων ὧν for πάντα ὧν is very irregular).

This *inverted assimilation* takes place in οὐδεὶς ὅστις οὐ, *everybody*, in which οὐδεὶς follows the case of the relative; as οὐδένι ὅτφ οὐκ ἀποκρίνεται (for οὐδεὶς ἐστὶν ὅτφ), *he replies to everybody*.

NOTE 5. A peculiar assimilation occurs in certain expressions with οἷος; as χαρίζεσθαι οἷφ σοι ἀνδρί, *to please a man like you* (for τοιούτῳ οἷος σύ).

§ 154. The antecedent is often *attracted* into the relative clause, and agrees with the relative. *E.g.*

Μὴ ἀφῆλσθε ἑμῶν αὐτῶν ἣν κέκτησθε δόξαν καλὴν, *do not take from yourselves the good reputation which you have gained* (for τὴν καλὴν δόξαν ἣν κέκτησθε): here notice the omission of the article. Even the subject of a verb may be attracted; as οἴχεται φεύγων ὃν ἤγες μάρτυρα, *the witness whom you brought* (for ὁ μάρτυς ὃν ἤγες) *has run away*.

NOTE. This *attraction* may be joined with assimilation (§ 153); as ἀμαθέστατοι ἐστε ὧν ἐγὼ οἶδα Ἑλλήνων *you are 'he most ignorant of*

the Greeks whom I know; ἐξ ἧς τὸ πρῶτον ἔσχε γυναῖκός, from the wife which he took first; σὺν ᾗ εἶχε δυνάμει, with the force which he had (for σὺν τῇ δυνάμει ἣν εἶχεν).

Relative in Exclamations, &c.

§ 155. *Οἷος, ὅσος, and ὥς* are used in exclamations; as *ὅσα πράγματα ἔχεις, how much trouble you have! ὥς ἀστεῖος, how witty!*

For the relative in indirect questions see § 149, 2.

Relative not repeated.

§ 156. A relative is seldom repeated *in a new case* in the same sentence, but a personal or demonstrative pronoun commonly takes its place. *E.g.*

Ἐκεῖνοι τοίνυν, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες οὐδ' ἐφίλουν αὐτοὺς ὥσπερ ὑμᾶς οὗτοι νῦν, *those men, then, whom the orators did not try to gratify, and whom they did not love as these now love you* (lit. *nor did they love them as, &c.*). Dem. Here αὐτοὺς is used to avoid repeating the relative in a new case, οὗς.

NOTE. Sometimes, however, a new case of the relative is understood in the latter part of a sentence; as Ἀριαῖος δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά, *and Ariæus, whom we wished to make king, and (to whom) we gave and (from whom) we received pledges, &c.* Xen.

THE CASES.

REMARK. The Greek is descended from a language which had eight cases, — an *ablative*, a *locative*, and an *instrumental*, besides the five found in Greek. The functions of the *ablative* were chiefly absorbed by the *genitive*; those of the *instrumental* and *locative* chiefly by the *dative*.

I. NOMINATIVE AND VOCATIVE.

§ 157. 1. The *nominative* is used chiefly as the subject of a finite verb (§ 134, 1), or in the predicate after verbs signifying *to be, &c.* (§ 136).

2. The vocative, with or without ω , is used in addressing a person or thing; as ω ἄνδρες Ἀθηναῖοι, *O men of Athens!* ἀκούεις, Αἰσχίνη; *dost thou hear, Aeschines?*

NOTE. The nominative is sometimes used in exclamations, and even in other expressions, where the vocative is more common; as ὦμοι ἐγὼ δειλός, *O wretched me!* So ἡ Πρόκνη ἔκβαυε, *Procne, come out!*

II. ACCUSATIVE.

REMARK. The primary purpose of the accusative is to denote the nearer or *direct* object of a verb, as opposed to the remoter or *indirect* object denoted by the dative. It thus bears the same relation to a verb which the genitive generally bears to a noun. The object denoted by the accusative may be the external object of the action of a transitive verb, or the internal (cognate) object which is often implied in the meaning of even an intransitive verb. But the accusative has also assumed other functions, as will be seen, which cannot be brought under this or any other single category.

Accusative of Direct (External) Object.

§ 158. The direct object of the action of a transitive verb is put in the accusative; as τοῦτο σώζει ἡμᾶς, *this preserves us*; ταῦτα ποιούμεν, *we do these things*.

NOTE 1. Many verbs which are transitive in English, and govern the objective case, take either a genitive or a dative in Greek. (See § 171, § 184, 2, and § 188, 1, N. 2.)

NOTE 2. Many verbs which are transitive in Greek are intransitive in English; as ὁμῶμαι τοὺς θεούς, *I will swear by the Gods*; πάντας ἔλαθεν, *he escaped the notice of all*.

NOTE 3. Verbal adjectives and even verbal nouns occasionally take an object accusative instead of the regular objective genitive (§ 167, 3; § 180); as ἐπιστήμονες ἦσαν τὰ προσήκοντα, *they were acquainted with what was proper*. Xen. So τὰ μετέωρα φροντιστής, *one who ponders on the things above* (like φροντίζων). Plat.

Cognate Accusative (Internal Object).

§ 159. Any verb whose meaning permits it may take an accusative of kindred signification. This accusative repeats the idea *already contained* in the verb, and may follow intransitive as well as transitive verbs. *E.g.*

ἡδόμεαι τὰς μεγίστας ἡδονάς, *I enjoy the greatest pleasures*. Εὐτυχοῦσι τοῦτο τὸ εὐτύχημα, *they enjoy this good fortune*. So πίπτειν πέσσημα, *to fall a fall*; νόσον νοσεῖν or νόσον ἀσθενεῖν or νόσον κάμνειν, *to suffer under a disease*; ἀμάρτημα ἀμαρτάνειν, *to commit an error (to sin a sin)*; δουλείαν δουλεύειν, *to be subject to slavery*; ἀγῶνα ἀγωνίζεσθαι, *to undergo a contest*; γραφὴν γράφεσθαι, *to bring an indictment*; γραφὴν διώκειν, *to prosecute an indictment*; δίκην ὀφλεῖν, *to lose a lawsuit*; νίκην νικᾶν, *to gain a victory*; μάχην νικᾶν, *to gain a battle*; πομπὴν πέμπειν, *to form or conduct a procession*; πληγὴν τύπτειν, *to strike a blow*.

REMARK. It will be seen that this construction is far more extensive in Greek than in English. It includes not only accusatives of kindred formation and meaning, as νίκην νικᾶν, *to gain a victory*; but also those of merely kindred meaning, as μάχην νικᾶν, *to gain a battle*. The accusative may also limit the meaning of the verb to one of many applications; as Ὀλύμπια νικᾶν, *to gain an Olympic victory*; γάμους ἐστιᾶν, *to give a wedding feast*; ψήφισμα νικᾶν, *to carry a decree (to gain a victory with a decree)*; τὰ Παναθήναια πέμπειν, *to celebrate the Panathenaea by a procession*.

For the cognate accusative becoming the subject of a passive verb, see § 198.

NOTE 1. The cognate accusative may follow adjectives or even nouns; as κακὸς πᾶσαν κακίαν, *bad with all badness*; ἀγαθὸς πᾶσαν ἀρετήν, *good with all goodness*; δούλος τὰς μεγίστας δουλείας, *a slave to the direst slavery*.

NOTE 2. A neuter adjective sometimes represents a cognate accusative, its noun being implied in the verb; as μεγάλα ἀμαρτάνειν, (sc. ἀμαρτήματα) *to commit great faults*; ταῦτά λυποῦμαι καὶ ταῦτά χαίρω, *I have the same griefs and the same joys*. So τί χρήσομαι τούτῳ; (= τίνα χρεῖαν χρήσομαι;) *what use shall I make of this?* and οὐδὲν χρήσομαι τούτῳ, *I shall make no use of this* (§ 188, 1, N. 2). So χρήσιμος οὐδέν, *good for nothing* (N. 1). See § 160, 2, Note.

NOTE 3. Here belongs the accusative of effect, which expresses a result beyond the action of the verb, which is effected by that action; as πρεσβεύουσι τὴν εἰρήνην, *they negotiate the peace* (as ambassadors, πρέσβεις), but πρεσβεύειν πρεσβείαν, *to go on an embassy*. Compare the English *breaking a hole*, as opposed to *breaking a stick*.

So after verbs of looking (in poetry); as Ἄρη δεδορκέναι, *to look war (Ares)*; ἡ βουλὴ ἔβλεψε νᾶπυ, *the Senate looked mustard*.

NOTE 4. A transitive verb may have a cognate accusative and another object at the same time; as γράφεσθαι τινα τὴν γραφὴν ταύτην, *to bring this indictment against any one*; ἡδικήσαμεν τοῦτον οὐδέν, *we did this man no wrong*; ταῦτα διδάσκέ με, *teach me this* (§ 164); τοσοῦτον ἔχθος ἐχθαίρω σε, *so great hatred do I feel for thee*; τὴν μάχην τοὺς βαρβάρους νικήσας, *having defeated the barbarians in the battle*.

NOTE 5. Connected with the cognate accusative is that which follows verbs of motion expressing the *ground over which* the motion passes; as ὁδὸν ἰέναι (ἐλθεῖν, πορεύεσθαι, &c.), *to go (over) a road*; πλεῖν θάλασσαν, *to sail the sea*; ὄρος καταβαίνειν, *to descend a mountain*; &c. These verbs thus acquire a transitive meaning. See § 179, 2.

Accusative of Specification.—Adverbial Accusative.

§ 160. 1. The accusative of *specification* may be joined with a verb, adjective, noun, or even a whole sentence, to denote that *in respect to which* the expression is used. *E.g.*

Τυφλὸς εἶ τὰ ὄμματα, *you are blind in your eyes*; καλὸς τὸ εἶδος, *beautiful in form*; ἄπειροι τὸ πλῆθος, *infinite in number*; δίκαιος τὸν τρόπον, *just in his character*; δεινοὶ μάχην, *mighty in battle*; κάμνω τὴν κεφαλὴν, *I have a pain in my head*, τὰς φρένας ὑγιαίνειν, *to be sound in their minds*; διαφέρει τὴν φύσιν, *he differs in nature*; ποταμὸς, Κύδνος ὄνομα, εὖρος δύο πλέθρων, *a river, Cydnus by name, of the breadth of two plethra*; Ἕλληνές εἰσι τὸ γένος, *they are Greeks by race*; καὶ τὰ μικρὰ πειρῶμαι ἀπὸ θεῶν ὀρμᾶσθαι, *even in small matters I try to begin with the Gods*.

NOTE. This is sometimes called the accusative by *synecdoche*, or the *limiting* accusative. It most frequently denotes a *part*; but often a character or quality, or any circumstance to which the meaning of the expression is restricted.

2. An accusative in certain expressions has the force of an adverb. *E.g.*

Τοῦτον τὸν τρόπον, *in this way, thus*; τὴν ταχίστην (sc. ὁδόν), *in the quickest way*; τὴν ἀρχὴν, *at first* (with negative, *not at all*); τέλος, *finally*; προῖκα, *as a gift, gratis*; χάριν, *for the sake of*; δίκην, *in the manner of*; τὸ πρῶτον ἢ πρῶτον, *at first*; τὸ λοιπόν, *for the rest*; τᾶλλα, *in other respects*; οὐδέν, *in nothing, not at all*; τί; *in what, why?* τί, *in any respect, at all*; ταῦτα, *in respect to this, therefore*. So τοῦτο μέν . . . τοῦτο δέ (§ 148, N. 4).

NOTE. Several of these are to be explained by § 160, 1, as τᾶλλα, τί; *why?* ταῦτα, τοῦτο (with μέν and δέ), and sometimes οὐδέν and τί. Some are to be explained as cognate accusatives (see § 159, Notes 1 and 2), and some are of doubtful origin.

Accusative of Extent.

§ 161. The accusative may denote *extent* of time or space. *E.g.*

Αἱ σπονδαὶ ἐνιαυτὸν ἔσονται, *the truce is to be for a year*; ἔμεινε τρεῖς ἡμέρας, *he remained three days*; ἀπέχει δ' ἡ Πλάταια τῶν Θηβῶν σταδίους ἑβδομήκοντα, *and Plataea is seventy stades distant from Thebes*.

NOTE. This accusative with an *ordinal* number denotes *how long since*; τρίτην ἤδη ἡμέραν ἐπιδεδήμηκεν, *this is the third day that he has been in town*.

A peculiar idiom is found in expressions like τρίτον ἔτος τουτί (*this the third year*), i.e. *two years ago*; as ἀπηγγέλθη Φίλιππος τρίτον ἢ τέταρτον ἔτος τουτί Ἡραῖον τεῖχος πολιορκῶν, *two or three years ago Philip was reported to be besieging Heraion Teichos*.

Terminal Accusative (Poetic).

§ 162. In poetry, the accusative without a preposition may denote the place or object *towards which* motion is directed. *E.g.*

Μνηστῆρας ἀφίκετο, *she came to the suitors*. *Odyss.* Ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε. *Il.* Τὸ κοῖλον Ἄργος βάς φυγάς, *going as an exile to the hollow Argos*. *Soph.*

In prose a preposition would be used.

Accusative after Νή and Μά.

§ 163. The accusative follows the adverbs of swearing *νή* and *μά*, *by*.

An oath introduced by *νή* is affirmative; one introduced by *μά* is negative; as *νή τὸν Δία*, *yes, by Zeus*; *μὰ τὸν Δία*, *no, by Zeus*.

NOTE 1. When *μά* is preceded by *ναί*, *yes*, the oath is affirmative; as *ναί, μὰ Δία*, *yes, by Zeus*.

NOTE 2. *Μά* is sometimes omitted when a negative precedes; as *οὐ, τόνδ' Ὀλυμπον*, *no, by this Olympus*.

Two Accusatives with one Verb.

§ 164. Verbs signifying *to ask, to demand, to teach, to remind, to clothe or unclothe, to conceal, to deprive, and to divide*, may take two object accusatives. *E.g.*

Ἐάν τις σε ταῦτα ἐξετάζη, *if any one shall ask you these questions*; μέλλετε τοὺς θεοὺς αἰτεῖν ἀγαθὰ, *you are about to ask blessings of the Gods*; τοὺς παῖδας τὴν μουσικὴν διδάσκει, *he teaches the boys music*; τὴν ξυμμαχίαν ἀναμνησκοντες τοὺς Ἀθηναίους, *reminding the Athenians of the alliance*; ἐκδύει ἐμέ τὴν ἐσθῆτα, *he strips me of my dress*; μὴ με κρύψῃς τοῦτο, *do not conceal this from me*; τὴν θεὸν τοὺς στεφάνους σεσυλήκασιν, *they have robbed the Goddess of her crowns*; τὸ στράτευμα κατένειμε δώδεκα μέρη, *he divided the army into twelve parts (he made twelve divisions of the army)*.

In many cases, as in the third and last examples, one of the accusatives is cognate; see § 159, N. 4.

NOTE 1. In poetry some other verbs have this construction; thus χρῶα νίξετο ἄλμην, *he washed the dried spray from his skin*; so τιμωρεῖσθαι τινα αἷμα, *to punish one for blood (shed)*.

NOTE 2. Many verbs of this class sometimes have other constructions. Thus verbs of *depriving* may take the genitive of a person with an accusative of a thing, *τινός τι*; sometimes the reverse, *τινά τινος* (neut.). For verbs of *reminding*, see § 171, 2, N. 3.

NOTE 3. The accusative of a thing with some of these verbs is really a cognate accusative; see § 159, N. 4.

§ 165. Verbs signifying *to do anything to or to say anything of* a person or thing take two accusatives. *E.g.*

Ταυτί με ποιοῦσιν, *they do these things to me*; τί μ' εἰργάσω; *what didst thou do to me?* πλείστα κακὰ τὴν πόλιν ποιοῦσιν, *they do the most evils to the state*. Ταυτί σὺ τολμᾷς ἡμᾶς λέγειν; *dost thou dare to say these things of us?* Οὐ φροντιστέον ὃ τι ἐροῦσιν οἱ πολλοὶ ἡμᾶς, *we must not consider what the multitude will say of us*.

NOTE 1. These verbs often take εὖ or καλῶς, *well*, or κακῶς, *ill*, instead of the accusative of a thing; τοῦτους εὖ ποιεῖ, *he does them good*; ὑμᾶς κακῶς ποιεῖ, *he does you harm*; κακῶς ἡμᾶς λέγει, *he speaks ill of us*.

The passive form of these expressions is not εὖ (or κακῶς) ποιέσθαι, εὖ (or κακῶς) λέγεσθαι, *to be done well by, to be spoken well of, &c.*; but εὖ (or κακῶς) πάσχειν, *to experience good (or evil)*, and εὖ (or κακῶς) ἀκούειν, *bene (male) audire, to hear one's self called*.

NOTE 2. *Πράσσω*, *do*, very seldom takes two accusatives in this construction, *ποιέω* being generally used. *Εὖ πράσσω* and *κακῶς πράσσω* are intransitive, meaning *to be well off*, *to be badly off*.

NOTE 3. Verbs signifying *to do* may take the dative of a person; as *ἀγαθὸν τι ποιοῦσι τῇ πόλει*, *they do some good to the state*.

§ 166. Verbs signifying *to name*, *to choose* or *appoint*, *to make*, *to consider*, and the like, may take a predicate accusative besides the object accusative. *E.g.*

Τί τὴν πόλιν προσαγορεύεις; *what do you call the state?* — so *καλοῦσιν με τοῦτο τὸ ὄνομα*, *they call me by this name*; *στρατηγὸν αὐτὸν ἀπέδειξε*, *he appointed him general*; *εὐεργέτην τὸν Φίλιππον ἡγοῦντο*, *they thought Philip a benefactor*; *πάντων δεσπότην ἑαυτὸν πεποίηκεν*, *he has made himself master of all*.

NOTE 1. This is the active construction of which the passive appears in the predicate nominative with passive verbs (§ 136). Like the latter, it includes also predicate adjectives; as *τοὺς συμμάχους προθύμους ποιείσθαι*, *to make the allies eager*; *τὰς ἀμαρτίας μεγάλας ἤγεν*, *he considered the faults great*.

NOTE 2. Many other transitive verbs may take a predicate accusative in apposition with the object accusative; as *ἔλαβε τοῦτο δῶρον*, *he took this as a gift*; *ἵππους ἄγειν θύματα τῷ ἡλίῳ*, *to bring horses as offerings to the Sun*. Especially an interrogative pronoun may be so used; as *τίνας τούτους ὀρῶ*; *who are these whom I see?* (§ 142, 3.)

NOTE 3. A predicate accusative may denote the *effect* of the action of the verb upon its direct object; as *παιδεύειν τινὰ σοφόν* (or *κακόν*), *to train one (to be) wise (or bad)*; *τοὺς υἱεῖς ἵπποτας ἐδίδαξεν*, *he taught his sons to be horsemen*. See § 159, N. 3.

NOTE 4. In the passive, when the object accusative becomes the subject nominative (§ 197, 1), the predicate accusative (of every kind) becomes a predicate nominative. See § 136, Rem.; and § 137, N. 4.

III. GENITIVE.

REMARK. As the chief use of the accusative is to limit the meaning of a verb, so the chief use of the genitive is to limit the meaning of a noun. When the genitive is used as the object of a verb, it seems to depend on the nominal idea which belongs to the verb: thus *ἐπιθυμῶ* involves *ἐπιθυμίαν* (as we can say *ἐπιθυμῶ ἐπιθυμίαν*, § 159); and in *ἐπιθυμῶ τούτου*, *I have a desire for this*, the nominal idea preponderates over the verbal. The Greek is somewhat arbitrary in deciding when it will allow either to preponderate in the construction, and after some verbs it allows both the accusative and the genitive. In the same general sense the genitive follows verbal adjectives. It has also uses which originally belonged to the ablative; for example, with verbs of *separation* and to express *source*. (See Rem. before § 157.)

Genitive after Nouns (Adnominal Genitive).

§ 167. A noun in the genitive may limit the meaning of another noun, to express various relations, most of which are denoted by *of* or by the possessive case in English. The genitive thus depending on a noun is called *adnominal*.

The most important of these relations are the following:—

1. POSSESSION: as ἡ τοῦ πατρὸς οἰκία, *the father's house*; ἡμῶν ἡ πατρίς, *our country*. So ἡ τοῦ Διὸς, *the daughter of Zeus*; τὰ τῶν θεῶν, *the things of the Gods* (§ 141, Note 4).
The Possessive Genitive.

2. The SUBJECT of an action or feeling: as ἡ τοῦ δήμου εὐνοία, *the good-will of the people* (i.e. *which the people feel*).
The Subjective Genitive.

3. The OBJECT of an action or feeling: as διὰ τὸ Πανσανίου μῖσος, *owing to the hatred of* (i.e. *felt against*) *Pausanias*; αἱ τοῦ χειμῶνος καρτερήσεις, *the endurance of the winter*. So τῶν θεῶν ὅρκoi, *oaths (sworn) in the name of the Gods* (as we say θεοὺς ὀμνύναι, § 158, N. 2).
The Objective Genitive.

4. MATERIAL, including that of which anything consists: as βοῶν ἀγέλη, *a herd of cattle*; ἄλσος ἡμέρων δένδρων, *a grove of cultivated trees*; κρήνη ἡδέος ὕδατος, *a spring of fresh water*; δύο χοίνικες ἀλφίτων, *two quarts of meal*.
Genitive of Material.

5. MEASURE, of space, time, or value: as τριῶν ἡμερῶν ὁδός, *a journey of three days*; ὀκτὼ σταδίων τεῖχος, *a wall of eight stades (in length)*; τριάκοντα ταλάντων οὐσία, *an estate of thirty talents*; δίκαι πολλῶν ταλάντων, *lawsuits of* (i.e. *involving*) *many talents*.
Genitive of Measure.

6. THE WHOLE, after nouns denoting a part: as πολλοὶ τῶν ῥητόρων, *many of the orators*; ἀνὴρ τῶν ἐλευθέρων,

a man (i.e. one) of the freemen. The Partitive Genitive. (See also § 168.)

These six classes are not exhaustive; but they will give a general idea of these relations, many of which it is difficult to classify.

NOTE. Examples like Ἀθηνῶν πόλις, *the city of Athens*, Τροίης πολίεθρον, *the city of Troy*, in which the genitive is used instead of apposition, are poetic.

§ 168. The partitive genitive (§ 167, 6) may follow all nouns, pronouns, adjectives (especially superlatives), participles with the article, and adverbs, which denote a part. *E.g.*

Οἱ ἀγαθοὶ τῶν ἀνθρώπων, *the good among the men*; ὁ ἥμισυ τοῦ ἀριθμοῦ, *the half of the number*; ἄνδρα οἶδα τοῦ δήμου, *I know a man of the people*; τοῖς θρανίοις τῶν ναυτῶν, *to the upper benches of the sailors*; οὐδεὶς τῶν παίδων, *no one of the children*; πάντων τῶν ῥητόρων δεινότατος, *the most eloquent of all the orators*; ὁ βουλόμενος τῶν Ἀθηναίων, *any one who pleases of the Athenians*; δια γυναικῶν, *divine among women* (Hom.); ποῦ τῆς γῆς; *ubi terrarum? where on the earth?* τίς τῶν πολιτῶν; *who of the citizens?* δις τῆς ἡμέρας, *twice a day*; εἰς τοῦτο ἀνοίας, *to this pitch of folly*; ἐν τούτῳ παρασκευῆς, *in this state of preparation*; ἃ μὲν διώκει τοῦ ψηφίσματος ταῦτ' ἐστίν, *these are the parts of the decree which he prosecutes* (lit. *what parts of the decree he prosecutes*, &c.) So ὀρθότατα ἀνθρώπων λέγεις, *thou speakest as the most correct of men* (most correctly of men); ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα, *when you were at the height of your power in these matters*. See § 142, 2, N. 2.

NOTE 1. An adjective or participle generally agrees in gender with a dependent partitive genitive. But sometimes, especially when it is singular, it is neuter, agreeing with μέρος, *part*, understood; as τῶν πολεμίων τὸ πολὺ (for οἱ πολλοί), *the greater part of the enemy*.

NOTE 2. A partitive genitive sometimes depends on τίς or μέρος understood; as ἔφασαν ἐπιμυγνῖναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς, *they said that some of their own men had mixed with them, and some of them with their own men* (τινὰς being understood with σφῶν and ἐκείνων). Compare § 169, 2; § 170, 2.

NOTE 3. Similar to such phrases as ποῦ γῆς; εἰς τοῦτο ἀνοίας, &c., is the use of ἔχω and an adverb with the genitive; as πῶς ἔχεις δόξης; *in what state of opinion are you?* οὕτω τρόπου ἔχεις, *this is your character* (lit. *in this state of character*); ὥς εἶχε τάχους, *as fast as he could* (lit. *in the condition of speed in which he was*); so ὥς εἶχε προδῶν; εὖ ἔχειν φρενῶν, *to be right in his mind*.

Genitive after Verbs.

§ 169. 1. Verbs signifying *to be*, *to become*, or *to belong* take a genitive which is equivalent to the *possessive* or the *partitive* genitive. *E.g.*

Ὁ νόμος οὗτος Δράκοντός ἐστιν, *this law is Draco's*. Πενίαν φέρειν οὐ παντὸς, ἀλλ' ἀνδρὸς σοφοῦ, *to bear poverty is not in the power of every one, but in that of a wise man*. Δαρείου γίνονται δύο παῖδες, *two sons are born (belonging) to Darius*. Τούτων γενοῦ μοι, *become (one) of these for me*.

2. Verbs signifying *to name*, *to choose* or *appoint*, *to make*, *to consider*, and the like, which generally take two accusatives (§ 166), may take a partitive genitive in place of the predicate accusative. *E.g.*

Ἐμὲ θὲς τῶν πεπεισμένων, *put me down as (one) of those who are persuaded*. Τοῦτο τῆς ἡμετέρας ἀμελείας ἂν τις θεῖη δικαίως, *any one might justly consider this to belong to our neglect*.

NOTE. When these verbs become passive, they still retain the genitive; as Σόλων τῶν ἑπτὰ σοφιστῶν ἐκλήθη, *Solon was called (one) of the Seven Sages*.

3. The genitive after verbs sometimes expresses other relations of the adnominal genitive. *E.g.*

Τὸ τεῖχος σταδίων ἦν ὀκτώ, *the wall was (one) of eight stades (in length)*; ἐπειδὴν ἑτῶν ἢ τις τριάκοντα, *when one is thirty years old*; — Genitive of Measure. Οἱ στέφανοι ῥόδων ἦσαν, *the crowns were (made) of roses*; τὸ τεῖχος πεποιήται λίθου, *the wall is built of stone*; — Genitive of Material. Οὐ τῶν κακούργων οἶκτος (sc. ἐστίν), *there is no pity felt for the evil-doers*; — Objective Genitive.

§ 170. 1. Any verb may take a genitive if its action affects the object *only in part*. *E.g.*

Πέμπει τῶν Λυδῶν, *he sends some of the Lydians* (but πέμπει τοὺς Λυδοὺς, *he sends the Lydians*). Πίνει τοῦ οἴνου, *he drinks of the wine*. Τῆς γῆς ἔτεμον, *they ravaged (some) of the land*.

2. This principle applies especially to verbs signifying *to share* (i.e. *to give* or *take a part*) or *to enjoy*. *E.g.*

Μετέιχον τῆς λείας, *they shared in the booty*; so often μεταποιεῖσθαί τινος, *to claim a share of anything* (cf. § 171, 1); ἀπολαύμεν τῶν

ἀγαθῶν, *we enjoy the blessings (i.e. our share of them)*; οὕτως ὄναι τοῦτων, *thus mayest thou enjoy these*. So οὐ προσήκει μοι τῆς ἀρχῆς, *I have no concern in the government*; μέτεστί μοι τούτου, *I have a share in this* (§ 184, 2, N. 1).

NOTE. Many of these verbs also take an accusative. Μετέχω and similar verbs may regularly take an accusative like μέρος, *part*; as ἴσον μετέχει ἕκαστος τοῦ πλούτου μέρος, *each has an equal share of the wealth* (where μέρους would mean that each has only a part of a share). This use of μέρος shows the nature of the genitive after these verbs.

§ 171. 1. The genitive follows verbs signifying *to take hold of, to touch, to claim, to aim at, to hit, to attain, to miss, to make trial of, to begin*. E.g.

ἔλάβετο τῆς χειρὸς αὐτοῦ, *he took his hand*; οὔτε πυρὸς οὔτε ἔρωτος ἐκὼν ἄπτομαι, *I willingly touch neither fire nor love*; τῆς ξυνέσεως μεταποιῶνται, *they lay claim to sagacity*; στοχάζεσθαι τῶν ἀνθρώπων, *to aim at the men*; τῆς ἀρετῆς ἐφικέσθαι, *to attain to virtue*; ἔτυχε τῆς δίκης, *he met with justice*; σφάλλεται τῆς ἐλπίδος, *he fails of (attaining) his hope*; πειράσθαι τοῦ τείχους, *to make an attempt on the wall*; οὐ πολέμου ἄρχομεν, *we do not begin war*.

NOTE. Verbs of *taking hold* may have an object accusative, with a genitive of the part taken hold of; as ἔλαβον τῆς ζώνης τὸν Ὀρόνταν, *they seized Orontas by his girdle*.

2. The genitive follows verbs signifying *to taste, to smell, to hear, to perceive, to understand, to remember, to forget, to desire, to care for, to spare, to neglect, to admire, to despise*. E.g.

ἔλευθερίης γευσάμενοι, *having tasted of freedom* (Hdt.); κρομμύων ὁσφραίνομαι, *I smell onions*; φωνῆς ἀκούειν, *to hear a voice*; αἰσθάνεσθαι, μεμνήσθαι, or ἐπιλανθάνεσθαι τούτων, *to perceive, remember, or forget these things*; συνιέναι ἀλλήλων, *to understand one another*; τῶν μαθημάτων ἐπιθυμῶ, *I long for learning*; χρημάτων φείδεσθαι, *to be sparing of money*; δόξης ἀμελεῖν, *to neglect opinion*; ἀγαμὶ τῆς ἀρετῆς, *I admire virtue*; καταφρονεῖν τοῦ κινδύνου, *to despise danger* (cf. § 173, 2, Note).

NOTE 1. Verbs of *hearing, learning, &c.* may take an accusative of the thing heard, &c., and a genitive of the person heard from; as τούτων τοιούτους ἀκούω λόγους, *I hear such sayings from these men*; πυνθέσθαι τοῦτο ὑμῶν, *to learn this from you*. The genitive here belongs under § 176, 1. A sentence may take the place of the accusative; as τούτων ἀκούε τί λέγουσιν, *hear from these what they say*. See also ἀποδέχομαι, *accept (a statement) from*, in the Lexicon.

NOTE 2. The impersonals μέλει and μεταμέλει take the genitive of a thing with the dative of a person (§ 184, 2, N. 1); as μέλει μοι τούτου, *I care for this*; μεταμέλει σοι τούτου, *thou repentest of this*. Προσέκει, *it concerns*, has the same construction, but the genitive belongs under § 170, 2.

NOTE 3. Causative verbs of this class take the accusative of a person and the genitive of a thing; as μή μ' ἀναμνήσῃς κακῶν, *do not remind me of evils* (i.e. *cause me to remember them*); τοὺς παῖδας γευστέον αἵματος, *we must make the children taste blood*.

But verbs of reminding also take two accusatives (§ 164).

REMARK. Most of the verbs of § 171 may take also the accusative. See the Lexicon. ὀσῶ, *emit smell* (*smell of*), may take two genitives; as τῆς κεφαλῆς ὀσῶ μύρου, *I emit a smell of perfume* (§ 170, 1) *from my head*.

3. The genitive follows verbs signifying *to rule* or *to command*. *E.g.*

*Ἔρως τῶν θεῶν βασιλεύει, *Love is king of the Gods*; Πολυκράτης Σάμου ἐτυράννει, *Polycrates was tyrant of Samos*; ὀπλιτῶν καὶ ἰππέων ἐστρατήγει, *he was general of infantry and cavalry*; ἡγείται παντὸς καὶ ἔργου καὶ λόγου, *he directs everything that is done and said*.

This construction is sometimes connected with that of § 175, 2. But the genitive here depends on the idea of *king* or *ruler* implied in the verb, while there it depends on the idea of *comparison* (see Remark before § 167).

NOTE. For other cases after many of these verbs, as the dative after ἡγέομαι and ἀνάσσω, see the Lexicon.

§ 172. 1. Verbs signifying *fulness* and *want* take the genitive of material (§ 167, 4). *E.g.*

Χρημάτων εὐπορεῖ, *he has abundance of money*; οἱ τύραννοι ἐπαίνου οὐποτε σπανίζετε, *you tyrants never have a scarcity of praise*.

2. Verbs signifying *to fill* take the accusative of the thing filled and the genitive of material. *E.g.*

*Υδατος τὴν κύλικα πληροῦν, *to fill the cup with water*.

NOTE 1. Δέομαι, *I want*, besides the ordinary construction (as τούτων ἐδέοντο, *they were in want of these*), may take a genitive of the person with a cognate accusative of the thing; as δεήσομαι ὑμῶν μετρίαν δέησιν, *I will make of you a moderate request*. See § 159, N. 4.

NOTE 2. (a) Δεῖ may take a dative (sometimes in poetry an accusative) of the person besides the genitive; as δεῖ μοι τούτου,

I need this; οὐ πολλοῦ πόνου με δεῖ, I have no need of much labor (cf. οὐ δεῖ με ἐλθεῖν).

(b) Besides the common phrases πολλοῦ δεῖ, *it is far from it, ὀλίγου δεῖ, it wants little of it*, we have in Demosthenes οὐδὲ πολλοῦ δεῖ (like παντὸς δεῖ), *it wants everything of it* (lit. *it does not even want much*). For ὀλίγου and μικροῦ, almost, see the Lexicon.

Causal Genitive.

§ 173. 1. The genitive often denotes a *cause*, especially after verbs expressing emotions, as *praise or dispraise, pity, anger, envy, or revenge*. *E.g.*

Τοῦτους τῆς τόλμης θαυμάζειν, *to admire these for their courage*; εὐδαιμονίζω σε τοῦ τρόπου, *I congratulate you on your character*; τούτους οἰκτεῖρω τῆς νόσου, *I pity these for their disease*; τῶν ἀδικημάτων ὀργίζεσθαι αὐτοῖς, *to be angry with them for their offences*; ζηλοῦντες τὴν πόλιν τῆς Μαραθῶνι μάχης, *envying the city for the battle at Marathon*; τούτου σοι οὐ φθονήσω, *I shall not grudge you this*; τούτους τῆς ἀρπαγῆς τιμωρήσασθαι, *to take vengeance on these for the robbery*. Most of these verbs may take also an object accusative.

NOTE 1. The genitive sometimes denotes a *purpose or motive* (where ἔνεκα is generally expressed); as τῆς τῶν Ἑλλήνων ἐλευθερίας, *for the liberty of the Greeks* (Dem. Cor. § 100). See § 262, 2.

NOTE 2. Verbs of *disputing* take a causal genitive; as ἀντιποιεῖσθαι τῷ βασιλεῖ τῆς ἀρχῆς, *to dispute with the king about his dominion*; Εὐμόλπος ἡμφισβήτησεν Ἐρεχθεῖ τῆς πόλεως, *Eumolpus disputed with Erechtheus about the city* (i.e. *disputed its possession with him*).

2. Verbs signifying *to accuse, to prosecute, to convict, to acquit, and to condemn* take a causal genitive denoting the *crime*. *E.g.*

Αἰτιῶμαι αὐτὸν τοῦ φόνου, *I accuse him of the murder*; ἐγράψατο αὐτὸν παρανόμων, *he indicted him for an illegal proposition*; διώκει με δῶρων, *he prosecutes me for bribery (for gifts)*; Κλέωνα δῶρων ἐλόντες καὶ κλοπῆς, *having convicted Cleon of bribery and theft*; ἔφευγε προδοσίας, *he was brought to trial for treachery, but ἀπέφυγε προδοσίας, he was acquitted of treachery*; πολλῶν οἱ πατέρες ἡμῶν μηδισμοῦ θάνατον κατέγνωσαν, *our fathers condemned many to death for favoring the Persians* (for πολλῶν and θάνατον see Note).

NOTE. Compounds of κατὰ of this class commonly take a genitive of the *person*, which depends on the κατὰ. They may

take also an object accusative denoting the crime or punishment. *E.g.*

Οὐδείς αὐτὸς αὐτοῦ κατηγορήσε πώποτε, *no man ever himself accused himself*; καταψεύδονται μου μεγάλα, *they tell great falsehoods against me*; Φοίβου ἀδικίαν κατηγορεῖν, *to charge injustice upon Phoebus*; ἐνίων ἐπεισαν ὑμᾶς ἀκρίτων θάνατον καταψηφίσασθαι, *they persuaded you to pass (sentence of) death upon some without a trial*.

Verbs of *condemning* may take three cases, as in the last example under § 173, 2.

3. The genitive is sometimes used in *exclamations*, to give the cause of the astonishment. *E.g.*

ὦ Ποσειδόν, τῆς τέχνης! *O Poseidon, what a trade!* ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν! *O King Zeus! what subtlety of mind!*

Genitive of Separation, of Comparison, of Source.

§ 174. The genitive may denote that from which anything is *separated* or *distinguished*.

On this principle the genitive follows verbs denoting *to remove, to restrain, to release, to abandon, to deprive, and the like*. *E.g.*

Ἡ νῆσος οὐ πολὺ διέχει τῆς ἡπείρου, *the island is not far distant from the main-land*; ἐπιστήμη χωρισμένη ἀρετῆς, *knowledge separated from virtue*; λύσόν με δεσμῶν, *release me from chains*; ἐπέσχον τῆς τειχίσεως, *they ceased from building the wall*; πόσων ἀπεστέρησθε; *of how much have you been deprived?* ἔπαυσαν αὐτὸν τῆς στρατηγίας, *they deposed him from his command*; οὐ παύεσθε τῆς μοχθηρίας, *you do not cease from your rascality*. So εἶπον (αὐτῷ) τοῦ κήρυκος μὴ λείπεσθαι, *they told him not to be left behind the herald (i.e. to follow close upon him)*; ἡ ἐπιστολή, ἣν οὗτος ἔγραψεν ἀπολειφθεὶς ἡμῶν, *the letter which this man wrote without our knowledge (lit. separated from us)*.

For the accusative after verbs of *depriving*, see § 164.

§ 175. 1. The comparative degree takes the genitive when ἢ, *than*, is omitted. *E.g.*

Κρείττων ἐστὶ τούτων, *he is better than these*; νέοις τὸ σιγᾶν κρείττον ἐστὶ τοῦ λαλεῖν, *for youth silence is better than prating*; πονηρία θάπτον θανάτου τρέχει, *wickedness runs faster than death*.

NOTE 1. All adjectives and adverbs which *imply* a comparison may take a genitive: as ἕτεροι τούτων, *others than these*; ὕστεροι τῆς

μάχης, too late for (later than) the battle; τῇ ὑστεραίᾳ τῆς μάχης, on the day after the battle. So τριπλάσιον ἡμῶν, thrice as much as we.

NOTE 2. After πλέον (πλείν), more, or ἔλασσον, less, ἥ is occasionally omitted without affecting the case; as πέμψω ὄρνις ἐπ' αὐτὸν, πλείν ἑξακοσίους τὸν ἀριθμόν, I will send birds against him, more than six hundred in number (§ 160). Aristoph.

2. The genitive follows verbs signifying to surpass, to be inferior, and all others which imply comparison. *E.g.*

*Ἀνθρωπος ξυνέσει ὑπερέχει τῶν ἄλλων, man surpasses the others in sagacity; τοῦ πλήθους περιγίγνεσθαι, to be superior to the multitude; ὑστερίζειν τῶν καιρῶν, to be too late for the opportunities. So τῶν ἐχθρῶν νικᾶσθαι (or ἡσᾶσθαι), to be overcome by one's enemies; but these two verbs take also the genitive with ὑπό, and the dative. So τῶν ἐχθρῶν κρατεῖν, to prevail over one's enemies, and τῆς θαλάσσης κρατεῖν, to be master of the sea. Compare the examples under § 171, 3.

§ 176. 1. The genitive sometimes denotes the source. *E.g.*

Τοῦτο ἔτυχόν σου, I obtained this from you; τοῦτο ἔμαθεν ὑμῶν, he learned this from you. Add the examples under § 171, 2, N. 1.

2. In poetry the genitive occasionally denotes the agent after passive verbs, or is used like the instrumental dative (§ 188). *E.g.*

*Ἐν ᾿Αϊδα δὴ κείσαι, σᾶς ἀλόχου σφαγεῖς Αἰγίσθου τε, thou liest now in Hades, slain by thy wife and Aegisthus. Eur.

Πρῆσαι πυρὸς δηϊοιο θύετρα, to burn the gates with destructive fire. Il.

These constructions would not be allowed in prose.

Genitive after Compound Verbs.

§ 177. The genitive often depends on a preposition included in a compound verb. *E.g.*

Πρόκειται τῆς ᾿Αττικῆς ὄρη μεγάλα, high mountains lie before Attica; τῶν ὑμετέρων δικαίων προΐσταςθαι, to stand in defence of your rights; ὑπερεφάνησαν τοῦ λόφου, they appeared above the hill; οὕτως ὑμῶν ὑπεραλγῶ, I grieve so for you; ἐπιβάντες τοῦ τείχους, having mounted the wall; ἀποτρέπει με τούτου, it turns me from this.

For the genitive after certain compounds of κατά, see § 173, 2, Note. See also § 193.

Genitive of Price or Value.

178. The genitive may denote the *price* or *value* of a thing. *E.g.*

Δόξα χρημάτων οὐκ ὠνητή (sc. ἐστίν), *glory is not to be bought with money*; πόσου διδάσκει; *for what price does he teach?* μισθοῦ νόμους εἰσφέρει, *he proposes laws for a bribe*; ὁ δοῦλος πέντε μινῶν τιμᾶται, *the slave is valued at five minas*. So τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου, *so the man estimates my punishment at death* (i.e. *proposes death as my punishment*). Plat. So also Σφοδρίαν ὑπὲρ θανάτου, *they impeached Sphodrias on a capital charge* (cf. § 173, 2).

NOTE. The genitive depending on ἄξιος, *worth, worthy*, and its compounds, or on ἀξιώω, *think worthy*, is the genitive of *price* or *value*; as ἀξίός ἐστι θανάτου, *he is worthy of death*; Θεμιστοκλέα τῶν μεγίστων ἡξίωσαν, *they thought Themistocles worthy of the highest honors*. So sometimes ἀτιμος and ἀτιμάζω take the genitive. (See § 180, 1.)

Genitive of Time and Place.

§ 179. 1. The genitive may denote the *time* within which anything takes place. *E.g.*

Πέρσαι οὐχ ἥξουσι δέκα ἐτῶν, *the Persians will not come within ten years*. Τῆς νυκτὸς ἐγένετο, *it happened within the night* (but τὴν νύκτα means *during the whole night*). So δραχμὴν ἐλάμβανε τῆς ἡμέρας, *he received a drachma a day* (each day).

2. A similar genitive of the *place* within which is found in poetry. *E.g.*

Ἦ οὐκ Ἀργεὺς ἦεν Ἀχαιικοῦ; *was he not in Achæan Argos?* Odys. So in the Homeric πεδίοιο θέειν, *to run on the plain* (i.e. *within its limits*), and similar expressions. So ἀριστερῆς χειρός, *on the left hand*, even in Hdt.

Genitive with Adjectives.

§ 180. The *objective* genitive follows many verbal adjectives.

1. These adjectives are chiefly kindred (in meaning or derivation) to verbs which take the genitive. *E.g.*

Μέτοχος σοφίας, *partaking of wisdom* (§ 170, 2). Ἐπήβολος ἐπιστήμης, *having attained to knowledge*; ἔμπειρος κακῶν, *experienced in evils*; τοῦ ἀρίστου στοχαστικός, *aiming at the best* (§ 171, 1). Κατήκοος τῶν γονέων, *obedient (lit. hearkening) to his parents*; ἐπιστήμων τῶν δικαίων, *understanding his rights*; ἐπιμελής ἀγαθῶν, ἀμελής κακῶν, *caring for the good, neglectful of the bad*; φειδωλοὶ χρημάτων, *sparing of money* (§ 171, 2). Ἐγκρατὴς ἑαυτοῦ, *being master of himself*; ἀρχικὸς ἀνδρῶν, *fit to rule men* (§ 171, 3). Μεστὸς κακῶν, *full of evils*; ἔρημοι συμμάχων, *destitute of allies*; ἡ ψυχὴ γυμνὴ τοῦ σώματος, *the soul stript of the body*; καθαρὸς φόνον, *free from the stain of murder* (§ 172, 1). Ἐνοχος δειλίας, *chargeable with cowardice* (§ 173, 2). Διάφορος τῶν ἄλλων, *distinguished from the others* (§ 174). Ἀξίος πολλῶν, *worth much* (§ 178, Note).

NOTE 1. Especially, adjectives of this class compounded with *alpha privative* (§ 131, 4, a) take the genitive; as ἄγευστος κακῶν, *without a taste of evils*; ἀμνήμων τῶν κινδύνων, *forgetful of the dangers*; ἀπαθὴς κακῶν, *without suffering ills*; ἀκρατὴς γλώσσης, *without power over his tongue*.

NOTE 2. Sometimes these compounds take a genitive of kindred meaning, which depends on the idea of *separation* implied in them; as ἄπαις ἀρρένων παίδων, *childless (in respect) of male children*; ἄτιμος πάσης τιμῆς, *destitute of all honor*; ἀδωρότατος χρημάτων, *most free from taking-bribes*.

2. Some are kindred to verbs which take the accusative. *E.g.*

Πόλεως ἀνατρεπτικός, *subversive of the state*; πρακτικὸς τῶν καλῶν, *capable of doing noble deeds*; φιλομαθὴς πάσης ἀληθείας, *fond of learning all truth*.

§ 181. The *possessive* genitive sometimes follows adjectives denoting *possession* or the opposite. *E.g.*

Οἰκεία τῶν βασιλευόντων, *belonging to the kings*; ἱερὸς ὁ χώρος τῆς Ἀρτέμιδος, *the place is sacred to Artemis*; κοινὸν ἀπάντων, *common to all*; δημοκρατίας ἀλλότρια, *things not belonging to democracy*.

For the dative after such adjectives, which with some of them is more common than the genitive, see § 185.

NOTE. Some adjectives of place, like ἐναντίος, *opposite*, may take the genitive instead of the regular dative (§ 185), but chiefly in poetry; as ἐναντιοὶ ἔσταν Ἀχαιῶν, *they stood opposite the Achaeans*. Hom.

Genitive with Adverbs.

§ 182. 1. The genitive follows adverbs derived from adjectives which take the genitive. *E.g.*

Οἱ ἐμπείρως αὐτοῦ ἔχοντες, *those who are acquainted with him*; ἀναξίως τῆς πόλεως, *in a manner unworthy of the state*; ἐμάχοντο ἀξίως λόγου, *they fought in a manner worthy of mention*.

2. The genitive follows many adverbs of place. *E.g.*

Ἐῖσω τοῦ ἐρύματος, *within the fortress*; ἔξω τοῦ τείχους, *outside of the wall*; ἐκτὸς τῶν ὄρων, *without the boundaries*; χωρὶς τοῦ σώματος, *apart from the body*; μεταξὺ σοφίας καὶ ἀμαθίας, *between wisdom and ignorance*; πέραν τοῦ ποταμοῦ, *beyond the river*; πρόσθεν τοῦ στρατοπέδου, *in front of the camp*; ἀμφοτέρωθεν τῆς ὁδοῦ, *on both sides of the road*; εὐθὺ τῆς Φασήλιδος, *straight to Phaselis*.

Such adverbs, besides those given above, are chiefly ἐντός, *within*; δίχα, *apart from*; ἐγγύς, ἄχρι, πέλας, and πλησίον, *near*; πόρρω (πρόσω), *far from*; ὀπισθεν and κατόπιν, *behind*; and a few others of similar meaning. The genitive after most of them can be explained as a *partitive* genitive or as a genitive of *separation*; that after εὐθύ resembles that after verbs of *aiming at* (§ 171, 1).

Ἀάθρα and κρύφα, *without the knowledge of*, sometimes take the genitive.

NOTE. Πλήν, *except*, ἄχρι and μέχρι, *until*, ἄνευ and ἄτερ, *without*, ἔνεκα (οὐνεκα), *on account of*, and μεταξύ, *between*, take the genitive like prepositions. For these and ordinary prepositions with the genitive, see § 191.

Genitive Absolute.

§ 183. A noun and a participle not connected with the main construction of the sentence may stand by themselves in the genitive. This is called the *genitive absolute*. *E.g.*

Ταῦτ' ἐπράχθη Κόνωνος στρατηγοῦντος, *this was done when Conon was general*. Οὐδὲν τῶν δεόντων ποιούντων ὑμῶν κακῶς τὰ πράγματα ἔχει, *affairs are in a bad state while you do nothing which you ought to do*. Θεῶν διδόντων οὐκ ἂν ἐκφύγοι κακά, *if the Gods should grant (it to be so), he could not escape evils*. Ὀντος ψεύδους ἔστιν ἀπάτη, *when there is falsehood, there is deceit*.

For the various relations denoted by the genitive absolute, see §§ 277, 278.

IV. DATIVE.

REMARK. The primary use of the *dative* case is to denote that *to* or *for* which anything is or is done : this includes the dative of the remote or indirect object, and the dative of *interest*. It also denotes that *by* which or *with* which, and the time (sometimes the place) *in* which, anything takes place, — *i.e.* it is not merely a *dative*, but also an *instrumental* and a *locative* case. (See Remark before § 157.) The object of motion after *to* is not regularly expressed by the Greek dative, but by the accusative with a preposition. (See § 162.)

Dative expressing **TO** or **FOR**.

§ 184. The dative is used to denote that *to* or *for* which anything is or is done. This includes, —

1. The dative of the *indirect object* after transitive verbs, which is generally introduced in English by *to*. *E.g.*

Δίδωσι μισθὸν τῷ στρατεύματι, *he gives pay to the army*; ὑπσχέται σοι δέκα τάλαντα, *he promises ten talents to you* (or *he promises you ten talents*); βοήθειαν πέμψομεν τοῖς συμμάχοις, *we will send aid to our allies*; ἔλεγον τῷ βασιλεῖ τὰ γεγενημένα, *they told the king what had happened*.

2. The dative after certain intransitive verbs, many of which in English take a direct object without *to*. *E.g.*

Εὐχομαι τοῖς θεοῖς, *I pray (to) the Gods*; δικαιοσύνη λυσιτελεῖ τῷ ἔχοντι, *justice is advantageous to (or profits) the one having it*; τοῖς νόμοις πείθεται, *he is obedient to the laws (he obeys the laws)*; βοηθεῖ τοῖς φίλοις, *he assists his friends*; ἀρέσκει τοῖς πολίταις, *it is pleasing to (or it pleases) the citizens*; εἶκε ἀνάγκη, *yield to necessity*; οὐ πιστεύει τοῖς φίλοις, *he does not trust his friends*; τοῖς Θηβαίοις ὀνειδίζουν, *they reproach the Thebans*; τί ἐγκαλεῖς ἡμῖν; *what have you to blame us for?* ἐπηρεάζουσιν ἀλλήλοις, *they revile one another*; ὀργίζεσθε τοῖς ἀδικοῦσιν, *you are angry with the offenders*. So πρέπει μοι λέγειν, *it is becoming me to speak*; προσήκει μοι, *it belongs to me*; δοκεῖ μοι, *it seems to me*; δοκῶ μοι, *methinks*.

The verbs of this class which are not translated with *to* in English are chiefly those signifying *to benefit, serve, obey, defend, assist, please, trust, satisfy, advise, exhort*, or any of their opposites; also those expressing *friendliness, hostility, abuse, reproach, envy, anger, threats*.

NOTE 1. (a) The impersonals *δεῖ*, *μέτεστι*, *μέλει*, *μεταμέλει*, and *προσῆκει* take the dative of a person with the genitive of a thing; as *δεῖ μοι τούτου*, *I have need of this*; *μέτεστί μοι τούτου*, *I have a share in this*; *μέλει μοι τούτου*, *I am interested in this*; *προσῆκει μοι τούτου*, *I am concerned in this*. (For the gen. see § 170, 2, § 172, N. 2.)

(b) *Δεῖ* and *χρή* take the accusative (very rarely the dative) when an infinitive follows. For *δεῖ* (in poetry) with the accusative and the genitive, see § 172, N. 2.

NOTE 2. Some verbs of this class may take the accusative. Others, whose meaning would place them here (as *μισέω*, *hate*), take only the accusative. *Λοιδορέω*, *revile*, has the accusative, but *λοιδορόομαι* (middle) the dative. *Κελεύω* in Attic Greek has only the accusative (commonly with the infinitive); in Homer generally the dative.

3. The dative of *interest* (or of *advantage* or *disadvantage*), which is generally introduced in English by *for*. *E.g.*

Πᾶς ἀνὴρ αὐτῷ πονεῖ, *every man labors for himself*; *Σόλων Ἀθηναίοις νόμους ἔθηκε*, *Solon made laws for the Athenians*; *οἱ καιροὶ προεῖνται τῇ πόλει*, lit. *the opportunities have been sacrificed for the state (for its disadvantage)*; *ἐλπίδα ἔχει σωτηρίας τῇ πόλει*, *he has hope of safety for the state*.

NOTE 1. A peculiar use of this dative is found in statements of time; as *τῷ ἤδη δύο γενεαὶ ἐφθίατο*, *two generations had already passed away for him* (i.e. *he had seen them pass away*). Hom. *Ἡμέραι ἦσαν τῇ Μυτιλήνῃ ἐαλωκυῖα ἐπτά*, *for Mitylene captured* (i.e. *since its capture*) *there had been seven days*. *Ἡμέρα ἦν πέμπτη ἐπιπλέουσι τοῖς Ἀθηναίοις*, *it was the fifth day for the Athenians sailing on* (i.e. *it was the fifth day of their voyage*).

NOTE 2. Here belong such Homeric expressions as *τοῖσιν ἀνέστη*, *he rose up for them* (i.e. *to address them*); *τοῖσι μύθων ἤρχεν*, *he began to speak before them*.

NOTE 3. In Homer, verbs signifying *to ward off* take an accusative of the thing and a dative of the person; as *Δαναοῖσι λοιγὸν ἀμυνον*, *ward off destruction from the Danaï* (lit. *for the Danaï*). Here the accusative may be omitted, so that *Δαναοῖσι ἀμύνειν* means *to defend the Danaï*. For other constructions of *ἀμύνω* see the Lexicon.

Δέχομαι, *receive*, takes a dative in Homer by a similar idiom; as *δέξάτο οἱ σκῆπτρον*, *he took his sceptre from him* (lit. *for him*).

NOTE 4. Sometimes this dative has nearly the same force as a possessive genitive; as *οἱ ἵπποι αὐτοῖς δέδενται*, *their horses are tied* (lit. *the horses are tied for them*); *διὰ τὸ ἐσπάρθαι αὐτῷ τὸ στράτευμα*, *because his army has been scattered (for him)*; *ἤρχον τοῦ ναυτικοῦ τοῖς*

Συρακοσίοις, they commanded the navy for the Syracusans (i.e. the Syracusans' navy).

NOTE 5. The participles *βουλόμενος*, *ἠδόμενος*, *προσδεχόμενος*, *ἀχθόμενος*, and a few others, may agree with a dative, the phrase being equivalent to the verb of the participle; as *αὐτῷ βουλομένῳ ἐστίν*, it is to him wishing it (i.e. he wishes it).

NOTE 6. Here belong the so-called *ethical dative*, in which the personal pronouns have the force of *for my sake*, &c., and sometimes cannot easily be translated; as *τί σοι μαθήσομαι*; what am I to learn for you? *πῶς ἡμῖν ἔχεις*; how are you (we wish to know)?

4. The dative of *possession*, after *εἰμί*, *γίγνομαι*, and similar verbs. *E.g.*

Πολλοί μοι φίλοι εἰσίν, I have many friends; *πάντα σοι γενήσεται*, all things will belong to you; *ἔστιν ἀνθρώπῳ λογισμός*, man has reason; *Ἰππία μόνῳ τῶν ἀδελφῶν παῖδες ἐγένοντο*, to Hippias alone of the brothers there were children born.

5. The dative denoting that *with respect to which* a statement is made, — often belonging to the whole sentence rather than to any special word. *E.g.*

Ἄπαντα τῷ φοβουμένῳ ψοφεῖ, everything sounds to one who is afraid; *σφῶν μὲν ἐντολὴ Διὸς ἔχει τέλος*, as regards you two, the order of Zeus is fully executed.

So in such expressions as these: *ἐν δεξιᾷ ἐσπλέοντι*, on the right as you sail in (with respect to one sailing in); *συνελόντι*, or *ὡς συνελόντι εἰπεῖν*, concisely, or to speak concisely (lit. for one having made the matter concise). So *ὡς ἐμοί*, in my opinion.

§ 185. The dative follows many adjectives and adverbs of kindred meaning with the verbs included in § 184, and some verbal nouns. *E.g.*

Δυσμενὴς τοῖς φίλοις, hostile to his friends; *ὑποχὸς τοῖς νόμοις*, subject to the laws; *ἐπικίνδυνον τῇ πόλει*, dangerous to the state; *βλαβερόν τῷ σώματι*, hurtful to the body; *εὖνους ἑαυτῷ*, kind to himself; *ἐναντίος αὐτῷ*, opposed to him. (For the genitive after *ἐναντίος*, see § 181, Note.) *Συμφερόντως αὐτῷ*, profitably to himself; *ἐμποδὼν ἐμοί*, in my way. So *καταδούλωσις τῶν Ἑλλήνων τοῖς Ἀθηναίοις*, subjugation of the Greeks to the Athenians.

Dative of Resemblance and Union.

§ 186. The dative is used with all words implying *resemblance, union, or approach*. This includes verbs, adjectives, adverbs, and nouns. *E.g.*

Σκιαῖς ἑοικότες, *like shadows*; ὁμιλοῦσι τοῖς κακοῖς, *they associate with the bad*; τοὺς φεύγοντας αὐτοῖς ξυνήλλαξεν, *he reconciled the exiles with them*; ὁμολογοῦσιν ἀλλήλοις, *they agree with one another*; διαλέγονται τούτοις, *they converse with these*; τοὺς ἵππους ψόφοις πλησιάζειν, *to bring the horses near to noises*. Ὅμοιοι τοῖς τυφλοῖς, *like the blind*; κύματα ἴσα ὄρεσιν, *waves like mountains* (Hom.); τοῖς αὐτοῖς Κύρῳ ὅπλοις ὦπλισμένοι, *armed with the same arms as Cyrus*. Ἐγγὺς ὁδῷ, *near a road* (also the genitive, § 182, 2); ἅμα τῇ ἡμέρᾳ, *as soon as (it was) day*; ὁμοῦ τῷ πῇλῳ, *together with the mud*; τὰ τούτοις ἐφεξῆς, *what comes next to these*.

NOTE 1. To this class belong not merely such verbs as *διαλέγομαι*, *discourse with*, but also *μάχομαι*, *πολεμέω*, and others signifying *contend with, quarrel with*; as *μάχεσθαι τοῖς Θηβαίοις*, *to fight with the Thebans*; *πολεμοῦσιν ἡμῖν*, *they are at war with us*; *ἐρίζουσιν ἀλλήλοις*, *they contend with each other*; *διαφέρεσθαι τοῖς πονηροῖς*, *to be at variance with the base*. So *ἐς χεῖρας ἐλθεῖν τινι*, *or ἐς λόγους ἐλθεῖν τινι*, *to come to a conflict (or words) with any one*.

NOTE 2. After adjectives of likeness, an abridged form of expression may be used; as *κόμαι Χαρίτεσσιν ὁμοῖαι*, *hair like (that of) the Graces* (Hom.); *τὰς ἴσας πληγὰς ἐμοί*, *the same number of blows with me*.

Dative after Compound Verbs.

§ 187. The dative follows many verbs compounded with *ἐν, σύν, or ἐπί*; and some compounded with *πρός, παρά, περί, and ὑπό*. *E.g.*

Τοῖς νόμοις ἐμμένων, *abiding by the laws*; αἱ ἡδοναὶ ἐπιστήμην οὐδεμίαν ψυχῇ ἐμποιοῦσιν, *pleasures produce no knowledge in the soul*; ἐνέκειντο τῷ Περικλεῖ, *they pressed hard on Pericles*; ἐμ' αὐτῷ συνήδειν οὐδὲν ἐπισταμένῳ, *I was conscious to myself that I knew nothing* (lit. *with myself*); ἤδη ποτέ σοι ἐπῆλθεν; *did it ever occur to you?* Προσβάλλειν τῷ τειχίσματι, *to attack the fortification*; ἀδελφὸς ἀνδρὶ παρείη, *let a brother stand by a man* (i.e. *let a man's brother stand by him*); τοῖς κακοῖς περιπίπτουσιν, *they are involved in evils*; ὑπόκειται τὸ πεδίον τῷ ἱερῷ, *the plain lies below the temple*.

This dative sometimes depends on the preposition (§ 193), and sometimes on the idea contained in the compound as a whole.

Causal and Instrumental Dative.

§ 188. 1. The dative is used to denote the *cause*, *manner*, *means*, or *instrument*. *E.g.*

CAUSE: Ἀποθνήσκει νόσῳ, *he dies of disease*; πολλάκις ἀγνοίᾳ ἁμαρτάνομεν, *we often err through ignorance*. MANNER: Δρόμῳ ἡπείγοντο, *they pressed forward on a run*; πολλῇ κραυγῇ ἐπελθεῖν, *to advance with a loud shout*; τῇ ἀληθείᾳ, *in truth*; τῷ ὄντι, *in reality*; βίᾳ, *forcibly*; ταύτῃ, *in this manner, thus*. MEANS OR INSTRUMENT: Ὀρώμεν τοῖς ὀφθαλμοῖς, *we see with our eyes*; ἐγνώσθησαν τῇ σκευῇ τῶν ὅπλων, *they were recognized by the fashion of their arms*; κακοῖς ἰᾶσθαι κακά, *to cure evils by evils*; οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο, *no one gains praise by pleasures* (§ 205, 2).

NOTE 1. The dative of *respect* is a form of the dative of *manner*; as δυνατὸς τῷ σώματι, *strong in his body*; πόλις, Θάψακος ὀνόματι, *a city, Thapsacus by name* (cf. § 160, 1).

NOTE 2. Χράσμαι, *to use (to serve one's self by)*, takes the *instrumental dative*; as χρῶνται ἀργυρίῳ, *they use money*. A neuter pronoun (e.g. τί, τι, ὃ τι, or τοῦτο) may be added as a cognate accusative (§ 159, N. 2); as τί τοῖς τοῖς χρήσμαι; *what shall I do with these?* (lit. *what use shall I make of these?*). Νομίζω has sometimes the same meaning and construction as χράσμαι.

2. The dative of *manner* is used with comparatives to denote the *degree of difference*. *E.g.*

Πολλῷ κρείττον ἐστίν, *it is much better (better by much)*; τῇ κεφαλῇ μείζων (or ἐλάττων), *a head taller (or shorter)*; τοσοῦτῳ ἡδίων ζῶ, *I live so much the more happily*; τέχνῃ ἀνάγκης ἀσθενεστέρα μακρῷ, *art is weaker than necessity by far*.

So sometimes with superlatives, and even with other expressions which imply comparison; as μακρῷ κάλλιστά τε καὶ ἀριστα, *by far the most beautiful and the best*; δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας, *ten years before the battle of Salamis*.

3. The dative sometimes denotes the *agent* with passive verbs, especially with the perfect and pluperfect. *E.g.*

Τοῦτο ἤδη σοι πέπρακται, *this has now been done by you*; ἐπεὶ δὴ παρεσκεύαστο τοῖς Κορινθίοις, *when preparation had been made by the Corinthians (when the Corinthians had their preparation made)*.

Here there seems to be a reference to the agent's interest in the result of the *completed* action expressed by the perfect and pluperfect. With other tenses, the agent is regularly expressed by ὑπό, &c. and the genitive (§ 197, 1); rarely by the dative, except in poetry.

4. With the verbal adjective in -τέος, in its personal (passive) construction, the agent is expressed by the dative; in its impersonal (active) construction, by the dative or the accusative. See § 281.

5. The dative is used to denote that by which any person or thing is *accompanied*. *E.g.*

ἦλθον οἱ Πέρσαι παμπληθεὶ στόλῳ, *the Persians came with an army in full force*; ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα, *let us march both with the strongest horses and with men*; οἱ Λακεδαιμόνιοι τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχίσματι καὶ ταῖς ναυσίν, *the Lacedaemonians attacked the wall both with their land army and with their ships*.

This dative is used chiefly in reference to military forces, and is originally connected with the dative of *means* or *instrument*. The last example might be placed equally well under § 188, 1.

NOTE. This dative sometimes takes the dative of αὐτός for emphasis; as μίαν (ναῦν) αὐτοῖς ἀνδράσιν εἶλον, *they took one (ship) men and all* (§ 145, 1, Note). Here the instrumental force disappears, and the dative may refer to any class of persons or things: thus δένδρεα αὐτήσιν ῥίζησι, *trees with their very roots*. Hom.

Dative of Time.

§ 189. The dative without a preposition often denotes time *when*. This is confined chiefly to nouns denoting *day, night, month, or year*, and to names of *festivals*. *E.g.*

Τῇ αὐτῇ ἡμέρᾳ ἀπέθανεν, *he died on the same day*; Ἑρμαῖ μιᾷ νυκτὶ οἱ πλείστοι περιεκόπησαν, *the most of the Hermae were mutilated in one night*; οἱ Σάμιοι ἐξεπολιορκήσαν ἐνάτῳ μηνί, *the Samians were taken by siege in the ninth month*; τετάρτῳ ἔτει ξυνέβησαν, *they came to terms in the fourth year*; ὥσπερὶ Θεσμοφορίοις νηστεύομεν, *we fast as if it were on the Thesmophoria*. So τῇ ὑστεραίᾳ (sc. ἡμέρᾳ), *on the following day*, and δευτέρα, τρίτη, *on the second, third, &c., in giving the day of the month* (§ 139, 1, Note).

NOTE 1. Even the words mentioned, except names of festivals, generally take ἐν when no adjective word is joined with them. Thus ἐν νυκτί, *at night* (rarely, in poetry, νυκτί), but μιᾷ νυκτί, *in one night*.

NOTE 2. A few expressions occur like ὑστέρῳ χρόνῳ, *in after time*; χειμῶνος ὥρα, *in the winter season*; νουμηνία (new-moon day), *on the first of the month*; and others in poetry.

Dative of Place (Poëtic).

§ 190. In poetry, the dative without a preposition often denotes the place *where*. *E.g.*

Ἑλλάδι ναίων, *dwelling in Hellas*; αἰθέρι ναίων, *dwelling in heaven*; οὐρεσι, *on the mountains*; τόξ' ὤμοισιν ἔχων, *having the bow on his shoulders*; μῖμνει ἀγρῷ, *he remains in the country*. Hom. Ἦσθαι δόμοις, *to sit at home*. Aesch. Νῦν ἀγροῖσι τυγχάνει, *now he happens to be in the country*. Soph.

NOTE 1. In prose, the dative of place is chiefly confined to the names of Attic demes; as ἡ Μαραθῶνι μάχῃ, *the battle at Marathon*; but ἐν Ἀθήναις. Still some exceptions occur.

NOTE 2. Some adverbs of place are really *local* datives; as ταύτῃ, τῇδε, *here*; οἴκοι, *at home*; κύκλῳ, *in a circle, all around*. See § 61, N. 2.

PREPOSITIONS.

§ 191. The prepositions were originally adverbs, and it is chiefly as such that they appear in composition with verbs. They are used also as independent words, to connect nouns (or words used as nouns) with other parts of the sentence.

Besides the prepositions properly so called, there are certain adverbs used in the same way, which cannot be compounded with verbs: these are called *improper* prepositions, and are ἄνευ, ἄτερ, ἄχρι, μέχρι, μεταξύ, ἔνεκα, πλήν, ὥς. All of these take the genitive, except ὥς, which takes the accusative.

I. Four prepositions take the *genitive* only: ἀντί, ἀπό, ἐκ (ἐξ), πρό, — with the improper prepositions ἄνευ, ἄτερ, ἄχρι, μέχρι, μεταξύ, ἔνεκα, πλήν.

1. ἀντί, *instead of, for*. Original meaning, *over against, against*.
In COMP.: *against, in opposition, in return, instead*.
2. ἀπό (Lat. *ab, a*, Eng. *off*), *from, off from, away from*; originally (as opposed to ἐκ) *separated from*.
 - (a) of PLACE: ἀφ' ἵππου μάχεσθαι, *to fight on horseback* (from a horse).
 - (b) of TIME: ἀπὸ τούτου τοῦ χρόνου, *from this time*.
 - (c) of CAUSE: ἀπὸ στάσεων ἐκπίπτειν, *to be driven out by factions*.
In COMP.: *from, away, off, in return*.

3. ἐκ or ἐξ (§ 13, 2; Lat. *e, ex*), *from, out of*; originally (as opposed to ἀπό) *from within*.

(a) of PLACE: ἐκ Σπάρτης φεύγει, *he is banished from Sparta*.

(b) of TIME: ἐκ παλαιοτάτου, *from the most ancient time*.

(c) of ORIGIN: ὄναρ ἐκ Διὸς ἔστω, *the dream comes from Zeus*. So also with *passive* verbs (instead of ὑπό with gen.): τιμᾶσθαι ἐκ τινος, *to be honored by some one* (the agent viewed as the source).

IN COMP.: *out, from, away, off*.

4. πρό (Lat. *pro*), *before*:

(a) of PLACE: πρὸ θυρῶν, *before the door*.

(b) of TIME: πρὸ τῆς μάχης, *before the battle*.

(c) of PREFERENCE: πρὸ τούτων, *in preference to this*.

(d) of PROTECTION: πρὸ παίδων μάχεσθαι, *to fight for one's children*.

IN COMP.: *before, forward, forth*.

5. So ἀνευ, ἀτερ, *without*; ἄχρι, μέχρι, *until*; μεταξύ, *between*; ἔνεκα, *on account of*; πλὴν, *except*.

II. Two take the *dative* only: ἐν and σύν.

1. ἐν, *in*, equivalent to Lat. *in* with the ablative:

(a) of PLACE: ἐν Σπάρτῃ, *in Sparta*; — with a word implying number, *among*: ἐν δῆμῳ λέγειν, *to speak (among) before the people*.

(b) of TIME: ἐν τούτῳ τῷ ἔτει, *in this year*.

IN COMP.: *in, on, at*.

2. σύν or ξύν (Lat. *cum*), *with*, i.e. *in company with* or *by aid of*.

IN COMP.: *with, together*.

III. One takes the *accusative* only: εἰς or εἰς, — with the improper preposition ὡς.

1. εἰς or εἰς, *into, to*; originally (as opposed to ἐκ) *to within* (Lat. *in* with the accusative or *inter*):

(a) of PLACE: ἔφυγον εἰς Μέγαρα, *they fled into Megara*.

(b) of TIME: εἰς νύκτα, (to) *till night*; εἰς τὸν ἅπαντα χρόνον, *for all time*.

(c) of NUMBER and MEASURE: εἰς διακοσίους, (amounting) *to two hundred*; εἰς δύναμιν, *up to one's power*.

(d) of PURPOSE or REFERENCE: χρήματα ἀναλίσκειν εἰς τὸν πόλεμον, *to spend money on the war*; χρήσιμος εἰς τι, *useful for any-thing*.

IN COMP.: *into, in, to*.

2. ὡς, *to*, only with persons: εἰσιέναι ὡς τινα, *to go in to (visit) any one*.

IV. Three take the *genitive* and *accusative*: *διά*, *κατά*, *ὑπέρ*.1. *διά*, *through* (Lat. *di-*, *dis-*).(1) with the *GENITIVE*:(a) of *PLACE*: *δι' ἀσπίδος ἦλθεν*, *it went through a shield*.(b) of *TIME*: *διά νυκτός*, *through the night*.(c) of *MEANS*: *δι' ἐρμηνέως λέγειν*, *to speak through an interpreter*.(d) in various phrases like *δι' οἴκτου ἔχειν*, *to pity*; *διά φιλίας ἰέναι*, *to be in friendship (with one)*.(2) with the *ACCUSATIVE*, *on account of*, *by reason of*: *δι' Ἀθήνην*, *by help of Athena*; *διά τοῦτο*, *on this account*.In *COMP.*: *through*, also *apart* (Lat. *di-*, *dis-*).2. *κατά* (cf. adverb *κάτω*, *below*), originally *down* (opposed to *ἀνά*).(1) with the *GENITIVE*:(a) *down from*: *ἀλλεσθαι κατὰ τῆς πέτρας*, *to leap down from the rock*.(b) *down upon*: *κατὰ τῆς κεφαλῆς καταχεῖν*, *to pour down upon the head*; also *against*, *under*, *concerning*.(2) with the *ACCUSATIVE*, *down along*; of motion *over*, *through*, *among*, *into*, *against*; also *according to*, *concerning*.(a) of *PLACE*: *κατὰ ῥοῦν*, *down stream*; *κατὰ γῆν καὶ θάλασσαν*, *by land and by sea*.(b) of *TIME*: *κατὰ τὸν πόλεμον*, *during (at the time of) the war*.(c) *DISTRIBUTIVELY*: *κατὰ τρεῖς*, *by threes, three by three*; *καθ' ἡμέραν*, *day by day, daily*.In *COMP.*: *down*, *against*.3. *ὑπέρ*, *over* (Lat. *super*).(1) with the *GENITIVE*:(a) of *PLACE*: *ὑπὲρ τῆς κεφαλῆς*, *over (his) head*; *ὑπὲρ τῆς θαλάσσης*, *above (away from) the sea*.(b) *for*, *in behalf of* (opposed to *κατά*): *μάχεσθαι ὑπὲρ τινός*, *to fight for one (originally over him)*; *ὑπὲρ σοῦ δέδοικα*, *I fear for you*; *ὑπὲρ τινος λέγειν*, *to speak in place of one*; in the orators sometimes *concerning* (like *περί*).(2) with the *ACCUSATIVE*, *over*, *beyond*, of place and measure.In *COMP.*: *over*, *beyond*, *exceedingly*, *in behalf of*.V. One takes the *dative* and *accusative* (very rarely the *genitive*): *ἀνά*.*ἀνά* (cf. adverb *ἄνω*, *above*), originally *up* (opposed to *κατά*).(1) with the *DATIVE* (only Epic and Lyric), *up on*: *ἀνὰ σκήπτρῳ*, *on a sceptre*.

- (2) with the ACCUSATIVE, *up along*; and of motion *over, through, among* (cf. *κατά*).
 (a) of PLACE: *ἀνὰ ῥοῦν*, *up stream*; *ἀνὰ στρατόν*, *through the army* (Hom.).
 (b) of TIME: *ἀνὰ πᾶσαν τὴν ἡμέραν*, *all through the day*.
 (c) In DISTRIBUTIVE expressions: *ἀνὰ τέτταρας*, *by fours*.
 In COMP.: *up, back, again*.

- (3) with the GENITIVE, only in the Homeric expression, *ἀνὰ νηὸς βαλνείν*, *to go on board ship*.

VI. Seven take the *genitive, dative, and accusative*: *ἀμφί, ἐπί, μετά, παρά, περί, πρὸς, ὑπό*.

1. *ἀμφί* (Lat. *amb-*), connected with *ἄμφω*, *both*; originally *on both sides of*; hence *about*.

- (1) with the GENITIVE (rare in prose), *about, concerning*.
 (2) with the DATIVE (only Ionic and poetic), *about*; hence *concerning, on account of*.
 (3) with the ACCUSATIVE, *about, near*, of place, time, number, etc.: *ἀμφ' ἄλα*, *by the sea*; *ἀμφὶ δειλὴν*, *near evening*; *ἀμφὶ τὰ ἑξήκοντα*, *about sixty* (circiter sexaginta); so *ἀμφὶ τι ἔχειν*, *to be (busy) about a thing*.

In COMP.: *about, on both sides*.

2. *ἐπί*, *on, upon*.

- (1) with the GENITIVE:

- (a) of PLACE: *ἐπὶ πύργου*, *on a tower*; sometimes *towards*: *ἐπὶ Σάμου πλεῖν*, *to sail (upon) towards Samos*.
 (b) of TIME: *ἐφ' ἡμῶν*, *in our time*.

- (2) with the DATIVE:

- (a) of PLACE: *ἐπὶ τῇ θαλάσσῃ οἰκεῖν*, *to live upon (by) the sea*.
 (b) of TIME: *ἐπὶ τῷ σημείῳ*, *upon the signal*; *ἐπὶ τοῦτοις*, *thereupon*.
 (c) Likewise *over, for, at, in addition to, on account of, in the power of*; and in many other relations: see the Lexicon.

- (3) with the ACCUSATIVE, originally *up to*; then *to, towards, against*: *ἀναβαίνειν ἐφ' ἵππον*, *to mount a horse*; *ἐπὶ δεξιὰ*, *to the right*.

In COMP.: *upon, over, after, toward, to, for, at, against, besides*.

3. *μετά* (akin to *μέσος*, Lat. *medius*), *amid, among*.

- (1) with the GENITIVE, *with, on the side of*: *μετὰ τῶν συμμάχων τοῖς πολεμίοις μάχεσθαι*, *with (the help of) the allies to fight with (against) the enemy* (§ 186, N. 1).
 (2) with the DATIVE (poetic, chiefly Epic), *among*.

(3) with the ACCUSATIVE :

(a) *into (the midst of), after (in quest of), for (poetic).*(b) *generally after, next to: μετὰ τὸν πόλεμον, after the war; μέγιστος μετὰ τὸν Ἰστρον, the largest (river) next to the Ister.*In COMP.: *with (of sharing), among, after (in quest of): it also denotes change, as in μετανοέω, change one's mind, repent.*4. παρά, *by, near, alongside of* (see Note 1).(1) with the GENITIVE, *from beside, from.*(2) with the DATIVE, *near: παρὰ Κύρῳ ὄντες, being near Cyrus.*(3) with the ACCUSATIVE, *to (a place) near, to; also by the side of, beyond or beside, except, along with, because of.*(a) of PLACE: ἀφικνεῖται παρὰ Κύρον, *he comes to Cyrus.*(b) of TIME: παρὰ πάντα τὸν χρόνον, *throughout the whole time.*(c) of CAUSE: παρὰ τὴν ἡμετέραν ἀμέλειαν, *on account of our neglect.*(d) with idea of *beyond or beside, and except: οὐκ ἔστι παρὰ ταῦτα ἄλλα, there are no others besides these; παρὰ τὸν νόμον, contrary to the law (properly beyond it).*In COMP.: *beside, along by, hitherward, wrongly (beside the mark), over (as in overstep).*5. περί, *around* (on all sides).(1) with the GENITIVE, *about, concerning (Lat. de): περὶ πατρὸς ἐρέσθαι, to inquire about his father; also (poetic) ἄνω; κρατερός περὶ πάντων, mighty above all.*(2) with the DATIVE, *about, around, concerning, seldom in Attic prose.*(3) with the ACCUSATIVE, *nearly the same as ἀμφί.*In COMP.: *around, about, exceedingly.*6. πρός, *at or by* (in front of), akin to πρό.

(1) with the GENITIVE :

(a) *in front of, looking towards: πρὸς Θράκης κεῖσθαι, to be situated over against Thrace; — in swearing: πρὸς θεῶν, before (by) the Gods. Sometimes pertaining to (as character): ἡ κάρτα πρὸς γυναικὸς ἔστιν, surely it is very like a woman.*(b) *from (properly from before): τιμὴν πρὸς Ζηνὸς ἔχοντες, having honor from Zeus; sometimes with passive verbs (like ὑπό): πρὸς τινος φιλεῖσθαι, to be loved by some one.*

(2) with the DATIVE :

(a) *at: ὁ Κύρος ἦν πρὸς Βαβυλῶνι, Cyrus was at Babylon.*(b) *in addition to: πρὸς τούτοις, besides this, furthermore.*

(3) with the ACCUSATIVE:

(a) *to*: λέγει πρὸς Ὀλυμπον, *to go to Olympus.*(b) *towards*: πρὸς Βορρᾶν, *towards the North*; so of persons: πιστῶς διακεῖσθαι πρὸς τινα, *to be faithfully disposed towards one*; πρὸς ἀλλήλους ἡσυχίαν εἶχον, *they kept the peace towards one another.*(c) *with a view to, in reference to*: πρὸς τί με ταῦτ' ἐρωτᾷς, *(to what end) for what do you ask me this?* πρὸς τὴν δύναμιν, *according to one's power.*In COMP.: *to, towards, against, besides.*7. ὑπὸ, *under* (Lat. *sub*), *by*.

(1) with the GENITIVE:

(a) of PLACE: ὑπὸ γῆς, *under the earth*; sometimes *from under*.(b) to denote the AGENT with passive verbs: τιμᾶσθαι ὑπὸ τῶν πολιτῶν, *to be honored by the citizens.*(c) of CAUSE: ὑπὸ δέους, *through fear*; ὑφ' ἡδονῆς, *through pleasure.*(2) with the DATIVE (especially poetic): θανεῖν ὑπ' Ἰλίου, *to perish under (the walls of) Ilium.*

(3) with the ACCUSATIVE:

(a) of PLACE, *under*, properly *to (a place) under*.(b) of TIME, *towards (entering into)*: ὑπὸ νύκτα, *just before night* (Lat. *sub noctem*): sometimes *during*.In COMP.: *under, secretly, slightly, gradually.*

NOTE 1. Further details of the meaning and use of the prepositions must be learned by practice and from the Lexicon. In general, the accusative is the case used with prepositions to denote that *towards* which, *over* which, *along* which, or *upon* which motion takes place; the genitive, to denote that *from* which anything proceeds; the dative, to denote that *in* which anything takes place. It will be noticed how the peculiar meaning of each case often modifies the expression by which we translate a given preposition: thus παρά means *near, alongside of*; and we have παρά τοῦ βασιλέως, *from the neighborhood of the king*; παρά τῷ βασιλεῖ, *in the neighborhood of the king*; παρά τὸν βασιλέα, *into the neighborhood of the king.*

NOTE 2. The original adverbial use of the prepositions sometimes appears when they are used without a noun; this occurs especially in the older Greek, seldom in Attic prose. Thus περί, *roundabout or exceedingly*, in Homer; πρὸς δέ or καὶ πρὸς, *and besides*, in Herodotus.

NOTE 3. The preposition of a compound verb may also stand separately, in which case its adverbial force plainly appears; as ἐπὶ κνέφας ἦλθε (κνέφας ἐπῆλθε), *darkness came on*; ἡμῖν ἀπὸ λοιγὸν ἀμῦναι (ἀπαμῦναι), *to ward off destruction from us.*

This is called *tnesis*, and is found chiefly in Homer.

NOTE 4. A preposition sometimes follows its case, or a verb to which it belongs; as νεῶν ἀπο, παιδὸς πέρι; ὁλέσας ἀπο (for ἀπολέσας). For the accent see § 23, 2.

NOTE 5. A few prepositions are used adverbially with a verb understood; as παρά for πάρεστι, ἔπι and μέτα (in Homer) for ἔπεστι and μέτεστι. So ἐνι for ἐνεστι, and ἀνα, up! for ἀνάστα (ἀνάστηθι). For the accent see § 23, 2.

NOTE 6. Sometimes εἰς with the accusative or ἐκ or ἀπό with the genitive is used in expressions which themselves imply no motion, with reference to some motion implied or expressed in the context; as αἱ ξύνοδοι εἰς τὸ ἱερόν ἐγίνοντο, the synods were held in the temple (lit. into the temple, involving the idea of going into the temple to hold the synods); τοῖς ἐκ Πύλου ληφθεῖσι (ἐοικότες), like those captured (in Pylos, and brought home) from Pylos, i.e. the captives from Pylos; διήρπαστο καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα, even the very timbers in the houses (lit. from the houses) had been stolen. So ἐν with the dative sometimes occurs with verbs of motion, referring to rest which follows the motion; as ἐν τῷ ποταμῷ ἔπεσον, they fell (into and remained) in the river; so ἐν γούνασι πίπτειν, to fall on one's knees. These are instances of what is called the *constructio praegnans*.

§ 192. (*Recapitulation.*) 1. The following prepositions take the *genitive*: ἀμφί, ἀντί, ἀπό, διά, ἐκ (ἐξ), ἐπί, κατά, μετά, παρά, περί, πρό, πρόσ, ὑπέρ, ὑπό, — i.e. all except εἰς, ἐν, σύν, ἀνά. Also the improper prepositions ἄνευ, ἄτερ, ἄχρι, μέχρι, μεταξύ, ἔνεκα, πλὴν.

2. The following take the *dative*: ἀμφί, ἀνά, ἐν, ἐπί, μετά, παρά, περί, πρόσ, σύν, ὑπό.

3. The following take the *accusative*: ἀμφί, ἀνά, διά, εἰς (ἐς), ἐπί, κατά, μετά, παρά, περί, πρόσ, ὑπέρ, ὑπό, — i.e. all except ἀντί, ἀπό, ἐκ, ἐν, πρό, σύν. So also ὡς (with words denoting persons).

§ 193. A preposition is often followed by its own case when it is part of a compound verb. *E.g.*

Παρακομίζοντο τὴν Ἰταλίαν, they sailed along the coast of Italy; ἐσῆλθέ με, it occurred to me; ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα, his mother assisted him in this (i.e. ἔπραττε σύν αὐτῷ). For examples of the genitive, see § 177; for those of the dative, see § 187.

ADVERBS.

§ 194. Adverbs qualify verbs, adjectives, and other adverbs. *E.g.*

Οὕτως εἶπεν, *thus he spoke*; ὥς δύναμαι, *as I am able*; πρῶτον ἀπῆλθε, *he first went away*; τὸ ἀληθῶς κακόν, *that which is truly evil*; μᾶλλον πρεπόντως ἡμφιεσμένη, *more becomingly dressed*.

For adjectives used as adverbs, see § 138, N. 7. For adverbs preceded by the article, and qualifying a noun like adjectives, see § 141, N. 3. For adverbs with the genitive or dative, see §§ 168 (with N. 3); 182, 2; 185; 186. For adverbs as prepositions, see § 191. For negative adverbs, see § 283.

THE VERB.

VOICES.

Active.

§ 195. In the active voice the subject is represented as acting; as τρέπω τοὺς ὀφθαλμούς, *I turn my eyes*; ὁ πατὴρ φιλεῖ τὸν παῖδα, *the father loves the child*; ὁ ἵππος τρέχει, *the horse runs*.

NOTE 1. The form of the active voice includes most intransitive verbs; as τρέχω, *run*. On the other hand, the form of the middle or passive voice includes many deponent verbs which are active and transitive in meaning; as βούλομαι τοῦτο, *I want this*. Some transitive verbs have certain intransitive tenses; as ἔστηκα, *I stand*, ἔστην, *I stood*, from ἵστημι, *place*. Such tenses are said to have a *middle*, or sometimes even a *passive*, meaning.

NOTE 2. The same verb may be both transitive and intransitive; as ἐλαύνω, *drive* (trans. or intrans.) or *march*. The intransitive use sometimes arose from the omission of a familiar object; as ἐλαύνειν (ἵππον or ἄρμα, τελευτᾶν (τὸν βίον), *to end (life) or to die*. Compare the English verbs *drive, turn, move, &c.*

Passive.

§ 196. In the passive voice the subject is represented as acted upon; as ὁ παῖς ὑπὸ τοῦ πατρὸς φιλεῖται, *the child is loved by the father*.

§ 197. 1. The *object* of the active becomes the subject of the passive. The *subject* of the active, the agent, is generally expressed by *ὑπό* and the genitive in the passive construction. (See § 196 and the example.)

Even a genitive or dative used as a direct object can become the subject of the passive; as *καταφρονεῖται ὑπ' ἐμοῦ*, *he is despised by me* (cf. *καταφρονῶ αὐτοῦ*, § 171, 2); *πιστεύεται ὑπὸ τῶν ἀρχομένων*, *he is trusted by his subjects* (cf. *πιστεύουσιν αὐτῷ*, § 184, 2); so *ἀρχόμενος*, *ruled over*, is passive of *ἄρχω*, *rule* (§ 171, 3).

NOTE 1. Other prepositions than *ὑπό* with the genitive of the agent, though used in poetry, are not common in Attic prose. Such are *παρά*, *πρός*, *ἐκ*, and *ἀπό*.

NOTE 2. When the active is followed by two accusatives, or by an accusative of a thing and a dative of a person, the case denoting a *person* is generally made the subject of the passive, and the other (an accusative) remains unchanged. *E.g.*

Οὐδὲν ἄλλο διδάσκεται ἄνθρωπος, *the man is taught nothing else* (in the active *οὐδὲν ἄλλο διδάσκουσι τὸν ἄνθρωπον*). **Ἄλλο τι μείζον ἐπιταγήσῃσθε*, *you will have some other greater command imposed on you* (active, *ἄλλο τι μείζον ὑμῖν ἐπιτάξουσιν*, *they will impose some other greater command on you*). *Οἱ ἐπιτετραμμένοι τὴν φυλακὴν*, *those to whom the guard has been intrusted* (active, *ἐπιτρέπειν τὴν φυλακὴν τοῦτοις*). *Διφθέραν ἐνημμένους*, *clad in a leathern jerkin* (active, *ἐνάπτειν τί τινι*, *to fit a thing on one*). So *ἐκκόπτεσθαι τὸν ὀφθαλμόν*, *to have his eye cut out*, and *ἀποτέμνεσθαι τὴν κεφαλὴν*, *to have his head cut off*, &c., from possible active constructions *ἐκκόπτειν τί τινι*, and *ἀποτέμνειν τί τινι* (§ 184, 3, N. 4). This construction has nothing to do with that of § 160.

The first two examples are cases of the cognate accusative of the *thing* retained with the passive, while the accusative or dative of the *person* is made the subject (§ 159, Notes 2 and 4).

2. The perfect and pluperfect passive generally take the *dative* of the agent (§ 188, 3).

The personal verbal in *-τέος* takes the dative, the impersonal in *-τέον* the dative or accusative, of the agent (§ 188, 4).

§ 198. The subject of the passive may be a neuter adjective which represents a cognate accusative of the active construction; or the passive may be used impersonally, the subject being implied in the idea of the verb itself. *E.g.*

Ἄσεβείται οὐδέν, *no act of impiety is committed* (act. ἀσεβῆν οὐδέν, § 159, N. 2). So παρεσκεύασται, *preparation has been made* (it is prepared); ἀμαρτάνεται, *error is committed* (it is erred): cf. ventum est. This occurs chiefly in such participial expressions as τὰ ἡσεβημένα, *the impious acts which have been committed*; τὰ κινδυνευθέντα, *the risks which were run*; τὰ ἡμαρτημένα, *the errors which have been made*, &c. (See § 134, N. 1, d). Even an intransitive verb may thus have a passive voice.

Middle.

§ 199. In the middle voice the subject is represented as acting upon himself, or in some manner which concerns himself.

1. As acting *on himself*: ἐτράποντο πρὸς ληστείαν, *they turned themselves to piracy*. This, though the most natural, is the least common use of the middle.

2. As acting *for himself* or *with reference to himself*: ὁ δῆμος τίθεται νόμους, *the people make laws for themselves*, whereas τίθησι νόμους would properly be said of a lawgiver; τοῦτον μεταπέμπομαι, *I send for him (to come to me)*; ἀπεπέμπετο αὐτούς, *he dismissed them*.

3. As acting on an object which *belongs to himself*: ἦλθε λυσόμενος θύγατρα, *he came to ransom his (own) daughter*. Hom.

REMARK. The last two uses may be united in one verb, as in the last example.

NOTE 1. Often the middle expresses no more than is implied in the active; thus τρόπαιον ἵστασθαι, *to raise a trophy for themselves*, generally adds nothing but the expression to what is implied in τρόπαιον ἱστάναι, *to raise a trophy*; and either form can be used. The middle sometimes appears not to differ at all from the active in meaning; as the poetic ἰδέσθαι, *to see*, and ἰδεῖν.

NOTE 2. The middle sometimes has a *causative* meaning; as ἐδίδαξάμην σε, *I had you taught*.

This gives rise to some special uses of the middle; as in δανείζω, *lend*, δανείζομαι, *borrow* (cause somebody to lend to one's self). So μισθῶ, *let*, μισθοῦμαι, *hire* (cause to be let to one's self); *I let myself for pay* is ἐμavτὸν μισθῶ.

NOTE 3. The middle of certain verbs is peculiar in its meaning. Thus, ἀποδίδωμι, *give back*, ἀποδίδομαι, *sell*; γράφω, *write* or *propose*

a vote, γράφομαι, *indict*; τιμωρῶ τι, *I avenge a person*, τιμωροῦμαι τινα, *I avenge myself on a person* or *I punish a person*; ἄιτω, *fasten*, ἄπτομαι, *cling to* (*fasten myself to*); so ἔχομαι, *hold to*.

The passive of some of these verbs is used as a passive to both active and middle; thus γραφῆναι can mean either *to be written* or *to be indicted*.

NOTE 4. The future middle of some verbs has a passive sense; as ἀδικῶ, *wrong*, ἀδικήσομαι, *I shall be wronged*.

TENSES.

I. TENSES OF THE INDICATIVE.

§ 200. The tenses of the indicative express action as follows:—

PRESENT, continued or repeated present action: γράφω, *I am writing* or *I write* (habitually).

IMPERFECT, continued or repeated past action: ἔγραφον, *I was writing* or *I used to write*.

PERFECT, action finished in present time: γέγραφα, *I have written*.

PLUPERFECT, action finished in past time: ἐγεγράφειν, *I had written*.

AORIST, simple past action (N. 5): ἔγραψα, *I wrote*.

FUTURE, future action: γράψω, *I shall write* or *I shall be writing*.

FUTURE PERFECT, action to be finished in future time: γεγραψεται, *it will have been written*.

NOTE 1. In narration, the present is sometimes used vividly for the aorist; as πορεύεται πρὸς βασιλέα ἢ ἐδύνατο τάχιστα, *he goes (went) to the king as fast as he could*.

For the present expressing a general truth, see § 205, 1.

NOTE 2. The present and especially the imperfect often express an attempted action; as πείθουσιν ὑμᾶς, *they are trying to persuade you*; Ἀλόννησον ἐδίδου, *he offered (tried to give) Halonnesus*; ἀεπράσσετο οὐκ ἐγένετο, *what was attempted did not happen*.

NOTE 3. (a) The presents ἤκω, *I am come*, and οἶχομαι, *I am gone*, have the force of perfects; the imperfects having the force of pluperfects. (Cf. N. 6.)

(b) The present εἶμι, *I am going*, has a future sense, and is used as a future of ἔρχομαι, ἐλεύσομαι not being ordinarily used in Attic prose.

NOTE 4. The present with πάλαι or any other expression of past time has the force of a present and perfect combined; as πάλαι σοι τοῦτο λέγω, *I have long been telling you this (which I now tell)*.

NOTE 5. (a) The aorist takes its name (ἀόριστος, *unlimited, unqualified*) from its denoting a simple past occurrence, with none of the limitations (ἔροι) as to completion, continuance, repetition, &c. which belong to the other past tenses. It corresponds exactly to the so-called imperfect in English, whereas the Greek imperfect corresponds to the forms *I was doing*, &c. Thus, ἐποίει τοῦτο is *he was doing this* or *he did this habitually*; πεποίηκε τοῦτο is *he has already done this*; ἐπεποιήκει τοῦτο is *he had already (at some past time) done this*; but ἐποίησε τοῦτο is simply *he did this*, without qualification of any kind.

(b) The aorist of verbs which denote a state or condition generally expresses the entrance into that state or condition; as πλουτῶ, *I am rich*; ἐπλούτουν, *I was rich*; ἐπλούτησα, *I became rich*. So ἐβασίλευσε, *he became king*; ἥρξε, *he obtained office*.

(c) The distinction between the imperfect and aorist was sometimes neglected, especially in the earlier Greek. See βαῖνον and βῆ in *Il.* i. 437 and 439; βάλλετο and βάλετο in *Il.* ii. 43 and 45; ἔλιπεν and λείπε, *Il.* ii. 106 and 107.

NOTE 6. Some perfects have a present meaning; as θνήσκειν, *to die*, τεθνηκέναι, *to be dead*; γίνεσθαι, *to become*, γεγονέναι, *to be*; μμνήσκειν, *to remind*, μεμνήσθαι, *to remember*; καλεῖν, *to call*, κεκλήσθαι, *to be called*. So οἶδα, *I know*, novi. This is usually explained by the meaning of the verb.

In such verbs the pluperfect has the force of an imperfect; as ᾔδειν, *I knew* (§ 127). (Cf. N. 3, a.)

NOTE 7. The perfect sometimes refers vividly to the future; as εἴ με αἰσθήσεται ὄλωλα, *if he shall perceive me, I am ruined* (perii). So sometimes the present; as ἀπόλλυμαι, *I perish!* (for *I shall perish*).

NOTE 8. The second person of the future may express a permission, or even a command; as πράξεις οἷον ἂν θέλῃς, *you may act as you please*; πάντως δὲ τοῦτο δράσεις, *and by all means do this (you shall do this)*. So in imprecations; as ἀπολείσθε, *to destruction with you!* (lit. *you shall perish*). See § 257, where the future with οὐ μή is explained in this way.

NOTE 9. The future perfect is sometimes merely an emphatic future, denoting that a future act will be immediate or decisive; as

φράζε καὶ πεπράξεται, *speak, and it shall be (no sooner said than) done.* Compare the similar use of the perfect infinitive, § 202, 2, N. 2.

§ 201. The division of the tenses of the indicative into *primary* and *secondary* (or *historical*) is explained in § 90, 2.

In dependent clauses, when the construction allows both subjunctive and optative, or both indicative and optative, the subjunctive or indicative regularly follows primary tenses, and the optative follows secondary tenses.
E.g.

Πράττουσιν ἂν ἂν βούλωνται, *they do whatever they please; ἔπραττον ἂν βούλοιντο, they did whatever they pleased. Λέγουσιν ὅτι τοῦτο βούλονται, they say that they wish for this; ἔλεξαν ὅτι τοῦτο βούλοιντο, they said that they wished for this.*

These constructions will be explained hereafter (§§ 233, 243).

REMARK. The gnomic aorist is a primary tense, as it refers to present time (§ 205, 2); and the historic present is secondary, as it refers to past time (§ 200, N. 1).

NOTE 1. The only exception to this principle occurs in indirect discourse, where the form of the direct discourse can always be retained, even after secondary tenses. See § 242, § 248, Note, § 216, 2.

NOTE 2. The distinction into primary and secondary tenses extends to the dependent moods only where the tenses keep the same distinction of time which they have in the indicative, as in the optative and infinitive of indirect discourse (§ 203).

An optative of future time generally assimilates a dependent conditional relative clause or protasis to the optative when it might otherwise be in the subjunctive: thus we should generally have *πράττειεν ἂν ἂν βούλοιντο, they would do whatever they (might please) pleased* (see the first example under § 201). See § 235, 1. Such an optative seldom assimilates the subjunctive or indicative of a final or object clause (§ 215) in prose; but oftener in poetry. It very rarely assimilates an *indicative* of indirect discourse, although it may assimilate an *interrogative subjunctive* (§ 244, N. 1).

II. TENSES OF THE DEPENDENT MOODS.

A. Not in Indirect Discourse.

✱ § 202. In the subjunctive and imperative, and also in the optative and infinitive when they are *not in indirect discourse* (§ 203), the tenses chiefly used are the present and aorist.

1. These tenses here differ only in this, that the present denotes a *continued* or *repeated* action, while the aorist denotes a *simple occurrence* of the action, the time of both being precisely the same. *E.g.*

Ἐὰν ποιῇ τοῦτο, *if he shall do this (habitually)*, ἐὰν ποιήσῃ τοῦτο, (simply) *if he shall do this*; εἰ ποιοίῃ τοῦτο, *if he should do this (habitually)*, εἰ ποιήσειε τοῦτο, (simply) *if he should do this*; ποιεῖ τοῦτο, *do this (habitually)*, ποιήσον τοῦτο, (simply) *do this*. Οὕτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφός, *on this condition may I gain the victory (aor.) and be considered (pres.) wise*. Βούλεται τοῦτο ποιεῖν, *he wishes to do this (habitually)*; βούλεται τοῦτο ποιῆσαι, (simply) *he wishes to do this*.

This is a distinction entirely unknown to the Latin, which has (for example) only one form, *si faciat*, corresponding to εἰ ποιοίῃ and εἰ ποιήσειεν. Even the Greek does not always regard it; and in many cases it is indifferent which tense is used.

2. The perfect, which seldom occurs in these constructions, represents an action as *finished* at the time at which the present would represent it as *going on*. *E.g.*

Δέδοικα μὴ λήθην πεποιήκη, *I fear lest it may prove to have caused forgetfulness (μὴ ποιῇ would mean lest it may cause)*. Μηδὲν βοηθεῖν ὅς μὴ πρότερος βεβοηθηκὼς ὑμῖν ᾗ, *to help no one who shall not previously have helped you (ὅς ἂν μὴ . . . βοηθῇ would mean who shall not previously help you)*. Οὐκ ἂν διὰ τοῦτό γ' εἰεν οὐκ εὐθὺς δεδωκότες, *they would not (on enquiry) prove to have failed to pay immediately on this account (with διδοῖεν this would mean they would not fail to pay)*. Οὐ βουλευέσθαι ἔτι ὥρα, ἀλλὰ βεβουλευῆσθαι, *it is no longer time to be deliberating, but (it is time) to have finished deliberating*.

NOTE 1. The perfect *imperative* generally expresses a command that something shall be *decisive* and *permanent*; as ταῦτα εἰρήσθω, *let this have been said (i.e. let what has been said be final)*, or let this (which follows) be said once for all; μέχρι τοῦδε ὠρίσθω ὑμῶν ἡ βραδυτής, *at this point let the limit of your sluggishness be fixed*. This is confined to the third person singular passive; the rare second person singular middle being merely emphatic. The *active* is used only when the perfect has a present meaning (§ 200, N. 6).

NOTE 2. The perfect *infinitive* sometimes expresses *decision* or *permanence* (like the imperative, N. 1), and sometimes it is merely more emphatic than the present; as εἶπον τὴν θύραν κεκλείσθαι, *they ordered the gate to be shut (and kept so)*; ἤλανυν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλήχθαι καὶ τρέχειν ἐπὶ τὰ ὄπλα, *so that they were (once for all) thoroughly frightened and ran to arms*. The regular

meaning of this tense, when it is not in indirect discourse, is that given in § 202, 2. See § 95, 1, Note.

3. (a) The future infinitive is regularly used only to represent the future indicative in *indirect discourse* (§ 203).

(b) It occurs occasionally in other constructions, in place of the regular present or aorist, to make more emphatic a future idea which the infinitive receives from the context. *E.g.*

Ἐδεήθησαν τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν, *they asked the Megarians to escort them with ships; οὐκ ἀποκωλύσειν δυνατοὶ ὄντες, not being able to prevent.* So rarely after ὥστε, and to express a purpose. In all these constructions the future is *strictly exceptional*, the only regular forms of the infinitive out of indirect discourse being the present and aorist, except in the few cases in which the perfect is used (§ 202, 2) and in the case mentioned in the following Note. See also § 203, N. 2.

NOTE. One regular exception to the principle just stated is found in the periphrastic future (§ 118, 6), where the present and future infinitives with μέλλω are equally common, but the aorist seldom occurs.

4. The future optative is used only in indirect discourse and constructions which involve this (§ 203, N. 3).

B. In Indirect Discourse.

REMARK. The term *indirect discourse* includes all clauses depending on a verb of *saying* or *thinking* which contain the thoughts or words of any person stated *indirectly*, i.e. incorporated into the general structure of the sentence. It includes of course all *indirect* quotations and questions.

§ 203. When the optative and infinitive stand in indirect discourse, each tense represents the *corresponding tense* of the same verb in direct discourse. *E.g.*

*Ἐλεγεν ὅτι γράφοι, *he said that he was writing* (he said γράφω, *I am writing*); ἔλεγεν ὅτι γράψοι, *he said that he would write* (he said γράψω, *I will write*); ἔλεγεν ὅτι γράψειεν, *he said that he had written* (he said ἔγραψα); ἔλεγεν ὅτι γεγραφὼς εἴη, *he said that he had already written* (he said γέγραφα). *Ἦρето εἴ τις ἐμοῦ εἴη σοφώτερος, *he asked whether any one was wiser than I* (he asked ἔστι τις;).

Φησὶ γράφειν, *he says that he is writing* (he says γράφω); φησὶ γράψειν, *he says that he will write* (γράψω); φησὶ γράψαι, *he says that he wrote* (ἔγραψα); φησὶ γεγραφέναι, *he says that he has written* (γέγραφα).

Εἶπεν ὅτι ἄνδρα ἄγοι ὃν εἶρξαι δέοι, *he said that he was bringing a man whom it was necessary to confine* (he said ἄνδρα ἄγω ὃν εἶρξαι δεῖ). Ἐλογίζοντο ὥς, εἰ μὴ μάχουιντο, ἀποστήσονται αἱ πόλεις, *they considered that, if they should not fight, the cities would revolt* (they thought ἐὰν μὴ μαχώμεθα, ἀποστήσονται, *if we do not fight, they will revolt*).

These constructions will be explained in § 243, § 246, and § 247. Here they merely show the different force of the *tenses* in indirect discourse and in other constructions. Compare especially the difference between φησὶ γράφειν and φησὶ γράψαι under § 203 with that between βούλεται ποιεῖν and βούλεται ποιῆσαι under § 202. Notice also the same distinction in respect to the present and aorist optative.

NOTE 1. The present infinitive may represent the *imperfect* as well as the present indicative; as τίνας εὐχὰς ὑπολαμβάνει εὐχεσθαι τὸν Φίλιππον ὅτ' ἔσπενδεν; *what prayers do you suppose Philip made when he was pouring libations?* (i.e. τίνας ἤψχετο;). The perfect infinitive likewise represents both perfect and pluperfect. In such cases the time of the infinitive must always be shown by the context (as above by ὅτ' ἔσπενδεν).

So rarely the present optative represents the imperfect indicative (§ 243, Note 1). See § 204, Note 1.

NOTE 2. Verbs of *hoping, expecting, promising, &c.* form an intermediate class between verbs which take the infinitive in indirect discourse and those which do not (see Rem. before § 203); and they allow either the future infinitive (as in § 203) or the present and aorist (as in § 202). *E.g.*

Ἦλπιζον μάχην ἔσεσθαι, *they expected that there would be a battle* (Thuc.); but ἃ οὐποτε ἤλπισεν παθεῖν, *what he never expected to suffer* (Eur.). Ὑπέσχετό μοι βουλεύεσθαι, and ὑπέσχετο μηχανὴν παρῆξειν (both in Xen.).

The construction of indirect discourse (the future) is the more common here. In English we can say *I hope (expect or promise) to do this*, like ποιεῖν or ποιῆσαι; or *I hope I shall do this*, like ποιήσειν.

NOTE 3. The future optative is never used except as the representative of the future indicative, either in indirect discourse (as in the examples under § 203), or in the construction of § 217 (which is governed by the principles of indirect discourse). Even here the future indicative is generally retained. See § 217, and § 248, Note.

III. TENSES OF THE PARTICIPLE.

§ 204. The tenses of the participle generally express the same time as those of the indicative; but they are present, past, or future *relatively* to the time of the verb with which they are connected. *E.g.*

Ἀμαρτάνει τοῦτο ποιῶν, *he errs in doing this*; ἡμάρτανε τοῦτο ποιῶν, *he erred in doing this*; ἀμαρτήσεται τοῦτο ποιῶν, *he will err in doing this*. (Here ποιῶν is first *present*, then *past*, then *future*, absolutely; but always *present* to the verb of the sentence.) Ταῦτα εἰπόντες ἀπῆλθον, *having said this, they departed*. Οὐ πολλοὶ φαίνονται ξυνελθόντες, *not many appear to have joined the expedition*. Ἐπήνεσαν τοὺς εἰρηκότας, *they praised those who had (already) spoken*. Τοῦτο ποιήσων ἔρχεται, *he is coming to do this*; τοῦτο ποιήσων ἦλθεν, *he came to do this*. Ἀπελθε ταῦτα λαβών, *take this and be off* (λαβών being past to ἀπελθε, but absolutely future).

NOTE 1. The present may here also represent the imperfect; as οἶδα κακείνῳ σωφρονοῦντε, ἔστε Σωκράτει συνήστην, *I know that they both were continent as long as they associated with Socrates* (i. e. ἐσωφρονεῖτην). See § 203, Note 1.

NOTE 2. The aorist participle in certain constructions does not denote time past with reference to the leading verb, but expresses a *simple occurrence* without regard to time (like the aorist infinitive in § 202). This is so in the following examples:—

Ἐτυχεν ἐλθών *he happened to come*; ἔλαθεν ἐλθών, *he came secretly*; ἔφθη ἐλθών, *he came first*. (See § 279, 4.) Περιδεῖν τὴν γῆν τμηθεῖσαν, *to allow the land to be ravaged (to see it ravaged)*. (See § 279, 3.) So sometimes when the participle denotes that in which the action of the verb consists (§ 277); as εὖ γ' ἐποίησας ἀναμνήσας με, *you did well in reminding me*.

IV. GNOMIC AND ITERATIVE TENSES.

§ 205. 1. The present is the tense commonly used in Greek, as in English, to denote a general truth or an habitual action; as πλοῖον εἰς Δῆλον Ἀθηναῖοι πέμπουσιν, *the Athenians send a ship to Delos (annually)*.

2. In animated language the aorist is used in this sense. This is called the *gnomic aorist*, and is generally translated by the English present. *E.g.*

**Ἦν τις τούτων τι παραβαίνει, ζημίαν αὐτοῖς ἐπέθεσαν*, i.e. *they impose a penalty on all who transgress*. *Μί' ἡμέρα τὸν μὲν καθείλεν ὑψόθεν, τὸν δ' ἤρ' ἄνω*, *one day (often) brings down one man from a height and raises another high*.

NOTE 1. Here one distinct case in past time is vividly used to represent all possible cases. Examples containing such adverbs as *πολλάκις*, *often*, *ἤδη*, *already*, *οὐπω*, *never yet*, illustrate the construction; as *ἀθυμοῦντες ἄνδρες οὐπω τρόπαιον ἔστησαν*, *disheartened men never yet raised a trophy*, i.e. *never raise a trophy*.

NOTE 2. An aorist resembling the gnomic is found in Homeric similes; as *ἤριπε δ' ὥς ὅτε τις δρῦς ἤριπεν*, *and he fell, as when some oak falls* (lit. *as when an oak once fell*).

NOTE 3. The gnomic aorist sometimes occurs in indirect discourse in the infinitive and participle, and even in the optative.

3. The perfect is sometimes gnomic, like the aorist. *E.g.*

Τὸ δὲ μὴ ἐμποδὼν ἀνανταγωνίστῳ εὐνοία τετίμηται, *but those who are not before men's eyes are honored with a good will which has no rivalry*.

The gnomic perfect may be used in the infinitive.

§ 206. The imperfect and aorist are sometimes used with the adverb *ἄν* to denote a *customary* action. *E.g.*

Διηρώτων ἄν αὐτοὺς τί λέγοιεν, *I used to ask them (I would often ask them) what they said*. *Πολλάκις ἠκούσαμεν ἄν ὑμᾶς*, *we used often to hear you*.

REMARK. This construction must be carefully distinguished from the ordinary apodosis with *ἄν* (§ 222). It is equivalent to our phrase *he would often do this* for *he used to do this*, and was probably developed from the past potential construction (§ 226, 2, N. 2).

NOTE. The Ionic has iterative forms in *-σκον* and *-σκομην* in both imperfect and aorist. (See § 119, 10.) Herodotus uses these also with *ἄν*, as above.

THE PARTICLE "AN.

§ 207. The adverb *ἄν* (Epic *κέ*) has two distinct uses.

1. It is joined to all the secondary tenses of the indicative (in Homer also to the future indicative), and to the optative, infinitive, or participle, to denote that the action

of the verb is dependent on some *condition*, expressed or implied. Here it belongs to the verb.

2. It is joined *regularly* to *εἰ*, *if*, and to all relative and temporal words (and *occasionally* to the final particles *ὥς*, *ὅπως*, and *ὅφρα*), when these are followed by the subjunctive. Here it belongs entirely to the particle or relative, with which it often forms one word, as in *εἰάν*, *ὅταν*, *ἐπειδάν*.

There is no English word which can translate *ἄν*. In its first use it is expressed in the *would* or *should* of the verb (*βούλοιοτο ἄν*, *he would wish*; *εἰλοίμην ἄν*, *I should choose*). In its second use it has no force which can be made apparent in English.

REMARK. The above statement (§ 207) includes all regular uses of *ἄν* except the Epic construction explained in § 255, and the iterative construction of § 206.

The following sections (§§ 208–211) enumerate the various uses of *ἄν*: when these are explained more fully elsewhere, reference is made to the proper sections.

§ 208. 1. The *present* and *perfect* indicative never take *ἄν*.

2. The *future* indicative often takes *ἄν* (or *κέ*) in the early poets, especially Homer; very rarely in Attic Greek. *E.g.*

Καὶ κέ τις ὧδ' ἐρέει, and perhaps some one will thus speak; *ἄλλοι, οἳ κέ με τιμήσουσι*, others who will honor me (if occasion offers). The future with *ἄν* seems to have been an intermediate form between the simple future, *will honor*, and the optative with *ἄν*, *would honor*. One of the few examples found in Attic prose is in *Plat. Apol.* p. 29 C.

3. The most common use of *ἄν* with the indicative is when it forms an apodosis with the *secondary* tenses. It here denotes that the condition upon which the action of the verb depends *is not* or *was not* fulfilled. See § 222.

For the past potential construction with *ἄν*, see § 226, 2, N. 2; for the *iterative* construction with *ἄν*, see § 206.

§ 209. 1. In Attic Greek the subjunctive is used with *ἄν* only in the constructions mentioned in § 207, 2, where *ἄν* belongs to the introductory word. See § 223, § 225, § 232, 3, § 233; also § 216, 1, N. 2.

2. In Epic poetry, where the subjunctive is often used nearly or quite in the sense of the future indicative (§ 255), it may, like the future (§ 208, 2), take *ἄν* or *κέ*. *E.g.*

Εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κε ν αὐτὸς ἔλωμαι, and if they do not give her up, I will take her myself.

§ 210. The optative with *ἄν* forms an apodosis, with which a condition must be either expressed or implied. It denotes what *would happen* if the condition *should be fulfilled* (§ 224).

NOTE. The *future* optative is never used with *ἄν*. See § 203, N. 3.

§ 211. The present and aorist (rarely the perfect) infinitive and participle are used with *ἄν* to form an apodosis. Each tense is here equivalent to the *corresponding tense* of the indicative or optative with *ἄν*, — the present representing also the imperfect, and the perfect also the pluperfect.

Thus the present infinitive or participle with *ἄν* may represent either an *imperfect indicative* or a *present optative* with *ἄν*; the aorist, either an *aorist indicative* or an *aorist optative* with *ἄν*; the perfect, either a *pluperfect indicative* or a *perfect optative* with *ἄν*. *E.g.*

(Pres.) Φησὶν αὐτοὺς ἐλευθέρους ἂν εἶναι, εἰ τοῦτο ἔπραξαν, *he says that they would (now) be free (ἦσαν ἄν), if they had done this*; φησὶν αὐτοὺς ἐλευθέρους ἂν εἶναι, εἰ τοῦτο πράξειαν, *he says that they would (hereafter) be free (εἶεν ἄν), if they should do this*. Οἶδα αὐτοὺς ἐλευθέρους ἂν ὄντας, εἰ τοῦτο ἔπραξαν, *I know that they would (now) be free (ἦσαν ἄν), if they had done this*; οἶδα αὐτοὺς ἐλευθέρους ἂν ὄντας, εἰ ταῦτα πράξειαν, *I know that they would (hereafter) be free (εἶεν ἄν), if they should do this*.

(Aor.) Φασὶν αὐτὸν ἐλθεῖν ἂν (or οἶδα αὐτὸν ἐλθόντα ἂν), εἰ τοῦτο ἐγένετο, *they say (or I know) that he would have come (ἦλθεν ἄν), if this had happened*; φασὶν αὐτὸν ἐλθεῖν ἂν (or οἶδα αὐτὸν ἐλθόντα ἂν), εἰ τοῦτο γένοιτο, *they say (or I know) that he would come (ἔλθοι ἄν), if this should happen*.

(Perf.) Εἰ μὴ τὰς ἀρετὰς ἐκείνας παρέσχοντο, πάντα ταῦθ' ὑπὸ τῶν βαρβάρων ἂν ἐαλωκέναι (φήσειεν ἄν τις), *had they not exhibited those exploits of valor, we might say that all this would have been captured by the barbarians (ἐαλώκει ἄν)*; οὐκ ἂν ἡγοῦμαι αὐτοὺς δίκην ἀξίαν δεδωκέναι, εἰ αὐτῶν καταψηφίσαισθε, *I do not think they would (then,*

in the future) *have suffered proper punishment* (δεδωκότες ἂν εἶεν), *if you should condemn them*.

The context must decide in each case whether we have the equivalent of the indicative or of the optative with ἂν. In the examples given, the form of the protasis generally settles the question.

NOTE. As the early poets who use the future indicative with ἂν (§ 208, 2) do not use this construction, the *future* infinitive and participle with ἂν are very rarely found.

§ 212. 1. When ἂν is used with the subjunctive (as in § 207, 2), it is generally separated from the introductory word only by monosyllabic particles like μέν, δέ, τέ, γάρ, &c.

2. In a long apodosis ἂν may be used twice or even three times with the same verb; as οὐκ ἂν ἡγγίσθ' αὐτὸν κἂν ἐπιδραμεῖν; *do you not think that he would even have rushed thither?* In Thuc. ii. 41, ἂν is used three times with παρέχασθαι.

3. Ἄν may be used elliptically with a verb understood; as οἱ οἰκέται ῥέγκουσιν· ἄλλ' οὐκ ἂν πρὸ τοῦ (sc. ἔρρεγκον), *the slaves are snoring; but in old times they would n't have done so*. So in φοβούμενος ὥσπερ ἂν εἰ παῖς, *fearing like a child* (ὥσπερ ἂν ἐφοβεῖτο εἰ παῖς ἦν).

4. When an apodosis consists of several co-ordinate verbs, ἂν generally stands only with the first; as οὐδὲν ἂν διάφορον τοῦ ἑτέρου ποιοῖ, ἀλλ' ἐπὶ ταῦτόν ἀμφότεροι ἵοιεν, *he would do nothing different from the other, but both would aim at the same object* (ἂν belongs also to ἵοιεν).

NOTE. The adverb τάχα, *quickly, soon, readily*, is often prefixed to ἂν, in which case τάχ' ἂν is nearly equivalent to ἵσως, *perhaps*. The ἂν here always forms an apodosis, as usual, with the verb of the sentence; as τάχ' ἂν ἔλθοι, *perhaps he would come*.

THE MOODS.

§ 213. 1. The indicative is used in simple, absolute assertions; as γράφει, *he writes*; ἔγραψεν, *he wrote*; γράψει, *he will write*; γέγραπεν, *he has written*.

It has a tense to express every variety of time which is recognized by the Greek verb, and it can thus state a sup-

position as well as make an assertion in the past, present, or future. It also expresses certain other relations which in other languages (as in Latin) are generally expressed by a different mood. The following examples will illustrate these uses : —

Εἰ τοῦτο ἀληθές ἐστι, χαίρω, *if this is true, I rejoice* (§ 221); εἰ ἔγραψεν, ἡλθον ἂν, *if he had written, I should have come* (§ 222); εἰ γράψει, γνώσομαι, *if he shall write (or if he writes), I shall know* (§ 223, N. 1). Ἐπιμελείται ὅπως τοῦτο γενήσεται, *he takes care that this shall happen* (§ 217). Λέγει ὅτι τοῦτο ποιεῖ, *he says that he is doing this*; sometimes, εἶπεν ὅτι τοῦτο ποιεῖ, *he said that he was doing this* (he said ποιῶ). Εἶθε με ἔκτεινας, ὡς μήποτε τοῦτο ἐποίησα, *O that thou hadst killed me, that I might never have done this!* (§ 251, 2; § 216, 3). Εἶθε τοῦτο ἀληθές ἦν, *O that this were true!* (§ 251, 2).

REMARK. These constructions are explained in the sections referred to. Their variety shows the impossibility of giving any precise single definition, which will be of practical value, including all the uses even of the indicative. With the subjunctive and optative it is equally impossible.

2. The various uses of the subjunctive are shown by the following examples : —

Ἔρχεται ἵνα τοῦτο ἴδῃ, *he is coming that he may see this* (§ 216); φοβεῖται μὴ τοῦτο γένηται, *he fears lest this may happen* (§ 218). Ἐὰν ἔλθῃ, τοῦτο ποιήσω, *if he shall come (or if he comes), I shall do this* (§ 223); εἰάν τις ἔλθῃ, τοῦτο ποιῶ, *if any one (ever) comes, I (always) do this* (§ 225). Ὅταν ἔλθῃ, τοῦτο ποιήσω, *when he shall come (or when he comes), I shall do this* (§ 232, 3); ὅταν τις ἔλθῃ, τοῦτο ποιῶ, *when any one comes, I (always) do this* (§ 233).

Ἴωμεν, *let us go* (§ 253). Μὴ θαυμάσητε, *do not wonder* (§ 254). Τί εἶπω; *what shall I say?* (§ 256). Οὐ μὴ τοῦτο γένηται *this (surely) will not happen* (§ 257). Ἰδῶμαι, *I shall see* (Hom., § 255).

These constructions are explained in the sections referred to.

REMARK. The subjunctive, in its simplest and apparently most primitive use, expresses simple futurity, like the future indicative; this is seen in the Homeric independent construction, Ἰδῶμαι, *I shall see*; εἰπῇσί τις, *one will say*. Then, in exhortations and prohibitions it is still future; as Ἴωμεν, *let us go*; μὴ ποιήσητε τοῦτο, *do not do this*. In final and object clauses it expresses a future purpose or a future object of fear. In conditional and conditional relative sentences it expresses a future supposition; except in general conditions, where it is indefinite (but never strictly present) in its time.

3. The various uses of the optative are shown by the following examples : —

Ἦλθεν ἵνα τοῦτο ἴδῃ, he came that he might see this (§ 216); ἐφοβείτο μὴ τοῦτο γένοιτο, he feared lest this should happen (§ 218). Εἰ ἔλθοι, τοῦτ' ἂν ποιήσαιμι, if he should come, I should do this (§ 224); εἴ τις ἔλθοι, τοῦτ' ἐποίουν, if any one (ever) came, I (always) did this (§ 225). Ὅτε ἔλθοι, τοῦτ' ἂν ποιήσαιμι, whenever he should come (at any time when he should come), I should do this (§ 232, 4); ὅτε τις ἔλθοι, τοῦτ' ἐποίουν, whenever any one came, I (always) did this (§ 233). Ἐπεμελείτο ὥπως τοῦτο γενήσῃ, he took care that this should happen (§ 217). Εἶπεν (or ἔλεγεν) ὅτι τοῦτο ποιοίη (ποιήσοι or ποιήσειε), he said that he was doing (would do or had done) this (§ 243).

Ἔλθοι ἄν, he might go (if he should wish to) (§ 226, 2). Εἴθε μὴ ἀπόλιντο, O that they may not perish! Μὴ γένοιτο, may it not happen (§ 251, 1).

These constructions are explained in the sections referred to.

REMARK. The optative in many of its uses is a vaguer and less distinct form of expression than the subjunctive, in constructions of the same general character. This appears especially in its independent uses; as in the Homeric *Ἐλένην ἄγοιτο, he may take Helen away* (cf. *ἀγέσθω, let him take*); *ἴομεν, may we go* (cf. *ἴωμεν, let us go*); *μὴ γένοιτο, may it not happen* (cf. *μὴ γένηται, let it not happen*); *ἔλοιτο ἄν* (Hom. sometimes *ἔλοιτο* alone), *he would take* (cf. Hom. *ἔλῃται*, sometimes with *κέ*, *he will take*). So in future conditions; as *εἰ γένοιτο, if it should happen* (cf. *εἰ γένηται, if it shall happen*). In other dependent clauses it is generally a correlative of the subjunctive, sometimes of the indicative; it expresses the *changed relation* of a dependent subjunctive or indicative in these constructions when the verb on which it depends is changed from present or future to past time. The same change in relation is expressed in English by a change from *shall, will, may, do, is, &c.* to *should, would, might, did, was, &c.* To illustrate these last relations, compare *ἔρχεται ἵνα ἴδῃ, φοβείται μὴ γένηται. εἰ τις ἔλθῃ τοῦτο ποιῶ, ἐπιμελείται ὥπως τοῦτο γενήσεται*, and *λέγει ὅτι τοῦτο ποιεῖ*, with the corresponding forms after past leading verbs given in § 213, 3.

4. The imperative is used to express commands and prohibitions; as *τοῦτο ποιεῖ, do this*; *μὴ φεύγετε, do not fly*.

5. The infinitive is a verbal noun, which expresses the simple idea of a verb without restriction of person or number.

§ 214. The following sections (§§ 215–257) treat of all constructions which require any other form of the finite verb than the indicative in simple assertions (§ 213, 1). The infinitive and participle are included here only so far as they are used in indirect discourse or in protasis and apodosis. These constructions are divided as follows:—

I. Final and Object clauses after *ἵνα*, *ὥς*, *ὅπως*, and *μή*.
 II. Conditional sentences. III. Relative and Temporal sentences. IV. Indirect Discourse. V. Causal sentences. VI. Wishes. VII. Commands, Exhortations, and Prohibitions. VIII. Homeric Subjunctive (like Future Indicative). — Interrogative Subjunctive. — *Ὅ* *μή* with Subjunctive or Future Indicative.

I. FINAL AND OBJECT CLAUSES AFTER *ἵνα*, *ὥς*, *ὅπως*, *μή*.

§ 215. The clauses which depend on the so-called *final* particles *ἵνα*, *ὥς*, *ὅπως*, *that*, *in order that*, and *μή*, *that not*, *lest*, may be divided into three classes:—

A. *Final* clauses, expressing the *purpose* or *motive*; as *ἔρχεται ἵνα τοῦτο ἴδῃ*, *he is coming that he may see this*. Here all the final particles may be used.

B. *Object* clauses with *ὅπως* after verbs signifying to *strive for*, *to care for*, *to effect*; as *σκοπεῖ ὅπως τοῦτο γένησεται*, *see to it that this is done*.

C. *Object* clauses with *μή* after verbs of *fear* or *caution*; as *φοβεῖται μὴ τοῦτο γένηται*, *he fears that (or lest) this may happen*.

REMARK. The first two classes (sometimes classed together as *final*) are to be distinguished with special care. The object clauses in B are the *direct object* of the leading verb, and can even stand in apposition to an object accusative like *τοῦτο*; as *σκοπεῖ τοῦτο, ὅπως μὴ σε ὄψεται*, *see to this, namely, that he does not see you*. But a final clause could stand in apposition only to *τούτου ἕνεκα*, *for the sake of this*, or *διὰ τοῦτο*, *to this end*; as *ἔρχεται τούτου ἕνεκα, ἵνα ἡμᾶς ἴδῃ*, *he is coming for this purpose, namely, that he may see us*.

NOTE 1. The negative adverb in all these clauses is μή; except after μή, lest, where οὐ is used.

NOTE 2. Ὅφρα, that, is used as a final particle in Epic and Lyric poetry.

A. Final Clauses.

§ 216. 1. Final clauses take the subjunctive after primary tenses, and the optative after secondary tenses. *E.g.*

Διανοεῖται τὴν γέφυραν λῦσαι, ὥς μὴ διαβῇ τε, *he thinks of breaking up the bridge, that you may not pass over.* Λυσitteλεί ἕασαι ἐν τῷ παρόντι, μὴ καὶ τοῦτον πολέμιον προσθώμεθα, *it is expedient to allow it for a time, lest we may add him to the number of our enemies.* Παρακαλεῖς ἰατροὺς, ὅπως μὴ ἀποθάνῃ, *you call in physicians, that he may not die.* Φίλος ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίῃ δίκην, *he wished to be a friend to the most powerful, that he might do wrong and not be punished.* Τούτου ἕνεκα φίλων ᾤετο δεῖσθαι, ὥς συνέρχους ἔχοι, *he thought he needed friends for this purpose, namely, that he might have helpers.*

NOTE 1. The future indicative very rarely takes the place of the subjunctive in final clauses after ὅπως, ὅφρα, and μή. This is almost entirely confined to poetry. See *Odys.* i. 56, iv. 163; *Il.* xx. 301.

NOTE 2. The adverb ἄν (κέ) is sometimes joined with ὥς, ὅπως, and ὅφρα before the subjunctive in final clauses; as ὥς ἄν μάθῃς, ἀντάκουσον, *hear the other side, that you may learn.* It adds nothing to the sense that can be made perceptible in English. In Homer and Herodotus it occasionally occurs even before an optative.

2. As final clauses express the purpose or motive of *some person*, they admit the double construction of indirect discourse (§ 242). Hence, instead of the optative after secondary tenses, we can have the mood and tense which would be used when a person conceived the purpose in his own mind; that is, we can say either ἦλθεν ἵνα ἴδοι, *he came that he might see* (§ 216, 1), or ἦλθεν ἵνα ἴδῃ, *because the person himself would have said ἔρχομαι ἵνα ἴδω, I come that I may see.* (See § 248, Note.)

On this principle the subjunctive in final clauses after secondary tenses is nearly as common as the more regular optative. *E.g.*

Τὰ πλοῖα κατέκασεν, ἵνα μὴ Κῦρος διαβῇ, *he burned the vessels, that Cyrus might not pass over.*

3. The secondary tenses of the indicative are used in final clauses with ἵνα, sometimes with ὥς or ὅπως, to denote that the end or object is dependent on some *unfulfilled condition* or some *unaccomplished wish*, and therefore *is not* or *was not attained*. *E.g.*

Τί μ' οὐ λαβὼν ἔκτεινας εὐθὺς, ὥς ἔδειξα μήποτε; &c., *why did you not take me and kill me at once, that I might never have shown?* &c. Φεῦ, φεῦ, τὸ μὴ τὰ πράγματ' ἀνθρώποις ἔχειν φωνήν, ἢ ἦσαν μηδὲν οἱ δεινοὶ λόγοι, *Alas! alas! that the facts have no voice for men, so that words of eloquence might be as nothing.*

B. Object Clauses with ὅπως after Verbs of Striving, &c.

§ 217. Object clauses depending on verbs signifying *to strive for*, *to care for*, *to effect*, regularly take the *future indicative* after both primary and secondary tenses.

The future optative *may* be used after secondary tenses, as the correlative of the future indicative, but commonly the indicative is retained on the principle explained in § 216, 2. (See § 202, 4.) *E.g.*

Φρόντιζ' ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις, *take heed that you do nothing unworthy of this honor.* Ἐμχανώμεθα ὅπως μηδεὶς τοῦτο γνώσοιτο, *we were planning that nobody should know this* (here γνώσεται would be more common). Ἐπρασσον ὅπως τις βοήθεια ἦξει, *they were trying to effect (this), that some assistance should come.*

NOTE 1. Sometimes the present or aorist subjunctive or optative is used after these verbs, as in final clauses. In this case ὥς also may be used. Ὅπως ἂν or ὥς ἂν may be used before the subjunctive, never before the regular future indicative. Μῆ is sometimes used for ὅπως μὴ, generally with the subjunctive.

NOTE 2. The future indicative with ὅπως sometimes follows verbs of *exhorting*, *entreating*, *commanding*, and *forbidding*, which commonly take an infinitive of the object; as διακελεύονται ὅπως τιμωρῆσεται πάντας τοὺς τοιούτους, *they exhort him to take vengeance on all such.*

NOTE 3. The construction of § 217 is not found in Homer; but such verbs as are mentioned in Note 2, and verbs signifying *to con-*

sider, to try, and the like, take ὅπως or ὡς with the subjunctive and optative, as in final clauses. *E.g.*

Λίσσεσθαι δέ μιν αὐτὸς ὅπως νημερτέα εἴπη, and implore him thyself to speak the truth; λίσσεται δ' αἰεὶ Ἡφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρηα, he implored him to liberate Ares. So φράσσεται ὡς κε νύηται; βούλευον ὅπως ὅχ' ἄριστα γένοιτο.

NOTE 4. Both ὅπως and ὅπως μή are often used with the future indicative in exhortations or prohibitions, some imperative like σκόπει or σκοπεῖτε, take care, being understood. *E.g.*

Ὅπως οὖν ἔσεσθε ἄξιοι τῆς ἐλευθερίας, (see that you) prove yourselves worthy of freedom. Ὅπως μοι μὴ ἐρεῖς ὅτι ἔστι τὰ δώδεκα δις ἕξ, see that you do not tell me that twelve is twice six. For a similar ellipsis of a verb of fearing, see § 218, N. 2.

C. Object Clauses with μή after Verbs of Fearing, &c.

§ 218. After verbs denoting fear, caution, or danger, μή, that or lest, takes the subjunctive after primary tenses, and the optative after secondary tenses.

The subjunctive may also follow secondary tenses, to retain the mood in which the fear originally occurred to the mind. *E.g.*

Φοβοῦμαι μὴ τοῦτο γένηται (vereor ne accidat), I fear that this may happen; φοβοῦμαι μὴ οὐ τοῦτο γένηται (vereor ut accidat), I fear that this may not happen (§ 215, N. 1). Φροντίζω μὴ κράτιστον ἦ μοι σιγᾶν, I am anxious lest it may be best for me to be silent. Οὐκέτι ἐπετίθεντο, δεδιότες μὴ ἀποτμηθεῖσαν, they no longer made attacks, fearing lest they should be cut off. Ἐφοβοῦντο μὴ τι πάθῃ, they feared lest he should suffer anything (§ 216, 2).

NOTE 1. The future indicative is very rarely used after μή in this construction. But ὅπως μή is sometimes used here, as in the object clauses of § 217, with both future indicative and subjunctive.

NOTE 2. Μή with the subjunctive, or ὅπως μή with the future indicative, may be used elliptically, a verb of fear or caution being understood. *E.g.*

Μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν, (I fear that) the truth may be too rude a thing to say. Ἀλλὰ μὴ οὐ τοῦτ' ἢ χαλεπὸν, but (I fear that) this may not be a difficult thing. See § 217, N. 4.

NOTE 3. Verbs of fearing may refer to objects of fear which are present or past. Here μή takes the present and past tenses of the indicative. *E.g.*

Δέδοικα μὴ πληγῶν δέει, *I fear that you need blows.* Φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν, *we fear that we have missed both at once.* Δείδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, *I fear that all which the Goddess said was true.* Hom. Ὅρα μὴ παίζων ἔλεγεν, *beware lest he was speaking in jest.*

II. CONDITIONAL SENTENCES.

§ 219. 1. In conditional sentences the clause containing the condition is called the *protasis*, and that containing the conclusion is called the *apodosis*. The *protasis* is introduced by εἰ, *if*.

The Doric *ai* for εἰ is sometimes used in Homer.

2. The adverb ἄν (Epic κέ) is regularly joined to εἰ in the *protasis* when the verb is in the subjunctive; εἰ with ἄν forming ἐάν, ἄν (*ā*), or ἦν. (See § 207, 2.) The simple εἰ is used with the indicative and optative.

The same adverb ἄν is used in the *apodosis* with the optative, and with the secondary tenses of the indicative in the construction of § 222.

3. The negative adverb of the *protasis* is regularly μή, that of the *apodosis* is οὐ.

NOTE. When οὐ stands in a *protasis*, it always belongs to some particular word (as in οὐ πολλοί, *few*, οὐ φημι, *I deny*), and not to the *protasis* as a whole; as ἐάν τε σὺ καὶ Ἄνυτος οὐ φῆτε ἐάν τε φῆτε, *both if you and Anytus deny it and if you admit it.*

CLASSIFICATION OF CONDITIONAL SENTENCES.

§ 220. Conditional sentences in Greek have six forms. The classification is based chiefly on the time to which the supposition refers, partly on what is implied with regard to the fulfilment of the condition, and partly on the distinction between particular and general suppositions explained in II.

I. Four Forms of Ordinary Conditions.

The most obvious distinction of conditions is that of (a) *present or past* and (b) *future*.

Present and Past Conditions.

(a) In present or past conditions, the question of fulfilment has already been decided (in point of fact), but we may or may not wish to imply by our form of statement *how* this has been decided. In Greek (as in English or Latin) we may, therefore, state such a condition in one of two ways:—

1. We may *simply state* a present or past condition, implying nothing as to its fulfilment; as *if he is (now) doing this*, εἰ τοῦτο πράσσει; — *if he was doing it*, εἰ ἔπρασσε; — *if he did it*, εἰ ἔπραξε; — *if he has (already) done it*, εἰ πέπραχε. The apodosis here expresses simply what *is* (*was or will be*) the result of the fulfilment of the condition. Thus we may say:—

Εἰ πράσσει τοῦτο, καλῶς ἔχει, *if he is doing this, it is well*; εἰ πράσσει τοῦτο, ἡμάρτηκεν, *if he is doing this, he has erred*; εἰ πράσσει τοῦτο, καλῶς ἔξει, *if he is doing this, it will be well*. Εἰ ἔπραξε τοῦτο, καλῶς ἔχει (εἶχεν, ἔσχεν, or ἔξει), *if he did this, it is (was or will be) well*. So with the other tenses of the indicative. (See § 221.)

So in Latin: *Si hoc facit, bene est; Si hoc fecit, bene erit.*

2. We may state a present or past condition so as to imply that it *is not* or *was not* fulfilled; as *if he were (now) doing this*, εἰ τοῦτο ἔπρασσε; — *if he had done this*, εἰ τοῦτο ἔπραξε (both implying the opposite). The apodosis here expresses what *would be* (or *would have been*) the result if the condition *were* (or *had been*) fulfilled. The adverb ἂν in the apodosis distinguishes these forms from otherwise similar forms under (a) 1. Thus we may say:—

Εἰ ἔπρασσε τοῦτο, καλῶς ἂν εἶχεν, *if he were (now) doing this, it would be well*; εἰ ἔπραξε τοῦτο, καλῶς ἂν ἔσχεν, *if he had done this, it would have been well*. (See § 222.)

In Latin: *Si hoc faceret, bene esset; Si hoc fecisset, bene fuisset.*

The Greek has no form implying that a condition *is* or *was fulfilled*, and it is hardly conceivable that any language should find such a form necessary or useful.

Future Conditions.

(b) We may state a future condition in Greek (as in English and Latin) in either of two ways.

1. We may say *if he shall do this*, ἐὰν πράσσῃ (or πράξῃ) τοῦτο (or, still more vividly, εἰ πράξει τοῦτο), making a distinct supposition of a future case. The apodosis expresses what *will be* the result if the condition shall be fulfilled. Thus we may say:—

Ἐὰν πράσῃ (or πράξῃ) τοῦτο, καλῶς ἔξει, *if he shall do this, it will be well* (sometimes εἰ πράξει τοῦτο). (See § 223.) In Latin: *Si hoc faciet* (or *si hoc fecerit*), *bene erit*; sometimes *Si hoc faciat*.

2. We may also say *if he should do this*, εἰ πράσσοι (or πράξειε) τοῦτο, still supposing a case in the future, but less distinctly and vividly than before. The apodosis corresponds to this in form (with the addition of ἄν), and expresses what *would be* the result if the condition should be fulfilled. Thus we can say:—

Εἰ πράσσοι (or πράξειε) τοῦτο, καλῶς ἂν ἔχοι, *if he should do this, it would be well*. (See § 224.) In Latin: *Si hoc faciat*, *bene sit*.

II. Present and Past General Suppositions.

The supposition contained in a protasis may be either *particular* or *general*. A particular supposition refers to a *definite* act or a *definite* series of acts; as *if he (now) has this, he will give it; if he had it, he gave it; if he had had the power, he would have helped me; if he shall receive it (or if he receives it), he will give it; if he should receive it, he would give it*. A general supposition refers to *any one* of a class of acts, which may occur (or may have occurred) on *any one* of a series of possible occasions; as *if ever he receives anything*,

he (always) gives it; if ever he received anything, he (always) gave it; if he had (on each occasion) had the power, he would (always) have helped me; if ever any one shall (or should) wish to go, he will (or would) always be permitted.

Although this distinction is seen in all classes of conditions (as the examples show), it is only in the present and past conditions which do not imply non-fulfilment, *i. e.* in those of (a) 1, that the Greek distinguishes general from particular suppositions in *construction*. Here, however, we have two classes of conditions which contain only *general* suppositions.

(a) When the apodosis has a verb of present time expressing a customary or repeated action (§ 205), the protasis may refer (in a general way) to any one of a class of acts which can be supposed to occur within the period represented in English as present. Thus we may say:—

Ἐάν τις κλέπτῃ, κολάζεται, if (ever) any one steals, he is (in all such cases) punished; εἰ τις πράσῃ (or πράξῃ) τοιοῦτόν τι, χαλεπαίνομεν αὐτῷ, if (ever) any one does such a thing, we are (always) angry with him. (See § 225.)

(b) When the apodosis has a verb of past time expressing a customary or repeated action, the protasis may refer (in a general way) to any one of a class of acts which can be supposed to have occurred in the past. Thus we may say:—

Εἴ τις κλέπτοι, ἐκολάζετο, if (ever) any one stole, he was (in all such cases) punished; εἴ τις πράσσοι (or πράξειε) τοιοῦτόν τι, ἐχαλεπαίνομεν αὐτῷ, if (ever) any one did such a thing, we were (always) angry with him. (See § 225.)

REMARK 1. Although the Latin sometimes agrees with the Greek in distinguishing *general* conditions from ordinary present and past conditions, using *si faciat* and *si faceret* like *εἰ πράσῃ* and *εἰ πράσσοι* above, it yet commonly agrees with the English in not recognizing the distinction, and uses the indicative alike in both classes. Even the Greek sometimes (especially in poetry) neglects the distinction, and uses the indicative in these general conditions (§ 225, N. 1).

REMARK 2. In external form the present general condition coincides with the more vivid future condition, (b) 1, both being expressed by *εἰ* and the subjunctive, and the form of the apodosis alone distinguishing them. But in sense there is a much closer connection between the general present condition and the ordinary

present condition expressed by *εἰ* and the present indicative, (*a*) 1, with which in most languages (and sometimes even in Greek) it coincides also in form (see Remark 1). On the other hand, *εἰάν* with the subjunctive in a future condition generally agrees in sense with *εἰ* and the *future* indicative (§ 223, N. 1), and is never interchangeable with *εἰ* and the *present* indicative.

I. FOUR FORMS OF ORDINARY CONDITIONAL SENTENCES.

A. Present and Past Conditions.

1. Simple Particular Suppositions.

§ 221. When the protasis *simply states* a present or past particular supposition, implying nothing as to the fulfilment of the condition, it takes the indicative with *εἰ*. Any form of the verb may stand in the apodosis. *E.g.*

Εἰ θεοί τι δρῶσιν αἰσχρὸν, οὐκ εἰσὶν θεοί, if the Gods do anything disgraceful, there are no Gods. Eur. Εἰ ἐγὼ Φαῖδρον ἀγνοῶ, καὶ ἔμμαντοῦ ἐπιέλησμαι· ἀλλὰ γὰρ οὐδέτερά ἐστι τούτων, if I do not know Phaedrus, I have forgotten myself; but neither of these is so. Εἰ θεοῦ ἦν, οὐκ ἦν αἰσχροκερδής, if he was the son of a God, he was not avaricious. Ἀλλ' εἰ δοκεῖ σοι, πλέωμεν, but if it pleases you, let us sail. Κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ, may I die most wretchedly, if I do not love Xanthias.

NOTE. Even the future indicative can stand in a protasis of this class if it expresses merely a *present* intention or necessity that something shall be done; as *αἶρε πλῆκτρον, εἰ μαχεῖ, raise your spur, if you are going to fight. Aristoph.* Here *εἰ μέλλεις μάχεσθαι* would be the more common expression in prose. It is important to notice that a future of this kind could not be changed to the subjunctive, like the ordinary future in protasis. (For the latter see § 223, N. 1.)

2. With Supposition contrary to Fact.

§ 222. When the protasis states a present or past supposition, implying that the condition *is not* or *was not fulfilled*, the secondary tenses of the indicative are used in both protasis and apodosis. The apodosis takes the adverb *ἄν*.

The imperfect here refers to *present* time or to a

continued or repeated action in past time, the aorist to an action simply occurring in past time, and the (rare) pluperfect to an action finished in past or present time. E.g.

Ταῦτα οὐκ ἂν ἐδύναντο ποιεῖν, εἰ μὴ διαίτη μετρία ἐχρῶντο, *they would not be able (as they are) to do this, if they did not lead an abstemious life.* Εἰ ἦσαν ἄνδρες ἀγαθοὶ, ὥς σὺ φῆς, οὐκ ἂν ποτε ταῦτα ἔπασχον, *if they had been good men, as you say, they would never have suffered these things (referring to several cases).* Καὶ ἴσως ἂν ἀπέθανον, εἰ μὴ ἡ ἀρχὴ κατελύθη, *and perhaps I should have perished, if the government had not been put down.* Εἰ ἀπεκρίνω, ἱκανῶς ἂν ἦδη ἐμεμαθήκη (§ 113, 2, N. 4), *if you had answered, I should already have learned enough (which now I have not done).* Εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ τὸν βασιλέα, *if you had not come (aor.), we should now be on our way (impf.) to the King.*

NOTE 1. Sometimes ἂν is omitted in the apodosis, as in English we may say *it had been for it would have been*, or in Latin *aequius fuerat* for *aequius fuisset*; as εἰ μὴ ἦσμεν, φόβον παρέσχεν, *if we had not known, this had (would have) caused us fear.* So καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος, *it had been good for that man if he had not been born.* N. T.

NOTE 2. The imperfects ἔδει, χρῆν or ἐχρῆν, ἐξῆν, and others denoting *necessity, propriety, obligation, possibility*, and the like, are often used with the infinitive to form an apodosis implying the non-fulfilment of a condition. (Ἄν is not used here, as these phrases simply express in other words what is usually expressed by the indicative with ἂν.) Thus, ἔδει σε τοῦτον φιλεῖν, *you ought to love him (but do not), or you ought to have loved him (but did not),* is equivalent to *you would love him, or would have loved him (ἐφίλεις ἂν τοῦτον), if you did your duty (τὰ δέοντα).* So ἐξῆν σοι τοῦτο ποιῆσαι, *you might have done this;* εἰκὸς ἦν σε τοῦτο ποιῆσαι, *you would properly have done this.* The real apodosis is here always in the infinitive. Ὡφελον with the infinitive in wishes is used in the same way; see § 251, 2, N. 1, and the examples.

When the present infinitive is used, the construction refers to the present or to continued or repeated action in the past; when the aorist is used, it refers to the past.

NOTE 3. In Homer the imperfect indicative in this class of sentences (§ 222) always refers to the past. We occasionally find a present optative in Homer in the sense in which Attic writers use the imperfect indicative; and in a few passages even the aorist optative with κέ in the place of the aorist indicative (see *Il.* v. 311 and 388).

B. Future Conditions.

1. Subjunctive in Protasis with Future Apodosis.

§ 223. When a supposed future case is stated *distinctly* and *vividly* (as in English, *if I shall go*, or *if I go*), the protasis takes the subjunctive with *ἐάν* (Epic *εἴ κε*). The apodosis takes the future indicative or some other form expressing future time. *E.g.*

Εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη, αὐτὸς ἔπειθ' Ἑλένην ἔχέτω καὶ κτήματα πάντα, *if Alexander shall slay Menelaus, then let him have Helen and all the goods himself.* Hom. Ἄν τις ἀνθιστήται, πειρασόμεθα χειροῦσθαι, *if any one shall stand opposed to us, we shall try to overcome him.* Ἐὰν οὖν ἴης νῦν, πότε ἔσει οἴκοι; *if therefore you go now, when will you be at-home?*

REMARK. The older English forms *if he shall go* and *if he go* express the force of the Greek subjunctive; but the ordinary modern English uses *if he goes* even when the time is clearly future.

NOTE 1. The future indicative with *εἰ* is very often used for the subjunctive in conditions of this class, as a still more vivid form of expression; as *εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακά*, *if you do not (shall not) restrain your tongue, you will have trouble.* This common use of the future, in which it is merely a more vivid form than the subjunctive, must not be confounded with that of § 221, Note.

NOTE 2. In Homer *εἰ* (without *ἄν* or *κέ*) is often used with the subjunctive, apparently in the same sense as *εἴ κε* or *ἤν*; as *εἰ δὲ νῆ' ἐθέλῃ ὀλέσαι*, *but if he shall wish to destroy our ship.* The same use of *εἰ* for *ἐάν* is found occasionally even in Attic poetry. See § 239, N. 1.

For the Homeric subjunctive with *κέ* in apodosis, see § 255, Note.

2. Optative in Protasis and Apodosis.

§ 224. When a supposed future case is stated in a *less distinct* and *vivid* form (as in English, *if I should go*), the protasis takes the optative with *εἰ*, and the apodosis takes the optative with *ἄν*. *E.g.*

Εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς, *you would not be enduring, if you should be in prosperity.* Οὐ πολλὴ ἄν ἀλογία εἴη, εἰ

φοβοῖτο τὸν θάνατον ὁ τοιοῦτος; *would it not be a great absurdity, if such a man should fear death?* Οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι, σαφέστατ' ἂν λέξειεν, *but the house itself, if it should find a voice, would speak most plainly.*

The future optative cannot be used in protasis or apodosis, except in indirect discourse representing the future indicative (see the third example under § 247).

NOTE 1. Ἄν is very rarely omitted in an apodosis of this class. Most examples occur in Homer; as ὁ οὐ δύο γ' ἄνδρε φέροιεν, *which two men could not carry (if they should try)*. But ἄν is sometimes omitted in the Attic poets after such expressions as οὐκ ἔσθ' ὅπως and οὐκ ἔστιν ὅστις (see Aesch. *Prom.* 292, Eur. *Alc.* 52).

NOTE 2. For the Homeric optative used like the past tenses of the indicative in conditions, see § 222, N. 3.

II. PRESENT AND PAST GENERAL SUPPOSITIONS.

§ 225. In general suppositions, the apodosis expresses a *customary* or *repeated* action or a *general truth*, and the protasis refers in a general way to any one of a class of acts. Here the protasis has the subjunctive with εἰ after present tenses, and the optative with εἰ after past tenses. The apodosis has the present or imperfect indicative, or some other form which implies *repetition*. *E.g.*

*Ὦν ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν, *if death comes near, no one is (er) willing to die.* Ἄπας λόγος, ἂν ἀπῇ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν, *all speech, if deeds are wanting, appears a vain and empty thing.* Εἴ τις πορνεύωντος αἰσθόιτο, κατασβεῖναι τὴν ταραχὴν ἐπειράτο, *if he saw any falling into disorder (or whenever he saw, &c.), he (always) tried to quiet the confusion.* Εἴ τις ἀντείποι, εὐθὺς τεθνήκει, *if any one refused, he was immediately put to death.*

REMARK. The gnomic aorist (§ 205, 2), which is a primary tense (§ 201), can always be used here in the apodosis with the subjunctive depending on it; as ἦν τις παραβαίνη, ζημίαν αὐτοῖς ἐπέθεσαν, *if any one transgresses, they impose a penalty on him.*

NOTE 1. The indicative is occasionally used in the place of the subjunctive or optative in general suppositions; that is, these sentences may follow the construction of ordinary present and past suppositions (§ 221), as in Latin and English; as εἴ τις δύο ἢ καὶ

πλέους τις ἡμέρας λογίζεται, μάταιός ἐστιν, *if any one counts on two or even more days, he is a fool.* See § 233, N. 1.

NOTE 2. Here, as in ordinary protasis (§ 223, N. 2), εἰ is sometimes used with the subjunctive in poetry for εἰάν or εἴ κε.

PECULIAR FORMS OF CONDITIONAL SENTENCES.

Ellipsis and Substitution in Protasis or Apodosis.

§ 226. 1. The protasis sometimes is not expressed in its regular form with εἰ or εἰάν, but is contained in a participle, or implied in an adverb or some other part of the sentence. When a participle represents the protasis, its *tense* is always that in which the verb itself would have stood in the indicative, subjunctive, or optative. The present (as usual) includes the imperfect. *E.g.*

Πῶς δίκης οὕσης ὁ Ζεὺς οὐκ ἀπόλωλεν; *how is it that Zeus has not been destroyed, if Justice exists?* (εἰ δίκη ἐστίν). Σὺ δὲ κλύων εἴσει τάχα, *but you will soon know, if you listen* (= εἰάν κλύης). Ἀπολοῦμαι μὴ τοῦτο μαθὼν, *I shall be ruined unless I learn this* (εἰάν μὴ μάθω). Τοιαῦτά τὰν γυναιξὶ συνναίων ἔχοις, *such things would you have to endure if you should dwell among women* (i.e. εἰ συνναίοις). Ἠπίστησεν ἂν τις ἀκούσας, *any one would have disbelieved such a thing if he had heard it* (i.e. εἰ ἤκουσεν). Μαρμᾶν δ' ἂν αἰτήσαντος (sc. σοῦ) ἡκόν σοι φέρων ἂν ἄρτον, *and if you (ever) cried for food* (εἰ αἰτήσεαι, § 225), *I used to come to you with bread* (§ 206).

Διὰ γε ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτε, *if it had depended on yourselves, you would long ago have been ruined.* Οὕτω γὰρ οὐκέτι τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς, *for in that case we should no longer suffer harm* (the protasis being in οὕτω). Οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι, *nor should I justly* (i.e. *if I had justice*) *fall into any trouble.*

2. The protasis is often altogether omitted, leaving the optative or indicative with ἂν alone as an apodosis.

(a) Here there is sometimes a definite protasis suggested by the context or by the circumstances. *E.g.*

Οὐκ ἐσθίουσι πλείω ἢ δύνανται φέρειν· διαρραγεῖν γὰρ ἂν, *they do not eat more than they can carry; for (if they did) they would burst.* *Ἦγετε τὴν εἰρήνην ὁμως· οὐ γὰρ ἦν ὃ τι ἂν ἐποιεῖτε, *you still kept the peace; for there was nothing which you could have done* (if you had not).

(b) Sometimes, however, the implied protasis is too indefinite to be expressed (in Greek or in English), as often when it is merely *if he pleased, if he could, if he should try, if there should be an opportunity, if we should consider, if what is natural (or likely) should happen, &c.* Sometimes it is even too vague to be really present in the mind. Thus arises the *potential* optative and indicative (with *ἄν*), corresponding to the English forms with *may, can, must, might, could, would, and should.* *E.g.*

Ἴσως ἄν τις ἐπιτιμήσειε τοῖς εἰρημένοις, *perhaps some one might (or may) find fault with what has been said.* Ἡδέως δ' ἄν ἔγωγ' ἐροίμην Λεπτίνην, *and I should be glad to ask Leptines.* Τοῦτο οὐτ' ἄν οὗτος ἔχοι λέγειν οὐθ' ὑμεῖς πεισθείητε, *neither could (can) he say this, nor would you believe it (if he should).* Οὐκ ἄν μεθείμην τοῦ θρόνου, *I won't give up the throne (I would n't on any condition).* Ποῖ οὖν στραποίμεθ' ἄν; *whither then can we turn?*

Θάττον ἢ τις ἄν ᾤετο, *quicker than one would have thought.* Κτύπον πᾶς τις ἦσθετ' ἄν σαφῶς, *every one must have heard the sound.* So ἡγήσω ἄν, *you would have thought;* εἶδες ἄν, *you might have seen;* cf. Latin *crederes, diceres, videres, &c.*

So βουλοίμην ἄν (*velim*), *I should wish (in some future case);* ἐβουλόμην ἄν (*vellem*), *I should (now) wish, I should prefer (on some condition not fulfilled).*

NOTE 1. The potential optative sometimes expresses a mild command, and sometimes is hardly more than a future, or a softer expression for a mere assertion; as *χωροῖς ἄν εἴσω, you may go in; λέγοις ἄν, you may speak (for speak); κλύοις ἄν ἤδη, Φοῖβε, hear me now, Phoebus.* Οὐκ ἄν οὖν πάνυ γέ τι σπουδαῖον εἴη ἢ δικαιοσύνη, *Justice will not then turn out to be anything very excellent: see also the fourth and fifth examples under (b).* Οὐκ ἄν ἀρνοίμην τοῦτο, *I will not (would not) deny it.*

In these cases and in most of those under (b), the *form* of an apodosis was unconsciously used with no reference to any definite condition.

NOTE 2. The potential indicative sometimes expresses what *would have been likely to happen, i.e. might have happened (and perhaps did happen)*, with no reference to any unfulfilled condition; as *ἢ γάρ μιν ζῶν γε κινήσειαι, ἢ κεν Ὀρέστης κτεῖνεν ὑποφθάμενος, for either you will find him alive, or else Orestes may already have killed him before you (Od. iv. 546); ὁ θεασάμενος πᾶς ἄν τις ἀνὴρ ἡράσθη δαῖος εἶναι, every man who saw this (the 'Seven against Thebes') would have longed to be a warrior (Aristoph.).* See § 206, Rem.

3. The apodosis may be expressed by an infinitive or participle in indirect discourse, each tense representing its

own tenses of the indicative or optative (§ 203, with Note 1). If the finite verb in the apodosis would have taken *ἄν*, this particle is used with the infinitive or participle. *E.g.*

Ἦγοῦμαι, εἰ τοῦτο ποιεῖτε, πάντα καλῶς ἔχειν, *I believe that, if you are doing this, all is well*; ἤγοῦμαι, ἐὰν τοῦτο ποιήτε, πάντα καλῶς ἔξειν, *I believe that, if you shall do this, all will be well*; οἶδα ὑμᾶς ἐὰν ταῦτα γένηται εὖ πράξοντας, *I know that you will prosper if this is (shall be) done*. For examples of the infinitive and participle with *ἄν*, see § 211.

4. The apodosis may be expressed in an infinitive not in indirect discourse (§ 260, 1), especially one depending on a verb of *wishing, commanding, advising, &c.*, from which the infinitive receives a future meaning. *E.g.*

Βούλεται ἐλθεῖν ἐὰν τοῦτο γένηται, *he wishes to go if this shall be done*; κελεύω ὑμᾶς ἐὰν δύνησθε ἀπελθεῖν, *I command you to depart if you can* (§ 223). For the principle of indirect discourse which appears in the *protasis* here after past tenses, see § 248, 1.

NOTE 1. Sometimes the apodosis is merely implied in the context, and in such cases *εἰ* or *ἐὰν* is often to be translated *supposing that* or *in case that*; as ἀκουσον καὶ ἐμοῦ, ἐὰν σοι ταῦτα δοκῇ, *hear me also, in case the same shall please you* (i.e. *that then you may assent to it*); οἱ δ' ᾤκτειρον, εἰ ἀλώσονται, *and others pitied them, in case they should be captured* (i.e. *thinking what they would suffer if they should be captured*). See § 248, 2. So πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν, ἐχώρουν, *they marched towards the city, in case they (the citizens) should rush out* (i.e. *to meet them if they should rush out*). On this principle we must explain αἶ κέν πως βούλεται, *Il. i. 66*; αἶ κ' ἐθέλησθα, *Od. iii. 92*; and similar passages.

NOTE 2. The apodosis is sometimes entirely suppressed for effect; as εἰ μὲν δώσουσι γέρας, *if they (shall) give me a prize, — very well* (*Il. i. 135*; cf. *i. 580*).

Mixed Constructions. — Δέ in Apodosis.

§ 227. 1. The *protasis* and *apodosis* sometimes belong to different forms. This happens especially when an indicative with *εἰ* in the *protasis* is followed by an optative with *ἄν* in the *apodosis*, the latter sometimes having another *protasis* implied, and sometimes being a potential optative (§ 226, 2). *E.g.*

Εἰ νῦν γε δυστυχοῦμεν, πῶς τάναντί' ἂν πράττοντες οὐ σωζοίμεθ' ἄν; *if we are now unfortunate, how could we help being saved if we*

should do the opposite? Εἰ οὗτοι ὀρθῶς ἀπέστησαν, ὑμεῖς ἂν οὐ χρεὼν ἄρχοιτε, *if these had a right to secede, you cannot (could not) possibly hold your power rightfully.*

NOTE. Sometimes a protasis contains the adverb ἂν, belonging not to εἰ, but to the verb. Here the verb is also an apodosis at the same time; as εἰ μὴ ποιήσαιτ' ἂν τοῦτο, *if (it is true that) you would not do this (i.e. if it should be necessary)*, which differs entirely from εἰ μὴ ποιήσαιτε τοῦτο, *if you should not do this*; εἰ τοῦτο ἰσχυρὸν ἦν ἂν αὐτῷ τεκμήριον, *if this would have been a strong proof for him (if he had had it).*

2. The apodosis is sometimes introduced by the conjunction δέ, which cannot be translated in English. *E.g.*

Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, *but if they do not give her up, then I will take her myself.*

Εἰ after Verbs of Wondering, &c.

§ 228. Some verbs expressing *wonder, contentment, disappointment, indignation, &c.* take a protasis with εἰ where a causal sentence would seem more natural. So *miror si* in Latin. *E.g.*

Θαυμάζω δ' ἔγωγε εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμεῖται μήτ' ὀργίζεται, *and I wonder that no one of you is either concerned or angry (lit. if no one of you is, &c., I wonder).* See also § 248, 2, for the principle of indirect discourse applied to these sentences.

NOTE. Such verbs are especially θαυμάζω, αἰσχύνομαι, ἀγαπάω, and ἀγανακτέω. They sometimes take ὅτι, *because*, and a causal sentence (§ 250).

III. RELATIVE AND TEMPORAL SENTENCES.

REMARK. The principles of construction of relative clauses include all *temporal* clauses. Those introduced by ἕως, πρὶν, and other particles meaning *until*, have special peculiarities, and are therefore treated separately (§§ 239, 240).

§ 229. The antecedent of a relative is either *definite* or *indefinite*. It is definite when the relative refers to a definite person or thing, or to some definite time, place, or manner; it is indefinite when no such definite person, thing, time, place, or manner is referred to. Both definite

and indefinite antecedents may be either expressed or understood. *E.g.*

(*Definite.*) Ταῦτα ἃ ἔχω ὁρᾷς, you see these things which I have; or ἃ ἔχω ὁρᾷς. Ὅτε ἐβούλετο ἦλθεν, (once) when he wished, he came.

(*Indefinite.*) Πάντα ἃ ἂν βούλωνται ἔξουσιν, they will have everything which they may want; or ἃ ἂν βούλωνται ἔξουσιν, they will have whatever they may want. Ὅταν ἔλθῃ, τοῦτο πράξω, when he shall come (or when he comes), I will do this. Ὅτε βούλοιτο, τοῦτο ἔπρασεν, whenever he wished, he (always) did this. Ὡς ἂν εἴπω, ποιῶμεν, as I shall direct, let us act.

Definite Antecedent.

§ 230. A relative *as such* has no effect on the mood of the following verb. A relative with a definite antecedent therefore may take the indicative (with οὐ for its negative) or any other construction which could occur in an independent sentence. *E.g.*

Τίς ἔσθ' ὁ χώρος δῆτ' ἐν ᾧ βεβήκαμεν; i.e. the place in which, &c. Ἔως ἐστὶ καιρὸς, ἀντιλάβεσθε τῶν πραγμάτων, (now) while there is an opportunity, &c. Τοῦτο οὐκ ἐποίησεν, ἐν ᾧ τὸν δῆμον ἐτίμησεν ἄν, he did not do this, in which he would have honored the people. So ὁ μὴ γένοιτο, may this not happen.

Indefinite Antecedent. — Conditional Relative.

§ 231. A relative clause with an *indefinite* antecedent has a conditional force, and is often called a protasis, the antecedent clause being called the apodosis. Such a relative is called a *conditional* relative. The negative particle is μή.

NOTE. Relative words (like εἰ, if) take ἄν before the subjunctive. (See § 207, 2.) With ὅτε, ὁπότε, ἐπεί, and ἐπειδή, ἄν forms ὅταν, ὁπότεν, ἐπὶ ἄν or ἐπὶ ἄν (Ionic ἐπεάν), and ἐπειδάν. Ἄ with ἄν may form ἄν. In Homer we generally find ὅτε κε, &c. (like εἰ κε, § 219, 2), or ὅτε, &c. alone (§ 234).

§ 232. The conditional relative sentence has four forms (two of *present* and *past*, and two of *future* conditions) which correspond to the four forms of ordinary protasis (§§ 221–224).

1. Present or past condition *simply stated* (§ 221). *E.g.*

“Ο τι βούλεται δώσω, *I will give him whatever he (now) wishes* (like εἴ τι βούλεται, δώσω, *if he (now) wishes anything, I will give it*).
 “Α μὴ οἶδα, οὐδὲ οἶμαι εἰδέναι, *what I do not know, I do not even think I know* (like εἴ τινα μὴ οἶδα, *if there are any things which I do not know*).

2. Present or past condition stated so as to imply that the condition is *not* or *was not* fulfilled (*supposition contrary to fact*, § 222). *E.g.*

“Α μὴ ἐβούλετο δοῦναι, οὐκ ἂν ἔδωκεν, *he would not have given what he had not wished to give* (like εἴ τινα μὴ ἐβούλετο δοῦναι, οὐκ ἂν ἔδωκεν, *if he had not wished to give certain things, he would not have given them*). Οὐκ ἂν ἐπεχειροῦμεν πράττειν ἃ μὴ ἡπιστάμεθα, *we should not (then) be undertaking to do (as we now are) things which we do not understand* (like εἴ τινα μὴ ἡπιστάμεθα, *if there were any things which we did not understand*, the whole belonging to a supposition not realized). So δὲ γῆρας ἔτετμεν, *Od. i. 217*.

This case occurs much less frequently than the others.

3. Future condition in the *more vivid* form (§ 223). *E.g.*

“Ο τι ἂν βούληται, δώσω, *I will give him whatever he may wish* (like εἰάν τι βούληται, δώσω, *if he shall wish anything, I will give it*).
 “Οταν μὴ σθένω, πεπάνσομαι, *when I (shall) have no more strength, I shall cease*. Ἀλόχους καὶ νῆπια τέκνα ἄξομεν ἐν νήεσσιν, ἐπὶ νηὶ πολίεθρον ἔλωμεν, *we will carry them as soon as we shall have taken the city*. *Hom.*

NOTE. The future indicative cannot generally be substituted for the subjunctive here, as it can in common protasis (§ 223, N. 1).

4. Future condition in the *less vivid* form (§ 224). *E.g.*

“Ο τι βούλοιτο, δοίην ἂν, *I should give him whatever he might wish* (like εἰ τι βούλοιτο, δοίην ἂν, *if he should wish anything, I should give it*). Πεινῶν φάγοι ἂν ὅποτε βούλοιτο, *if he were hungry, he would eat whenever he might wish* (like εἴ ποτε βούλοιτο, *if he should ever wish*).

§ 233. The conditional relative sentence has the same forms as other conditional sentences (§ 225) in present and past general suppositions, taking the subjunctive after present tenses, and the optative after past tenses. *E.g.*

“Ο τι ἂν βούληται δίδωμι, *I (always) give him whatever he wants* (like εἰάν τι βούληται, *if he ever wants anything*). “Ο τι βούλοιτο

ἐδίδουν, *I (always) gave him whatever he wanted (like εἴ τι βούλοιτο).* Συμμαχεῖν τοῖτοισι ἐθέλουσιν ἅπαντες, οὓς ἂν ὁρῶσι παρεσκευασμένους, *all wish to be allies of those whom they see prepared.* Ἡνίκ' ἂν οἴκοι γένωνται, δρῶσιν οὐκ ἀνάσχετα, *when they get home, they do things unbearable.* Οὓς μὲν ἴδοι εὐτάκτως ἰόντας, τίνες τε εἶεν ἡρώτα, καὶ ἐπεὶ πύθοιτο ἐπῆναι, *he (always) asked those whom he saw (at any time) marching in good order, who they were; and when he learned, he praised them.* Ἐπειδὴ δὲ ἀνοιχθείη, εἰσήμεν παρὰ τὸν Σωκράτη, *and (each morning) when the prison was opened, we went in to Socrates.*

NOTE 1. The indicative sometimes takes the place of the subjunctive or optative here, as in the general suppositions of common protasis (see § 225, N. 1). This occurs especially in poetry after the indefinite relative *ὅστις*, which itself expresses the same idea of indefiniteness which *ὅς* with the subjunctive or optative usually expresses; as *ὅστις μὴ τῶν ἀρίστων ἅπτεται βουλευμάτων, κάκιστος εἶναι δοκεῖ*, *whoever does not cling to the best counsels seems to be most base.* Soph. *Antig.* 178. (Here *ὅς ἂν μὴ ἅπτηται* would be the common prose expression.) Such examples belong under § 232, 1.

NOTE 2. Homeric similes sometimes have *ὥς*, *ὥς τε*, *ὥς ὅτε*, *ὥς ὅς* (seldom *ὥς κε*, &c.), with the subjunctive, where we should expect the present indicative, which is sometimes used; as *ὥς γυνὴ κλαίησι, . . . ὥς Ὀδυσσεύς*, &c., *as a wife weeps, so did Ulysses*, &c. *Odys.* viii. 523. See *Odys.* v. 328; *Il.* x. 5; xi. 67.

§ 234. Conditional relative sentences have most of the peculiarities and irregularities of common protasis. Thus, the protasis and apodosis may have different forms (§ 227, 1); the simple relative is sometimes found in poetry with the subjunctive (like *εἰ* for *ἐάν* or *εἴ κε*, § 223, N. 2); the relative clause may depend on an infinitive, participle, or other construction (§ 226, 3 and 4); and the conjunction *δέ* may connect the relative clause to a following antecedent clause (§ 227, 2).

Assimilation in Conditional Relative Clauses.

§ 235. 1. When a conditional relative clause *referring to the future* depends on a subjunctive or optative referring to the future, it regularly takes by *assimilation* the same mood with its leading verb. *E.g.*

Ἐάν τις οἱ ἂν δύνωνται τοῦτο ποιῶσι, καλῶς ἔξει, *if any who may be able shall do this, it will be well; εἴ τις οἱ δύναιτο τοῦτο ποιοίεν, καλῶς ἂν ἔχοι*, *if any who should be (or were) able should do this, it*

would be well. *Εἴθε πάντες οἱ δύναιντο τοῦτο ποιοῖεν*, *O that all who may be (or were) able would do this.* (Here the optative *ποιοῖεν*, § 251, 1, makes *οἱ δύναιντο* preferable to *οἱ ἂν δύνωνται*, which would express the same idea). *Τεθναίην ὅτε μοι μηκέτι ταῦτα μέλοι*, *may I die whenever I shall no longer care for these (ὅταν μέλῃ would express the same idea).* So in Latin: *Injurias quas ferre nequeas defugiendo relinquas.*

2. Likewise, when a conditional relative sentence depends on a secondary tense of the indicative implying the non-fulfilment of a condition, it takes by assimilation a similar form. *E.g.*

Εἴ τις οἱ ἐδύναντο τοῦτο ἔπραξαν, καλῶς ἂν εἶχεν, *if any who had been able had done this, it would have been well.* *Εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον ἐν οἷς ἐτεθράμμην*, *if I were speaking to you in the dialect and in the manner in which I had been brought up (all introduced by εἰ ξένος ἐτύγχανον ὦν, if I happened to be a foreigner).* So in Latin: *Si solos eos diceres miseros quibus moriendum esset, neminem tu quidem eorum qui viverent exciperes.*

NOTE. All clauses which come under this principle of assimilation are really protases, and belong equally under § 232, 2, 3, or 4. This principle often decides which form shall be used in future conditions.

Relative Clauses expressing Purpose, Result, or Cause.

§ 236. The relative is used with the future indicative to express a purpose. *E.g.*

Πρεσβείαν πέμπειν ἥτις ταῦτ' ἐρεῖ καὶ παρέσται τοῖς πράγμασι, *to send an embassy to say this, and to be present at the transactions.* *Οὐ γὰρ ἔστι μοι χρήματα, ὁπόθεν ἐκτίσω*, *for I have no money to pay the fine with.*

The antecedent here may be definite or indefinite; but the negative particle is always *μή*, as in final clauses.

NOTE 1. In Homer, the subjunctive (with *κέ* joined to the relative) is commonly found in this construction after primary tenses, and the optative (without *κέ*) after secondary tenses. The optative is sometimes found even in Attic prose, usually depending on another optative.

NOTE 2. *Ἐφ' ᾧ* or *ἐφ' ᾧ τε*, *on condition that*, which commonly takes the infinitive (§ 267), sometimes takes the future indicative; as *ἐπὶ τούτῳ ὑπεξίσταμαι, ἐφ' ᾧ τε ὑπ' οὐδενὸς ὑμέων ἄρξομαι*, *I withdraw on this condition, that I shall be ruled by none of you.* Hdt.

NOTE 3. In this construction the future indicative is very rarely changed to the future optative after past tenses.

§ 237. "Ὡστε (sometimes ὥς), *so that*, which generally takes the infinitive (§ 266, 1), is sometimes followed by the indicative to express a *result*. The negative is οὐ. *E.g.*

Οὕτως ἀγνωμόνως ἔχετε, ὥστε ἐλπίζετε αὐτὰ χρηστὰ γενήσεσθαι; *are you so senseless that you expect them to become good?*

REMARK. When ὥστε takes the infinitive (with negative μή), the action of the verb is stated more distinctly as a *result* depending on the action of the leading verb; the indicative emphasizes the action rather as an independent fact. Thus, in the preceding example, we might have had ἐλπίζειν, when the more natural translation would have been *are you so senseless as to expect*. Sometimes it is indifferent whether the indicative or the infinitive is used with ὥστε.

NOTE. A simple relative sentence with ὅς or ὅστις sometimes denotes a *result*, where ὥστε would be expected; as τίς οὕτως εὐήθης ἐστίν, ὅστις ἀγνοεῖ; *who is so simple as not to know?*

§ 238. The relative is sometimes equivalent to ὅτι, *because*, and a personal or demonstrative. The verb is in the indicative, as in ordinary causal sentences (§ 250). *E.g.*

Θαυμαστὸν ποιεῖς. ὅς ἡμῖν οὐδὲν δίδως, *you do a strange thing in giving us nothing* (like ὅτι σὺ οὐδὲν δίδως). Δόξας ἀμαθὴς εἶναι, ὅς . . . ἐκέλευε, *having seemed unlearned, because he commanded, &c.*

Compare causal relative sentences in Latin.

Temporal Particles signifying Until and Before that.

§ 239. 1. When ἕως, ἔστε, ἄχρι, μέχρι, and ὅφρα, *until*, refer to a definite point of past time, they take the indicative. *E.g.*

Νῆχον πάλιν, ἕως ἐπῆλθον εἰς ποταμόν, *I swam on again, until I came into a river*. Hom. Ταῦτα ἐποίουν, μέχρι σκότος ἐγένετο, *this they did until darkness came on*.

2. These particles follow the construction of conditional relatives in the last three forms which correspond to ordinary protasis, and in general suppositions. *E.g.*

Ἐπίσχε, ἔστ' ἂν καὶ τὰ λοιπὰ προσμάθῃς, *wait until you (shall) learn the rest besides* (§ 232, 3). Εἴποιμ' ἂν . . . ἕως παρατεῖναιμι τοῦτον, *I would tell him, &c., until I put him to the torture* (§ 232, 4; § 235, 1). Ἡδέως ἂν τούτῳ ἔτι διελεγόμην, ἕως αὐτῷ . . . ἀπέδωκα,

I should (in that case) gladly have continued to talk with him until I had given him back, &c. (§ 232, 2; § 235, 2). Ἄ δ' ἂν ἀσύντακτα ἦ, ἀνάγκη ταῦτα αἰεὶ πράγματα παρέχειν, ἕως ἂν χώραν λάβῃ, *whatever things are in disorder, these must always make trouble until they are put in order* (§ 233). Περιεμμένομεν ἐκάστοτε, ἕως ἀνοιχθεῖη τὸ δεσμωτήριον, *we waited each day until the prison was opened* (§ 233), or *until the prison should be opened* (Note 2).

NOTE 1. The omission of ἂν after these particles and πρίν, when the verb is in the subjunctive, is more common than it is after εἰ or ordinary relatives (§ 223, N. 2), occurring sometimes in Attic prose; as μέχρι πλοῦς γένηται, Thuc. i. 137.

NOTE 2. Clauses introduced by ἕως, &c. and by πρίν frequently imply a *purpose*; see the examples under 2. When these clauses depend upon a past tense, they admit the double construction of indirect discourse (§ 248, 3), like final clauses (§ 216, 2). See examples under § 248, 3.

§ 240. 1. When πρίν, *before, until*, is not followed by the infinitive (see below, 2), it takes the indicative, subjunctive, or optative, following the principles already stated for ἕως (§ 239). *E.g.*

Οὐκ ἦν ἀλέξῃμ' οὐδέν, πρίν γ' ἐγὼ σφισιν ἔδειξα, &c., *there was no relief, until I showed them, &c.* (§ 239, 1). Οὐ χρή με ἐνθένδε ἀπελθεῖν, πρίν ἂν δῶ δίκην. *I must not leave this place until he is punished* (§ 232, 3). Οὐκ ἂν εἰδείης πρίν πειρηθείης, *you would not know until you had (should have) tested it* (§ 232, 4; § 235, 1). Ἐχρῆν μὴ πρότερον συμβουλευεῖν, πρίν ἡμᾶς ἐδίδαξαν, &c., *they ought not to have given advice until they had instructed us, &c.* (§ 232, 2; § 235, 2). Ὁρώσι τοὺς πρεσβυτέρους οὐ πρόσθεν ἀπιόντας, πρίν ἂν ἀφῶσιν οἱ ἄρχοντες, *they see that the elders never go away until the authorities dismiss them* (§ 233). Οὐδαμόθεν ἀφίεσαν, πρίν παραθεῖεν αὐτοῖς ἄριστον. *they dismissed them from no place before they had set a meal before them* (§ 233). Ἀπηγόρευε μηδένα βάλλειν, πρίν Κῦρος ἐμπλησθεῖη θηρῶν, *he forbade any one to shoot until Cyrus should be sated with the hunt* (§ 239, 2, N. 2; § 248, 3).

For πρίν without ἂν with the subjunctive, see § 239, N. 1.

2. In constructions in which πρίν (following the principle of ἕως, § 239) might take the subjunctive or optative, these moods are generally used only when the leading verb is *negative* or *interrogative* with an implied negative. It takes the indicative (when that would be allowed by the construction) after both negative and affirmative sentences, but chiefly after negatives.

When *πρὶν* does not take the indicative, subjunctive, or optative, it is followed by the infinitive (§ 274). In Homer, the infinitive is the form regularly used after *πρὶν*, without regard to the leading sentence.

NOTE. *Πρὶν* is by ellipsis for *πρὶν ἢ* (*priusquam*), and is probably for *προ-ιον* (*προ-ιν*), a comparative of *πρό*, *before*. *Πρὶν ἢ, πρότερον ἢ, and πρόσθεν ἢ* may be used in the same constructions as *πρὶν* itself.

IV. INDIRECT DISCOURSE.

GENERAL PRINCIPLES.

§ 241. 1. A *direct* quotation or question gives the exact words of the original speaker or writer. In an *indirect* quotation or question the original words conform to the construction of the sentence in which they are quoted.

Thus the words *ταῦτα βούλομαι* may be quoted either *directly*, λέγει τις “ταῦτα βούλομαι,” or *indirectly*, λέγει τις ὅτι ταῦτα βούλεται or φησί τις ταῦτα βούλεσθαι, *some one says that he wishes for this*. So ἐρωτᾷ “τί βούλει;” he asks, “*what do you want?*” But ἐρωτᾷ τί βούλεται, he asks him *what he wants*.

2. Indirect quotations may be introduced by ὅτι or ὥς, *that*, or by the infinitive (as in the example given above); sometimes also by the participle.

NOTE. Ὅτι, *that*, occasionally introduces even a direct quotation; as in *Anab.* i. 6, 8.

3. Indirect *questions* follow the same rule as indirect quotations in regard to their moods and tenses.

NOTE. The term *indirect discourse* applies to all clauses (even single clauses in sentences of different construction) which indirectly express the words or thought of any person, even past thoughts of the speaker himself (§ 248).

§ 242. 1. Indirect quotations after ὅτι and ὥς and indirect questions follow these general rules:—

(a) After primary tenses, each verb retains both the *mood* and the *tense* of the direct discourse.

(b) After secondary tenses, each indicative or subjunctive of the direct discourse may be either changed to the *same tense* of the optative or retained in its original *mood* and *tense*. But all *secondary tenses* of the indicative implying non-fulfilment of a condition (§ 222) and all *optatives* are retained unchanged.

NOTE. The imperfect and pluperfect, having no tenses in the optative, generally remain unchanged in all kinds of sentences. The aorist indicative likewise remains unchanged when it belongs to a *dependent* clause of the direct discourse (§ 247); but when it belongs to the *leading* clause, it is changed to the optative like the primary tenses (§ 243).

2. When the quotation depends on a verb which takes the infinitive or participle, its leading verb is changed to the *corresponding tense* of the infinitive or participle (*äv* being retained when there is one), and its dependent verbs follow the preceding rule.

3. **Av* is never omitted with the *indicative* or *optative* in indirect discourse, if it was used in the direct form; but *äv* belonging to a relative word or particle in the direct form (§ 207, 2) is regularly dropped when the subjunctive is changed to the optative in indirect discourse.

NOTE. **Av* is never added in the indirect discourse when it was not used in the direct form.

4. The negative particle of the direct discourse is regularly retained in the indirect form. But the infinitive and participle occasionally have *μη* where *οὐ* would be used in direct discourse (§ 283, 3).

SIMPLE SENTENCES IN INDIRECT DISCOURSE.

Indicative and Optative after ὅτι and ὥς, and in Indirect Questions.

§ 243. When the direct form is an indicative (without *äv*), the principle of § 242, 1, gives the following rule

for indirect quotations after *ὅτι* or *ὥς* and for indirect questions:—

After primary tenses the verb retains both its mood and its tense. After secondary tenses it is either changed to the *same tense* of the *optative* or retained in the original *mood and tense*. *E.g.*

Λέγει *ὅτι* γράφει, *he says that he is writing*; λέγει *ὅτι* ἔγραφε, *he says that he was writing*; λέγει *ὅτι* ἔγραψε, *he says that he wrote*; λέξει *ὅτι* γέγραφε, *he will say that he has written*. Ἐρωτᾷ τί βούλονται, *he asks what they want*; ἀγνοῶ τί ποιήσουσιν, *I do not know what they will do*.

Εἶπεν *ὅτι* γράφοι or *ὅτι* γράφει, *he said that he was writing* (he said γράφω). Εἶπεν *ὅτι* γράψοι or *ὅτι* γράψει, *he said that he would write* (he said γράφω). Εἶπεν *ὅτι* γράψειεν or *ὅτι* ἔγραψε, *he said that he had written* (he said ἔγραφα, *I wrote*). Εἶπεν *ὅτι* γεγραφὼς εἶη or *ὅτι* γέγραφε, *he said that he had written* (he said γέγραφα, *I have written*).

(OPT.) Ἐπειρώμην αὐτῷ δεικνύναι, *ὅτι* οἶοιτο μὲν εἶναι σοφὸς, εἶη δ' οὐ, *I tried to show him that he believed himself to be wise, but was not so* (i.e. οἶεται μὲν . . . ἔστι δ' οὐ). Ὑπειπὼν *ὅτι* αὐτὸς τάκεῖ πράξεις, ᾤχετο, *hinting that he would himself attend to things there, he departed* (he said αὐτὸς τάκεῖ πράξω). Ἐλεξαν *ὅτι* πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεὺς, κελεύων ἐρωτᾶν ἐξ ὅτου ὁ πόλεμος εἶη, *they said that the king of the Indians had sent them, commanding them to ask on what account there was the war* (they said ἔπεμψεν ἡμᾶς, and the question was ἐκ τίνος ἐστὶν ὁ πόλεμος;). Ἦρετο εἴ τις ἐμοῦ εἶη σοφώτερος, *he asked whether there was any one wiser than I* (i.e. ἔστι τις σοφώτερος;).

(INDIC.) Ἐλεγον *ὅτι* ἐλπίζουσι σὲ καὶ τὴν πόλιν ἔξειν μοι χάριν, *they said that they hoped you and the state would be grateful to me*. Ἦκε δ' ἀγγέλλων τις ὥς Ἠλάτεια κατεῖληπται, *some one was come with a report that Elatea had been taken* (here the perfect optative might have been used). Ἀποκρινάμενοι *ὅτι* πέμψουσι πρέσβεις, εὐθὺς ἀπήλλαξαν, *having replied that they would send ambassadors, they dismissed them at once*. Ἠπόρουν τί ποτε λέγει, *I was uncertain what he meant* (τί ποτε λέγει;). Ἐβουλεύοντο τί τὸ αὐτοῦ καταλείψουσιν, *they were considering (the question) whom they should leave here*.

NOTE 1. The imperfect and pluperfect regularly remain unchanged in this construction after secondary tenses (§ 242, 1, N.). But occasionally the present optative represents the imperfect here; as ἀπεκρίναντο *ὅτι* οὐδεὶς μάρτυς παρείη, *they replied that there had been no witness present* (οὐδεὶς παρῆν), where the context makes it clear that παρείη does not stand for παρέσσι. See § 203, N. 1.

NOTE 2. In a few cases the Greek changes a present indicative to the *imperfect*, or a perfect to the *pluperfect*, in this construction,

instead of retaining it or changing it to the optative; as ἐν ἀπορίᾳ ἦσαν, ἐννοούμενοι ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, προῦδεδώκεσαν δὲ αὐτοὺς οἱ βάρβαροι, *they were in despair, considering that they were at the King's gates, and that the barbarians had betrayed them.* (See the whole passage, *Anab.* iii. 1, 2.) This is also the English usage.

Subjunctive or Optative representing the Interrogative Subjunctive.

§ 244. In indirect questions, after a primary tense, an *interrogative subjunctive* (§ 256) retains its mood and tense; after a secondary tense, it may be either changed to the same tense of the optative or retained in the subjunctive. *E.g.*

Βουλευόμαι ὅπως σε ἀποδρῶ, *I am trying to think how I shall escape you* (πῶς σε ἀποδρῶ;). Οὐκ οἶδ' εἰ Χρυσάντα τούτῳ δῶ, *I do not know whether I shall give them to Chrysantas here.* Οὐκ ἔχω τί εἰπῶ, *I do not know what I shall say* (τί εἰπῶ;). Non habeo quid dicam. Ἐπῆροντο εἰ παραδοίεν τὴν πόλιν, *they asked whether they should give up the city* (παραδῶμεν τὴν πόλιν; *shall we give up the city?*). Ἐπόρει ὅτι χρήσαιο τῷ πράγματι, *he was at a loss how to deal with the matter* (τί χρήσωμαι;). Ἐβουλευόντο εἴτε κατακάυσωσιν εἴτε τι ἄλλο χρήσονται, *they were deliberating whether they should burn them or dispose of them in some other way.*

NOTE 1. An interrogative subjunctive may be changed to the optative when the leading verb is in the optative, contrary to the general usage in indirect discourse (§ 201, N. 2); as οὐκ ἂν ἔχοις ὅτι εἴποις, *you would not know what to say.*

NOTE 2. In these cases εἰ (not εἰάν) is used for *whether*, before the subjunctive as well as the optative: see the second example.

Indicative or Optative with ἄν.

§ 245. An indicative or optative with ἄν retains its mood and tense (with ἄν) unchanged in indirect discourse after ὅτι or ὥς and in indirect questions. *E.g.*

Λέγει (or ἔλεγεν) ὅτι τοῦτο ἂν ἐγένετο, *he says (or said) that this would have happened*; ἔλεγεν ὅτι οὗτος δικαίως ἂν ἀποθάνοι, *he said that this man would justly die.* Ἐρώτων εἰ δοίεν ἂν τὰ πιστά, *they asked whether they would give the pledges* (δοίητε ἄν;).

Infinitive and Participle in Indirect Quotation.

§ 246. When the infinitive or participle is used in indirect discourse, its tense represents the tense of the finite verb in the direct form to which it corresponds, the present and perfect including the imperfect and pluperfect. Each tense with *ἄν* can represent the *corresponding* tenses of either indicative or optative with *ἄν*. *E.g.*

Ἄρρωστεῖν προφασίζεται, he pretends that he is ill; ἐξώμοσεν ἄρρωστεῖν τουτονί, he took an oath that this man was ill. Κατασχεῖν φησι τούτους, he says that he detained them. Ἔφη χρήμαθ' ἑαυτῷ τοὺς Θηβαίους ἐπικεκρυχέναι, he said that the Thebans had offered a reward for him. Ἐπαγγέλλεται τὰ δίκαια ποιήσκειν, he promises to do what is right. See examples under § 203, and N. 1.

Ἦγγειλε τοὺτους ἐρχομένους, he announced that these were coming (οὗτοι ἔρχονται); ἀγγέλλει τούτους ἐλθόντας, he announces that these came: ἀγγέλλει τοῦτο γενησόμενον, he announces that this will be done; ἤγγειλε τοῦτο γενησόμενον, he announced that this would be done; ἤγγειλε τοῦτο γεγενημένον, he announced that this had been done (τοῦτο γεγένηται).

See examples of *ἄν* with infinitive and participle under § 211.

NOTE. The infinitive is said to stand in indirect discourse and its tenses correspond to those of the finite moods, when it depends on a verb implying *thought* or the *expression of thought*, and when also the thought, as *originally conceived*, would have been expressed by some tense of the indicative (with or without *ἄν*) or optative (with *ἄν*), and can therefore be transferred without change of tense to the infinitive. Thus in *βούλεται ἐλθεῖν, he wishes to go, ἐλθεῖν* represents no form of either aorist indicative or aorist optative, and is not in indirect discourse. But in *φησὶν ἐλθεῖν, he says that he went, ἐλθεῖν* represents *ἦλθον* of the direct discourse.

INDIRECT QUOTATION OF COMPOUND SENTENCES.

§ 247. When a compound sentence is indirectly quoted, its *leading* verb follows the rule for simple sentences (§§ 243-246).

After primary tenses the dependent verbs of the quotation retain the same mood and tense. After secondary tenses, all *primary* tenses of the indicative and *all* sub-

junctives may either be changed to the *same tense* of the optative or retain the mood and tense of the direct form. But dependent *secondary* tenses of the indicative are kept unchanged. *E.g.*

* Ἄν ὑμεῖς λέγητε, ποιήσῃν (φήσῃν) ὁ μήτ' αἰσχύνῃν μήτ' ἀδοξίαν αὐτῷ φέρεῖ, *if you (shall) say so, he says he will do whatever does not bring shame or discredit to him.* Here no change is made, except in ποιήσῃν (§ 246).

Ἀπεκρίνατο ὅτι μανθάνοιεν ἃ οὐκ ἐπίσταντο, *he replied, that they were learning what they did not understand* (he said μανθάνουσιν ἃ οὐκ ἐπίστανται, which might have been retained). Εἴ τινα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμῖα χρήσοιτο, *he announced that if he should catch any one running away, he should treat him as an enemy* (he said εἴ τινα λήψομαι, χρήσομαι, § 223, N. 1). Ἐνόμιζεν, ὅσα τῆς πόλεως προλάβοι, πάντα ταῦτα βεβαίως ἔξειν, *he believed that he should hold all those places securely which he should take from the city beforehand* (ὅσ' ἂν προλάβω, ἔξω). Ἐδόκει μοι ταύτη πειρᾶσθαι σωθῆναι, ἐνθυμουμένῳ ὅτι, εἰ μὲν λάθω, σωθήσομαι. *it seemed best to me to try to gain safety in this way, thinking that, if I should escape notice, I should be saved* (here we might have had εἰ λάθοιμι, σωθησοίμην). Ἐφασαν τοὺς ἄνδρας ἀποκτενεῖν οὓς ἔχουσι ζῶντας, *they said that they should kill the men whom they had living* (ἀποκτενοῦμεν οὓς ἔχομεν, which might have been changed to ἀποκτενεῖν οὓς ἔχοιεν). Πρόδηλον ἦν (τοῦτο) ἐσόμενον, εἰ μὴ κωλύσετε. *it was plain that this would be so unless you should prevent* (τοῦτο ἔσται, εἰ μὴ κωλύσετε, which might have become εἰ μὴ κωλύσοιτε). Ἦλπιζον τοὺς Σικελοὺς ταύτῃ, οὓς μετεπέμψαντο, ἀπαντήσεσθαι, *they hoped the Sikels whom they had sent for would meet them here* (N. 2).

NOTE 1. One verb may be changed to the optative while another is retained; as δηλώσας ὅτι ἔτοιμοί εἰσι μάχεσθαι, εἴ τις ἐξέρχοιτο, *having shown that they were ready to fight if any one should come forth* (ἔτοιμοί εἰσιν, εἰ μὴ κωλύσεται). This sometimes causes a great variety of constructions in the same sentence.

NOTE 2. The *aorist* indicative is not changed to the *aorist* optative in dependent clauses, because the latter tense is commonly used to represent the *aorist* subjunctive. In dependent clauses in which confusion would be impossible (as in *causal* sentences, which never have a subjunctive), even an *aorist* indicative may become optative.

For the imperfect and pluperfect see § 242, 1 (b), Note.

NOTE 3. A dependent optative of the direct form naturally remains unchanged in all indirect discourse.

NOTE 4. Occasionally a dependent present or perfect indicative is changed to the imperfect or pluperfect, as in the leading clause (§ 243, N. 2).

§ 248. The principles of § 247 apply also to *any dependent clause* (in a sentence of any kind) which expresses indirectly the *past thoughts* of any person, even of the speaker himself.

This applies especially to the following constructions:—

1. Clauses depending on an infinitive after verbs of *wishing, commanding, advising, &c.*, which imply *thought*, although the infinitive after them is not in indirect discourse (§ 246, Note).

2. Clauses containing a protasis with the apodosis implied in the context (§ 226, 4, N. 1), or with the apodosis expressed in a verb like *θαυμάζω* (§ 228).

3. Temporal clauses expressing a *past intention* or *purpose*, especially those introduced by *ἔως* or *πρίν* after past tenses.

4. Even ordinary relative sentences, which would regularly take the indicative.

This affects the construction of course only after past tenses. *E.g.*

(1) Ἐβούλοντο εἰσελθεῖν, εἰ τοῦτο γένοιτο, *they wished to go if this should happen*. (Here ἐβούλοντο εἰσελθεῖν, ἐάν τοῦτο γένηται might be used, expressing the form, *if this shall happen*, in which the wish would be conceived. Here εἰσελθεῖν is not in indirect discourse. (§ 226, 4; § 246, N.) Ἐκέλευσεν ὁ τι δύναιντο λαβόντας μεταδιώκειν, *he commanded them to take what they could and pursue* (he said ὁ τι ἂν δύνησθε, *what you can*, and therefore we might have had ὁ τι ἂν δύνωνται). Προεῖπον αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἢν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν, *they instructed them not to engage in a sea fight with Corinthians, unless these should be sailing against Corcyra and should be on the point of landing*. (Here the direct forms are retained, for which εἰ μὴ πλέοιεν καὶ μέλλοιεν might have been used.)

(2) Ὀκτεῖρον, εἰ ἀλώσονται, *they pitied them, in case they should be captured* (the thought being εἰ ἀλώσονται, which might have been retained). Φύλακας συμπέμπει, ὅπως φυλάττοιεν αὐτὸν, καὶ εἰ τῶν ἀγρίων τι φανεῖη θηρίων, *he sends (sent) guards, to guard him and (to be ready) in case any of the savage beasts should appear* (the thought being ἐάν τι φανῇ). Τάλλα, ἢν ἔτι ναυμαχεῖν οἱ Ἀθηναῖοι τολμήσωσι, παρεσκευάζοντο, *they made the other preparations, (to be ready) in case the Athenians should still venture a naval battle*. Ἐχαίρον ἀγαπῶν εἰ τις εἰσίοι, *I rejoiced, being content if any one would let it pass* (the

thought was ἀγαπῶ εἴ τις ἐάσει). Ἐθαύμαζεν εἴ τις ἀργύριον πρᾶττοιο, *he wondered that any one demanded money* (Xen. Mem. i. 2, 7); but in the same book (i. 1, 13) we find ἐθαύμαζε δ' εἰ μὴ φανερόν αὐτοῖς ἐστίν, *he wondered that it was not plain*.

(3) Σπονδὰς ἐποιήσαντο ἕως ἀπαγγελθεῖν τὰ λεχθέντα εἰς Λακεδαίμονα, *they made a truce, (to continue) until what had been said should be reported at Sparta* (their thought was ἕως ἂν ἀπαγγελθῇ, which might have been retained). Οὐ γὰρ δὴ σφεας ἀπείει ὁ θεὸς τῆς ἀποικίης, πρὶν δὴ ἀπίκωνται ἐς αὐτὴν Λιβύην, i.e. *until they should come, &c.* (where ἀπίκοιντο might have been used). Hdt. Μένοντες ἕστασαν ὁππότε πύργος Τρώων ὀρμήσειε, *they stood waiting until (for the time when) a column should rush upon the Trojans*. Hom.

(4) Καὶ ἦτε σῆμα ἰδέσθαι, ὃ τι ῥά οἱ γαμβροῖο πάρα Προίτιο φέροιτο, *he asked to see the token, which he was bringing (as he said) from Proetus*. Κατηγορεῖον τῶν Αἰγινητέων τὰ πεποιήκοιεν προδόντες τὴν Ἑλλάδα, *they accused the Aeginetans for what (as they said) they had done in betraying Greece*.

For the same principle in causal sentences, see § 250, Note.

NOTE. On this principle, final and object clauses with ἵνα, ὅπως, ὥς, μή, &c. admit the double construction of indirect discourse, and allow either the subjunctive or future indicative (as the case may be) to stand unchanged after secondary tenses. (See § 216, 2.) The same principle extends to all conditional and all conditional relative and temporal sentences depending on final or object clauses, as these too belong to the indirect discourse.

“Ὅπως AND HOMERIC “Ο IN INDIRECT QUOTATIONS.

§ 249. 1. In a few cases ὅπως is used for ὥς or ὅτι in indirect quotations, chiefly in poetry. *E.g.*

Τοῦτο μὴ μοι φράξ', ὅπως οὐκ εἶ κακός, *do not tell me this, that you are not base*. Soph.

2. Homer rarely uses ὃ (neuter of ὅς) for ὅτι. *E.g.*

Λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη, *for you all see this, that my prize goes another way*. Γινώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων, *knowing that Apollo himself held over him his hands*.

V. CAUSAL SENTENCES.

§ 250. Causal sentences express a *cause* or *reason*, and are introduced by ὅτι, ὥς, *because*, ἐπεί, ἐπειδὴ, ὅτε, ὁπότε, *since*, and by other particles of similar meaning. They

take the indicative after both primary and secondary tenses. The negative particle is οὐ. *E.g.*

Κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο, *for he pitied the Danaï, because he saw them dying.* "Ὅτε τοῦθ' οὕτως ἔχει, προσήκει, &c., *since this is so, it is becoming, &c.*

NOTE. On the principle of indirect discourse (§ 248), the optative may be used in a causal sentence after a past tense, to imply that the cause is assigned on the authority of some other person than the speaker; as τὸν Περικλέα ἐκάκισον, ὅτι στρατηγὸς ὢν οὐκ ἐπέξάγοι, *they abused Pericles, because (as they said) being general he did not lead them out.* Thuc. (This assigns the Athenians' reason for abusing him, and does not show the historian's opinion.)

VI. EXPRESSION OF A WISH.

§ 251. 1. When a wish refers to the future, it is expressed by the optative, either with or without εἴθε or εἰ γάρ (Hom. αἶθε, αἶ γάρ), *O that, O if.* The negative is μή, which can stand alone with the optative. *E.g.*

Αἶ γὰρ ἐμοὶ τοσσόνδε θεοὶ δύναμιν παραθεῖεν, *O that the Gods would clothe me with so much strength.* Hom. Τὸ μὲν νῦν ταῦτα πρήσσοις τάπερ ἐν χερσὶν ἔχεις, *for the present may you continue to do these things which you have now in hand.* Hdt. Εἴθε φίλος ἡμῖν γένοιο, *O that you may become our friend.* Μηκέτι ζῶην ἐγώ, *may I no longer live.* Τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι, *may I die when I shall no longer care for these things* (§ 235, 1).

For the distinction between the present and aorist see § 202, 1.

NOTE 1. In poetry εἰ alone is sometimes used with the optative in wishes; as εἴ μοι γένοιτο φθόγγος ἐν βραχίουσιν, *O that I might find a voice in my arms.* Eur.

NOTE 2. The poets, especially Homer, sometimes prefix ὥς (not translatable) to the optative in wishes; as ὥς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαυτὰ γε ῥέζοι, *likewise may any other perish who may do the like.*

NOTE 3. In poetry, especially in Homer, the optative alone sometimes expresses a *concession* or *permission*, sometimes a *command* or *exhortation*; as αὖτις Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο, *Menelaus may take back Argive Helen.* Τεθναίης, ὦ Προῖτ', ἢ κάκτανε Βελλεροφόντην, *either die, or kill Bellerophontes.* Here, and in the optative alone in wishes, we probably have an original independent use of the optative; while all the forms of wishes introduced by εἴθε, εἰ γάρ, or εἰ are elliptical protases, as is seen by the use of εἰ, and by the force of the tenses, which is the same as it is in protasis.

2. When a wish refers to the present or the past, and it is implied that its object *is not* or *was not attained*, it is expressed by a secondary tense of the indicative with *εἴθε* or *εἰ γάρ*, which here cannot be omitted. The imperfect and aorist are distinguished here as in protasis (§ 222). *E.g.*

Εἴθε τοῦτο ἐποίει, *O that he were doing this, or O that he had done this.* *Εἴθε τοῦτο ἐποίησεν*, *O that he had done this; εἰ γάρ μὴ ἐγένετο τοῦτο*, *O that this had not happened.*

Εἴθ' εἶχες βελτίους φρένας, *O that thou hadst a better understanding.* *Εἰ γὰρ τοσαύτην δύναμιν εἶχον*, *O that I had so great power.* *Εἴθε σοι τότε συνεγενόμην*, *O that I had then met with you.*

NOTE 1. The aorist *ᾧφελον* of *ὀφείλω*, *debeo*, and in Homer sometimes the imperfect *ᾧφελλον*, are used with the infinitive in wishes, with the same meaning as the secondary tenses of the indicative; as *ᾧφеле τοῦτο ποιεῖν*, *would that he were doing this* (lit. *he ought to be doing this*), or *would that he had done this* (*habitually*); *ᾧφеле τοῦτο ποιῆσαι*, *would that he had done this*. For the distinction made by the different tenses of the infinitive, see § 222, N. 2.

NOTE 2. *ᾧφελον* is negated by *μή* (not *οὐ*), and it may even be preceded by *εἴθε*, *εἰ γάρ*, or *ὥς*; as *μή ποτ' ᾧφελον λιπεῖν τὴν Σκύρον*, *O that I had never left Scyros; εἰ γάρ ᾧφελον οἰοί τε εἶναι*. *O that they were able, &c.*; so *ὥς ᾧφeles δλέσθαι*. As this is really an apodosis, like *ἔδει*, &c., with the infinitive (§ 222, N. 2), the use of *εἴθε* and *εἰ γάρ* with it is an anomaly: *μή* should perhaps be constructed with the infinitive.

VII. IMPERATIVE AND SUBJUNCTIVE IN COMMANDS, EXHORTATIONS, AND PROHIBITIONS.

§ 252. The imperative expresses a command, exhortation, or entreaty; as *λέγε*, *speak thou*; *φεῦγε*, *begone!* *ἐλθέτω*, *let him come*; *χαίρόντων*, *let them rejoice*.

NOTE. A combination of a command and a question is found in such phrases as *οἶσθ' ὁ δρᾶσον*; *do—dost thou know what?*

§ 253. The *first person* of the subjunctive (generally *plural*) is used in exhortations. Its negative is *μή*. *E.g.*

ἴωμεν, *let us go*; *ἴδωμεν*, *let us see*; *μὴ τοῦτο ποιῶμεν*, *let us not do this*.

NOTE. Both subjunctive and imperative may be preceded by ἄγε (ἄγετε), φέρε, or ἴθι, *come!* These words are used without regard to the number or person of the verb which follows; as ἄγε μίμνετε πάντες.

§ 254. In prohibitions, in the second and third persons, the *present imperative* or the *aorist subjunctive* is used with μή and its compounds. *E.g.*

Μὴ ποίει τοῦτο, *do not do this (habitually), or do not go on doing this*; μὴ ποιήσης τοῦτο, (simply) *do not do this*. Μὴ κατὰ τοὺς νόμους δικάσητε· μὴ βοηθήσητε τῷ πεπονθότι δεινᾷ· μὴ εὐορκείτε, *do not judge according to the laws; do not help him who has suffered outrages; do not abide by your oaths*.

The two forms have merely the usual distinction between the *present* and *aorist* (§ 202, 1).

NOTE. The *third person* of the *aorist imperative* sometimes occurs in prohibitions; the *second person* very rarely.

VIII. SUBJUNCTIVE LIKE FUTURE INDICATIVE (IN HOMER). — INTERROGATIVE SUBJUNCTIVE. — SUBJUNCTIVE AND FUTURE INDICATIVE WITH οὐ μή.

§ 255. In Homer, the subjunctive in independent sentences sometimes has the force of a future indicative. *E.g.*

Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι, *for I never yet saw nor shall I ever see such men*. Καί ποτέ τις εἴπησιν, *and one will (or may) some time say*.

NOTE. This subjunctive may, like the future indicative, take ἄν or κέ to form an apodosis. See § 209, 2, with the example.

§ 256. The first person of the subjunctive, and sometimes the third, may be used in questions of doubt, where a person asks himself or another *what he is to do*. It is negatived by μή. It is often introduced by βούλει or βούλεσθε (in poetry θέλεις or θέλετε). *E.g.*

Εἴπω ταῦτα; *shall I say this?* or βούλει εἶπω ταῦτα; *do you wish that I should say this?* Ποῖ τράπωμαι; ποῖ πορευθῶ; *whither shall I turn? whither shall I go?* Ποῦ δὴ βούλει καθιζόμενοι ἀναγνῶμεν; *where now wilt thou that we sit down and read?* Τί τις εἶναι τοῦτο φῆ; *what shall any one (i.e. I) say this is?*

So in τί πάθω; *what will become of me? what harm will it do me?* (lit. *what shall I undergo?*)

§ 257. The subjunctive and future indicative are used with the double negative οὐ μὴ in the sense of the future indicative with οὐ, but with more emphasis. *E.g.*

Οὐ μὴ πίθεται, *he will not obey.* Οὔτε γὰρ γίγνεται, οὔτε γέγονεν, οὐδὲ οὖν μὴ γένηται, *for there is not, nor has there been, nor will there ever be, &c.* Οὐ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε, *you never shall suffer this at my hands.* Οὐ τοι μήποτε σε . . . ἄκουτά τις ἄξει, *no one shall ever take you against your will, &c.*

The double negative here seems to have merely the force of emphasis, and the subjunctive is a relic of the old usage (§ 255). The *aorist subjunctive* is generally used in these expressions.

NOTE. This construction in the *second* person sometimes expresses a strong *prohibition*; as οὐ μὴ καταβήσῃς, *do not come down* (lit. *you shall not come down*); οὐ μὴ σκώψῃς, *do not mock*. The future indicative and the aorist subjunctive are both allowed in this sense. The imperative force is to be explained as in the future used imperatively (§ 200, N. 8).

THE INFINITIVE.

§ 258. The infinitive has the force of a neuter verbal noun, and may take the neuter article in all its cases. It may at the same time, like a verb, have a subject or object; and it is qualified by adverbs, not by adjectives.

§ 259. The infinitive as nominative may be the subject of a finite verb, especially of an impersonal verb (§ 134, N. 2) or of ἐστί; or it may be a predicate (§ 136). As accusative it may be the subject of another infinitive. *E.g.*

Συνέβη αὐτῷ ἐλθεῖν, *it happened to him to go*; ἐξῆν μένειν, *it was possible to remain*; ἡδὺ πολλοὺς ἐχθροὺς ἔχειν; *is it pleasant to have many enemies?* φησὶν ἐξεῖναι τούτοις μένειν *he says it is possible for these to remain* (μένειν being subject of ἐξεῖναι). Τὸ γινῶναι ἐπιστήμην λαβεῖν ἐστίν, *to learn is to acquire knowledge.* Τοῦτό ἐστι τὸ ἀδικεῖν, *this is to commit injustice.* Τὸ γὰρ θάνατον δεδιέναι οὐδὲν ἄλλο ἐστὶν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα, *for to fear death (the fear of death) is nothing else than to seem to be wise without being so.*

NOTE. These infinitives usually stand without the article; but whenever it is desired to make the infinitive more prominent as a *noun* (see the last examples), the article can be added. See § 260, 1, N. 2.

§ 260. The infinitive *without the article* may be the object of a verb. It generally has the force of an object accusative, sometimes that of a cognate accusative, and sometimes that of an object genitive.

1. The object infinitive not in indirect discourse may follow any verb whose action naturally implies another action as its object. Such verbs are in general the same in Greek as in English, and others must be learned by practice. *E.g.*

Βούλεται εἰλθεῖν, *he wishes to go*; βούλεται τοὺς πολίτας πολεμικοὺς εἶναι, *he wishes the citizens to be warlike*; παραινοῦμέν σοι μένειν, *we advise you to remain*; προεἶλετο πολεμῆσαι, *he preferred to make war*; κελεύει σε μὴ ἀπελθεῖν, *he commands you not to depart*; ἀξιοῦσιν ἄρχειν, *they claim the right to rule*; ἀξιοῦται θανεῖν, *he is thought to deserve to die*; δέομαι ὑμῶν συγγνώμην μοι ἔχειν, *I ask you to have consideration for me*. So κωλύει σε βαδίζειν, *he prevents you from marching*; οὐ πέφυκε δουλεύειν, *he is not born to be a slave*: ἀναβάλλεται τοῦτο ποιεῖν, *he postpones doing this*; κινδυνεύει θανεῖν, *he is in danger of death*.

NOTE 1. The tenses here used are chiefly the present and aorist, and these do not differ in their time (§ 202, 1, 2, and 3). In this construction the infinitive has no more reference to *time* than any other verbal noun would have, but the meaning of the verb generally gives it a reference to the future; as in ἀξιοῦται θανεῖν (above) θανεῖν expresses time only so far as θανάτου would do so in its place. Its negative is μὴ (§ 283, 3).

NOTE 2. When the infinitive is the object of a verb which does not commonly take this construction, it generally has the article; as τὸ τελευτῆσαι πάντων ἡ πεπρωμένη κατέκρινεν, *Fate adjudged death to all*. Occasionally even the ordinary verbs included in § 260, 1 (as verbs of *wishing*) take the infinitive with τὸ as an object accusative, chiefly in poetry; as τὸ δρᾶν οὐκ ἠθέλησαν, *they were not willing to act*.

2. The object infinitive in indirect discourse (§ 203) follows a verb implying *thought* or the *expression of thought*, or some equivalent phrase. Here each tense of the infinitive corresponds in time to the same tense of some finite mood. See § 246, with the examples and Note.

NOTE 1. Of the three common verbs meaning *to say*, —
 (a) φημί regularly takes the infinitive in indirect discourse;
 (b) εἶπον takes ὅτι or ὥς with the indicative or optative;
 (c) λέγω allows either construction, but in the *active voice* it generally takes ὅτι or ὥς.

NOTE 2. A relative clause depending on an infinitive in indirect discourse sometimes takes the infinitive by assimilation; as ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, (ἔφη) ἀνεωγμένην καταλαμβάνειν τὴν θύραν, and when they came to the house, they found the door open (he said). Herodotus allows this even after εἰ, if, and διότι, because.

§ 261. 1. The infinitive without the article limits the meaning of many adjectives and nouns. *E.g.*

Δυνατὸς ποιεῖν τοῦτο, able to do this. δεινὸς λέγειν, skilled in speaking; ἄξιος τοῦτο λαβεῖν, worthy to receive this. πρόθυμος λέγειν, eager to speak; μαλακοὶ καρτερεῖν, (too) effeminate to endure; ἐπιστήμων λέγειν τε καὶ σιγᾶν, knowing how both to speak and to be silent.

Ἀνάγκη ἐστὶ πάντας ἀπελθεῖν, there is a necessity that all should withdraw; κίνδυνος ἦν αὐτῷ παθεῖν τι, he was in danger of suffering something; ὥρα ἀπιέναι, it is time to go away; ἐλπίδας ἔχει τοῦτο ποιῆσαι, he has hopes of doing this.

NOTE 1. Adjectives of this class are especially those denoting ability, fitness, desert, readiness, and their opposites; and, in general, those corresponding in meaning to verbs which take the infinitive (§ 260, 1). Nouns of this class are such as form with a verb (generally εἰμί) an expression equivalent to a verb which takes the object infinitive. Most nouns take the infinitive with the article as an adnominal genitive (§ 262, 2).

NOTE 2. The article is sometimes prefixed to the infinitive here, as after verbs (§ 260, 1, N. 2). This shows more clearly its character as an object accusative; as τὸ βίᾳ πολιτῶν δρᾶν ἔφυν ἀμήχανος, I am incapable of acting in defiance of the citizens.

2. Any adjective or adverb may take the infinitive without the article as an accusative of specification (§ 160, 1). *E.g.*

Θέαμα αἰσχρὸν ὁρᾶν, a sight disgraceful to behold; λόγοι ὑμῖν χρησιμώτατοι ἀκοῦσαι, words most useful for you to hear; τὰ χαλεπώτατα εὗρεῖν, the things hardest to find; πολιτεία χαλεπὴ συζῆν, a government hard to live under. Κάλλιστα (adv.) ἰδεῖν, in a manner most delightful to behold.

REMARK. This infinitive is generally active rather than passive; as πρᾶγμα χαλεπὸν ποιεῖν, a thing hard to do, rather than χαλεπὸν ποιεῖσθαι, hard to be done.

NOTE. Nouns and even verbs may take the infinitive on this principle; as θαῦμα ἰδέσθαι, a wonder to behold. Ἀριστεύεσκε μάχεσθαι, he was the first in fighting (like μάχην). Hom.

§ 262. 1. The infinitive may depend on a preposition, in which case the article *τοῦ, τῷ, or τό* must be prefixed. *E.g.*

Πρὸ τοῦ τοὺς ὄρκους ἀποδοῦναι, *before taking the oaths*; πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν, *besides receiving nothing by the embassy*; διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι; *do you think you would not be wronged on account of your being a stranger?*

2. The genitive and dative of the infinitive, *with the article*, can stand in most of the constructions belonging to those cases; as in that of the adnominal genitive, the genitive after a *comparative* or after verbs and adjectives, the dative of *manner, means, &c.*, the dative after verbs and adjectives, and sometimes in that of the genitive of *cause or purpose* (§ 173, 1). *E.g.*

Τοῦ πιεῖν ἐπιθυμία, *a desire to drink*; κρεῖττον τοῦ λαλεῖν, *better than prating*; ἐπέσχομεν τοῦ δακρύνειν, *we ceased our weeping* (§ 263); ἀήθεις τοῦ κατακούειν τινός εἰσιν, *they are unused to obeying any one*. Τῷ φανερὸς εἶναι τοιοῦτος ὢν, *by having it evident that he was such a man*; τῷ κοσμίως ἤν πιστεύειν, *to trust in an orderly life*; ἴσον τῷ προστένειν, *equal to lamenting beforehand*. Μίνως τὸ ληστικὸν καθήρει, *τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ, Minos put down piracy, that his revenues might come in more abundantly*. Thuc.

§ 263. 1. Verbs and expressions denoting *hindrance or freedom* from anything allow either the infinitive with *τοῦ* (§ 262, 2) or the simple infinitive (§ 260, 1). As the infinitive after such verbs can take the negative *μή* without affecting the sense (§ 283, 6), we have a third and fourth form, still with the same meaning. (See Note, and § 263, 2.) *E.g.*

Ἐργεῖ σε τοῦτο ποιεῖν, *ἔργεῖ σε τοῦ τοῦτο ποιεῖν, εἔργεῖ σε μὴ τοῦτο ποιεῖν, εἔργεῖ σε τοῦ μὴ τοῦτο ποιεῖν*, all meaning *he prevents you from doing this*. Τὸν Φίλιππον παρελθεῖν οὐκ ἐδύναντο κωλύσαι, *they could not hinder Philip from passing through*. Τοῦ δραπέτευσεν ἀπείργουσι, *they restrain them from running away*. Ὅπερ ἔσχε μὴ τὴν Πελοπόννησον πορθεῖν, *which prevented (him) from ravaging Peloponnesus*. Ἐξεῖ αὐτοὺς τοῦ μὴ καταδύναι, *it will keep them from sinking*.

NOTE. When the leading verb is negatived (or interrogative implying a negative), the double negative *μὴ οὐ* is generally used rather than the simple *μή* with the infinitive (§ 283, 7) so that we

can say οὐκ εἴργει σε μὴ οὐ τοῦτο ποιεῖν, *he does not prevent you from doing this*. Τοῦ μὴ οὐ ποιεῖν is rarely (if ever) used.

2. The infinitive with τὸ μὴ (sometimes with τό alone) may be used after expressions denoting *hindrance*, and also after all which even imply *prevention*, *omission*, or *denial*. This infinitive with τό is less closely connected with the leading verb than are the forms just mentioned (1), and it may often be considered an accusative of *specification* (§ 160, 1), and sometimes (as after verbs of *denial*) an *object* accusative. Sometimes it expresses merely a *result*. *E.g.*

Τὸν ὄμιλον εἴργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακοῦργεῖν, *they prevented the crowd from injuring the neighboring parts of the city*. Κωλύσει σε τὸ δρᾶν, *he will prevent you from acting* (§ 260, 1, N. 2). Κίμωνά παρὰ τρεῖς ἀφείσαν ψήφους τὸ μὴ θανάτῳ ζημιῶσαι, *they allowed Cimon by three votes to escape the punishment of death (they let him off from the punishment of death)*. Φόβος ἀνθ' ὕπνου παραστατεῖ, τὸ μὴ βλέφαρα συμβαλεῖν, *fear stands by me instead of sleep, preventing me from closing my eyelids*.

Thus we have a *fifth* and a *sixth* form, εἴργει σε τὸ μὴ τοῦτο ποιεῖν and εἴργει σε τὸ τοῦτο ποιεῖν, added to those given in § 263, 1, as equivalents of the English *he prevents you from doing this*.

NOTE. Here, as above (1, Note) μὴ οὐ is used when the leading verb is negatived; as οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ πεσεῖν, *for this will not at all suffice to prevent him from falling*.

§ 264. The infinitive with its subject, object, or other adjuncts (sometimes including dependent clauses) may be preceded by the article, the whole standing as a single noun in any ordinary construction. *E.g.*

Τὸ δὲ μῆτε πάλαι τοῦτο πεπονθέναι, πεφηνέναι τέ τινα ἡμῖν συμμάχίαν τούτων ἀντίρροπον, ἂν βουλόμεθα χρῆσθαι, τῆς παρ' ἐκείνων εὐνοίας εὐεργέτημ' ἂν ἔγωγε θείην, *but the fact that we have not suffered this long ago, and that an alliance has appeared to us to balance these, if we shall wish to use it, — this I should ascribe as a benefaction to their good-will*. Dem. (Here the whole sentence τὸ . . . χρῆσθαι is the object of θείην.)

§ 265. The infinitive without the article may express a *purpose*. *E.g.*

Οἱ ἄρχοντες, οὓς εἵλεσθε ἄρχειν μου, *the rulers, whom you chose to rule me*. Τὴν πόλιν φυλάττειν αὐτοῖς παρέδωκαν, *they delivered the*

city to them to guard. Αἱ γυναῖκες πιεῖν φέρουσαι, *the women bringing them (something) to drink.*

NOTE. In Homer, where ὥστε is seldom used in its sense of *so as* (§ 266, N. 3), the simple infinitive may express a *result*; as τίς σφωε ξυνέηκε μάχεσθαι; *who brought them into conflict so as to contend?*

§ 266. 1. The infinitive after ὥστε, *so that, so as*, expresses a *result*. *E.g.*

Ἦν πεπαιδευμένος οὕτως, ὥστε πάνν ῥαδίως ἔχειν ἀρκούντα, *he had been so educated as very easily to have enough.* Σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ, *and you delay, so that I wonder.*

2. The infinitive after ὥστε sometimes expresses a *condition*, like that after ἐφ' ᾧ or ἐφ' ᾧτε (§ 267); and sometimes a *purpose*, like a final clause. *E.g.*

Ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ, *it being in their power to rule the rest of the Greeks, on condition that they should themselves obey the King.* Πᾶν ποιῶσιν ὥστε δίκην μὴ διδόναι, *they do everything so that they may not suffer punishment (ἵνα μὴ διδῶσι might have been used).*

NOTE 1. Ὡς sometimes takes the infinitive like ὥστε, generally to express a *result*, seldom to express a *purpose*.

NOTE 2. Ὡστε may also take the indicative to express a *result* (§ 237). For the distinction see § 237, Rem.

NOTE 3. Ὡστε in Homer usually means *as*, like ὥσπερ. (See § 265, Note.)

NOTE 4. (a) The infinitive with ὥστε or ὥς sometimes follows a comparative with ἤ; as ἐλάττω ἔχων δύναμιν ἢ ὥστε τοὺς φίλους ὠφελεῖν, *having too little power to aid his friends.*

(b) Sometimes ὥστε is omitted; as νόσημα μείζον ἢ φέρειν, *a disease too great to bear* (§ 261, 2, with Rem.).

NOTE 5. Verbs, adjectives, and nouns which commonly take the simple infinitive occasionally have the infinitive with ὥστε or ὥς; as ψηφισάμενοι ὥστε ἀμύνειν, *having voted to defend them*; πείθουσιν ὥστε ἐπιχειρῆσαι, *they persuade them to make an attempt*; φρονιμώτεροι ὥστε μαθεῖν, *wiser in learning*; ὀλίγοι ὥς ἐγκρατεῖς εἶναι, *too few to have the power*; ἀνάγκη ὥστε κινδυνεύειν, *a necessity of incurring risk* (§ 261, 1).

§ 267. The infinitive follows ἐφ' ᾧ or ἐφ' ᾧτε, *on condition that*, sometimes for the *purpose of*. *E.g.*

Ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ὅτε μηκέτι φιλοσοφεῖν, *we release you, but on this condition, that you shall no longer be a philosopher.* Αἰρεθέντες ἐφ' ὅτε συγγράψαι νόμους, *chosen for the purpose of compiling laws.*

For the future indicative after these words, see § 236, N. 2.

§ 268. The infinitive may stand *absolutely* in parenthetical phrases, generally with ὥς or ὅσον. *E.g.*

Τὸ Δέλτα ἐστὶ νεωστὶ, ὥς λόγῳ εἰπεῖν, ἀναπεφηνός, *the Delta has recently, so to speak, made its appearance.* So ὥς ἔπος εἰπεῖν, *so to speak*; ὥς συντόμως (or συνελόντι, § 184, 5) εἰπεῖν, *to speak concisely*; τὸ ξύμπαν εἰπεῖν, *on the whole*; ὥς ἀπεικάσαι, *to judge* (i.e. *as far as we can judge*); ὅσον γέ μ' εἰδέναί, *as far as I know*; ὥς ἐμοὶ δοκεῖν, or ἐμοὶ δοκεῖν, *as it seems to me*; οὐ πολλῷ λόγῳ εἰπεῖν, *not to make a long story, in short.* So ὀλίγου δεῖν, *to want little, i.e. almost*; in which δεῖν can be omitted.

NOTE. In certain cases εἶναι seems to be superfluous; especially in ἐκὼν εἶναι, *willing or willingly*, which generally stands in a negative sentence. So τὸ νῦν εἶναι, *at present*; τὸ τήμερον εἶναι *to-day*; τὸ ἐπ' ἐκείνοις εἶναι, *as far as depends on them*; τὴν πρώτην εἶναι, *at first* (Hdt.); ὥς πάλαια εἶναι, *considering their age* (Thuc.); and some other phrases.

§ 269. The infinitive is sometimes used like the imperative, especially in Homer. *E.g.*

Μή ποτε καὶ σὺ γυναικί περ ἡπιος εἶναι, *be thou never indulgent to thy wife.*

NOTE. The subject is here in the nominative; but in the three following constructions it is in the accusative.

§ 270. The infinitive sometimes expresses a wish, like the optative. This occurs chiefly in poetry. *E.g.*

Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν ἢ Τυδέος νίον, *Father Zeus, may the lot fall either on Ajax or on the son of Tydeus* (Hom.).

NOTE. This construction depends in thought on some word like εὐχομαι, *I pray*, or δός, *grant*, which is often expressed; as δὸς τίσασθαι.

§ 271. In *laws, treaties, and proclamations* the infinitive often depends on ἔδοξε or δέδοκται, *be it enacted*, or κελεύεται, *it is commanded*; which may be expressed in a previous sentence or understood. *E.g.*

Δικάζειν δὲ τὴν ἐν Ἀρείῳ πάγῳ φόνον, &c., and (be it enacted) that the Senate on the Areopagus shall have jurisdiction in cases of murder, &c. Ἔτη δὲ εἶναι τὰς σπονδὰς πενήκοντα, and that the treaty shall continue fifty years.

§ 272. The infinitive, with or without τό, may be used to express surprise or indignation. *E.g.*

Τῆς μορίας· τὸ Δία νομίζειν, ὅντα τηλικουτοῖ, what folly! to believe in Zeus when you are so big! So in Latin: Mene incepto desistere victam!

§ 273. In narration, the infinitive often seems to stand for the indicative, when it depends on some word like λέγεται, it is said, in a preceding sentence. *E.g.*

Ἀπικομένους δὲ ἐς τὸ Ἄργος, διατίθεσθαι τὸν φόρτον, and coming to Argos, they were (it is said) setting out their cargo for sale (διατίθεσθαι is an imperfect infinitive, § 203, N. 1). Hdt. i. 1. See Hdt. i. 24, and Xen. Cyr. i. 3, 5.

§ 274. Πρὶν, before, before that, until, besides taking the indicative, subjunctive, and optative (§ 240), also takes the infinitive. This happens in Attic Greek chiefly after affirmative sentences, but in Homer without regard to the leading verb. *E.g.*

Ἀποπέμπουσιν αὐτὸν πρὶν ἀκοῦσαι, they send him away before hearing him. Μεσσήνην εἶλομεν πρὶν Πέρσας λαβεῖν τὴν βασιλείαν, we took Messene before the Persians obtained their kingdom.

For πρὶν with the finite moods, see § 240.

NOTE. Πρὶν ἢ, πρότερον ἢ, πρόσθεν ἢ, before that, sooner than, and even ὕστερον ἢ, later than, may take the infinitive like πρὶν alone. See § 240, Note.

THE PARTICIPLE.

§ 275. The participle is a verbal adjective, and has three uses. First, it may express a simple *attribute*, like an ordinary adjective; secondly, it may define the *circumstances* under which an action takes place; thirdly, it may form part of the predicate with certain verbs, often having a force resembling that of the infinitive.

§ 276. 1. The participle, like any other adjective, may qualify a noun. Here it must often be translated by a relative and a finite verb, especially when it is preceded by the article. *E.g.*

‘Ο παρὼν χρόνος, *the present time*; θεοὶ αἰὲν ἔόντες, *immortal Gods* (Hom.); πόλις κάλλει διαφέρουσα, *a city excelling in beauty*; ἀνὴρ καλῶς πεπαιδευμένος, *a man who has been well educated* (or *a well-educated man*); οἱ πρέσβεις οἱ ὑπὸ Φιλίππου πεμφθέντες, *the ambassadors who were sent by Philip*; ἄνδρες οἱ τοῦτο ποιήσοντες, *men who are to do this*.

2. The participle preceded by the article may be used substantively, like any other adjective. It is then equivalent to *he who* or *those who* with a finite verb. *E.g.*

Οἱ πεπεισμένοι, *those who have been convinced*; παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, *among those who seem to be best*; ὁ τὴν γνώμην ταύτην εἰπὼν, *the one who gave this opinion*; τοῖς Ἀρκάδων σφετέροις οὖσι ξυμμάχοις προεῖπον, *they proclaimed to those who were their allies among the Arcadians*.

§ 277. The participle may define the *circumstances* of an action. It expresses the following relations:—

1. *Time*; the tenses denoting various points of time, which is relative to that of the verb of the sentence (§ 204). *E.g.*

Ταῦτα ἔπραττε στρατηγῶν, *he did this while he was general*; ταῦτα πράξει στρατηγῶν, *he will do this while he is general*; τυραννεύσας δὲ ἔτη τρία Ἱππίας ἐχώρει εἰς Σίγειον, *and when he had been tyrant three years, Hippias withdrew to Sigeum*.

2. *Cause, manner, means, and similar relations, including manner of employment.* *E.g.*

Λέγω δὲ τούτου ἔνεκα, βουλόμενος δόξαι σοι ὅπερ ἐμοί, *and I speak for this reason, because I wish that to seem good to you which, &c.* Προεῖλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ζῆν, *he preferred to die abiding by the laws rather than to live transgressing them*; τοῦτο ἐποίησε λαθῶν, *he did this secretly*; ἀπεδήμει τριηραρχῶν, *he was absent on duty as trierarch*. Ληιζόμενοι ζῶσιν, *they live by plunder*.

3. *Purpose or intention*; generally expressed by the *future* participle. *E.g.*

ἦλθε λυσόμενος θυγάτρα, *he came to ransom his daughter.* Hom. Πέμπειν πρέσβεις ταῦτα ἐροῦντας καὶ Λύσανδρον αἰτήσοντας, *to send ambassadors to say this and to ask for Lysander.*

4. *Condition*; the tenses of the participle representing the corresponding tenses of the indicative, subjunctive, or optative, in all classes of protasis.

See § 226, 1, where examples will be found.

5. *Opposition or limitation*; where the participle is generally to be translated by *although* and a verb. *E.g.*

Ὀλίγα δυνάμενοι προορᾶν πολλὰ ἐπιχειροῦμεν πράττειν, *although we are able to foresee few things, we try to do many things.*

6. Any *attendant* circumstance, the participle being merely *descriptive*. *E.g.*

Ἔρχεται τὸν υἱὸν ἔχουσα, *she comes bringing her son*; παραλαβόντες τοὺς Βοιωτοὺς ἐστράτευσαν ἐπὶ Φάρσαλον, *taking the Boeotians with them, they marched against Pharsalus.*

NOTE 1. (a) The adverbs ἄμα, μετὰξὺ, εὐθύς, αὐτίκα, and ἐξαίφνης are often connected (in position and in sense) with the *temporal* participle, while grammatically they qualify the verb of the sentence; as ἄμα καταλαβόντες προσεκιάτο σφί, *as soon as they overtook them, they pressed hard upon them*: Νεκὼς μετὰξὺ ὀρύσσων ἐπαύσατο, *Necho stopped while digging (the canal).* Hdt.

(b) The participle denoting *opposition* is often strengthened by καίπερ or καί, *even* (poetic also καί . . . περ), in negative sentences οὐδέ or μηδέ, with or without περ; or by καὶ ταῦτα, *and that too*: as ἐποικτεῖρω νῦν καίπερ ὄντα δυσμενῇ, *I pity him, even though he is an enemy.* Οὐκ ἂν προδοίην, οὐδέ περ πρᾶσσω κακῶς, *I would not be faithless, even though I am in a wretched state.*

NOTE 2. (a) The participles denoting *cause* or *purpose* are often preceded by ὥς. This shows that they express the idea of the subject of the leading verb or that of some other person prominent in the sentence, *without implying* that it is also the idea of the speaker or writer; as τὸν Περικλέα ἐν αἰτία εἶχον ὥς πείσαντα σφᾶς πολεμεῖν, *they found fault with Pericles, on the ground that he had persuaded them to the war*; ἀγανακτοῦσιν ὥς μεγάλων τινῶν ἀπεστερημένοι, *they are indignant, because (as they say) they have been deprived of some great blessings.*

(b) The participle denoting *cause* is often emphasized by ἄτε, οἷον, or οἷα, *as, inasmuch as*; but these particles have no such force as ὥς (above); as ἄτε παῖς ὢν, ἦδετο, *inasmuch as he was a child, he was pleased.*

NOTE 3. "Ὡσπερ, *as*, very often precedes a *conditional* participle, belonging to an implied apodosis, to which the participle forms the protasis; as ὥσπερ ἤδη σαφῶς εἰδότες, οὐκ ἐθέλει ἀκούειν, *you are unwilling to hear, as (you would be) if you already knew it well*. Here ὥσπερ means merely *as*; the *if* belongs to the meaning of the participle. Compare ὥσπερ εἰ λέγοις, *as if you should say*. We find even ὥσπερ ἂν εἰ . . . ἡγούμενοι, *as if you believed* (Dem.).

The participle thus used with ὥσπερ has οὐ for its negative, not μή (§ 283, 4).

§ 278. 1. When a participle denoting any of the relations included in § 277 belongs to a noun which is not connected with the main construction of the sentence, they stand together in the *genitive absolute*.

See § 183, and the examples there given. All the particles mentioned in the notes to § 277 can be used here.

NOTE. Sometimes a participle stands alone in the *genitive absolute*, when a subject can easily be supplied from the context, or when some general subject, like ἀνθρώπων or πραγμάτων, is understood; as οἱ πολέμοι, προσιώντων, τέως μὲν ἡσύχαζον, *but the enemy, as they (men before mentioned) came on, kept quiet for a time*; οὕτω δ' ἐχόντων, εἰκὸς ἐστίν, κ. τ. λ., *and this being the case* (sc. πραγμάτων), *it is likely, &c.* So with verbs like ὕει, &c. (§ 134, N. 1, e); as ὕοντος πολλῶ, *when it was raining heavily* (where originally Διὸς was understood).

2. The participles of *impersonal* verbs stand in the *accusative absolute*, in the neuter singular, when others would be in the *genitive absolute*. So with passive participles and ὄν when they are used impersonally. *E.g.*

Οἱ δ' οὐ βοηθήσαντες, δέον, ὑγιᾶς ἀπῆλθον; *and did those who brought no aid when it was needed escape safe and sound?* So εὖ δὲ παρασχόν, *and when a good opportunity offered*; οὐ προσῆκον, *improperly (it being not becoming)*; τυχόν, *by chance (it having happened)*; προσταχθέν μοι, *when I had been commanded*; εἰρημένον, *when it has been said*; ἀδύνατον ὄν, *it being impossible*; ἀπόρητον πόλει (sc. ὄν), *when it is forbidden by the state*.

NOTE. The participles of personal verbs sometimes stand with their nouns in the *accusative absolute*; but very seldom unless they are preceded by ὥς or ὥσπερ (§ 277, Notes 2 and 3).

§ 279. The participle may be used to limit the meaning of certain verbs, in a sense which often resembles that of the infinitive (§ 260, 1).

1. In this sense the participle is used with the subject of verbs signifying *to begin*, *to continue*, *to endure*, *to persevere*, *to cease*, *to repent*, *to be weary of*, *to be pleased*, *displeased*, or *ashamed*; and with the object of verbs signifying *to cause to cease*. *E.g.*

"Ἀρξομαι λέγων, *I will begin to speak*; οὐκ ἀνέξομαι ζῶν, *I shall not endure to live*; τοῦτο ἔχων διατελεῖ, *he continues to have this* (4, Note); ἀπείρηκα τρέχων, *I am tired of running*; τοῖς ἐρωτῶσι χαίρω ἀποκρινόμενος, *I delight to answer questioners*; ἐλεγχόμενοι ἤχθοντο, *they were displeased at being tested*; αἰσχύνεται τοῦτο λέγων, *he is ashamed to say this (which he says)*; τὴν φιλοσοφίαν παύσον ταῦτα λέγουσαν, *make Philosophy stop talking in this style*.

NOTE 1. Some of these verbs also take the infinitive, but generally with some difference of meaning; thus, αἰσχύνεται τοῦτο λέγειν, *he is ashamed to say this (and does not say it)*, — see above; ἀποκάμνει τοῦτο ποιεῖν, *he ceases to do this, through weariness* (but τοῦτο ποιῶν, *he is weary of doing this*). But see the last example under 3.

NOTE 2. The aorist (sometimes the perfect) participle with ἔχω may form a periphrastic perfect, especially in Attic poetry; as θαυμάσας ἔχω τόδε, *I have wondered at this*. In prose, ἔχω with a participle generally has its common force; as τὴν προῖκα ἔχει λαβών, *he has received and has the dowry* (not simply *he has taken it*).

2. The participle may be used with the object of verbs signifying *to perceive* (in any way), *to find*, or *to represent*, denoting an act or state in which the object is perceived, found, or represented. *E.g.*

Ὅρῳ σε κρύπτοντα, *I see you hiding*; ἤκουσά σου λέγοντος, *I heard you speak*; εὔρε Κρονίδην ἄτερ ἡμενον ἄλλων, *he found the son of Cronos sitting apart from the others* (Horn.); πεποίηκε τοὺς ἐν Αἴδου τιμωρουμένους, *he has represented those in Hades as suffering punishment*.

NOTE. This must not be confounded with indirect discourse, in which ὁρῶ σε κρύπτοντα would mean *I see that you are hiding*; ἀκούω σε λέγοντα, *I hear that you say* (ἀκούω taking the accusative). See § 280.

3. With verbs signifying *to overlook* or *see*, in the sense of *allow*, — περιοράω and ἐφοράω, with περιεῖδον and ἐπέιδον, sometimes εἶδον, — the participle is used in the sense of the object infinitive (§ 260, 1), the present and aorist participles

differing merely as the present and aorist infinitives would differ in similar constructions (§ 202, 1). *E.g.*

Μὴ περιύδωμεν ὑβρισθεῖσαν τὴν Λακεδαιμόνα καὶ καταφρονηθεῖσαν, *let us not allow Lacedaemon to be insulted and despised.* Μὴ μ' ἰδεῖν θανόνθ' ὑπ' ἀστών, *not to see me killed by citizens* (Eur.). Περιυδεῖν τὴν γῆν τμηθεῖσαν, *to allow the land to be ravaged* (Thuc. ii. 18). (But in ii. 20, we find περιυδεῖν τὴν γῆν τμηθῆναι, referring to the same thing.) See § 204, N. 2.

4. With the following verbs the participle contains the leading idea of the expression: λανθάνω, *escape the notice of*; τυγχάνω, *happen*; φθάνω, *anticipate*. The aorist participle here does not denote past time in itself, but coincides in time with the verb (§ 204, N. 2). *E.g.*

Λήσετε διαφθαρέντες, *you will be corrupted before you know it.* Ἐτυχον καθήμενος ἐνταῦθα, *I happened to be sitting there*; ἔτυχε κατὰ τοῦτο τοῦ καιροῦ ἐλθών, *he happened to come (not to have come) just at that time.* Ἐφθησαν τοὺς Πέρσας ἀπικόμενοι, *they came before the Persians* (Hdt.). Οὐδ' ἄρα Κίρκην ἐλθόντες ἐλήθομεν, *nor did we come without Circe's knowing it* (Hom.). See examples under § 204, N. 2.

The perfect participle here has its ordinary force.

NOTE. The participle with διατελέω, *continue* (§ 279, 1), οἷχομαι, *be gone* (§ 277, 2), θαμίζω, *be wont or be frequent*, and some others, expresses the leading idea; but the aorist participle with these has no peculiar force; as οἴχεται φεύγων, *he has taken flight* (§ 200, N. 3); οὐ θαμίξεις καταβαίνων εἰς τὸν Πειραιᾶ, *you don't come down to the Peiraeus very often.*

§ 280. With many verbs the participle stands in indirect discourse, each tense representing the corresponding tense of the indicative or optative.

Such verbs are chiefly those signifying *to see, to know, to hear or learn, to remember, to forget, to show, to appear, to prove, to acknowledge*, and ἀγγέλλω, *to announce*. *E.g.*

Ὅρῳ δέ μ' ἔργον δεινὸν ἐξεργασμένην, *but I see that I have done a dreadful deed*; ἤκουσε Κύρον ἐν Κιλικίᾳ ὄντα, *he heard that Cyrus was in Cilicia* (cf. § 279, 2, with N.); ὅταν κλύῃ ἥξοντ' Ὀρέστην, *when she hears that Orestes will come*; οἶδα οὐδὲν ἐπιστάμενος, *I know that I understand nothing*; οὐκ ᾔδεσαν αὐτὸν τεθνηκότα, *they did not know that he was dead*; ἐπειδὴν γνῶσιν ἀπιστοῦμενοι, *after they find out that they are distrusted*; μέμνημαι ἐλθών, *I re-*

member that I went; μέμνημαι αὐτὸν ἐλθόντα, I remember that he went; δείξω τοῦτον ἐχθρὸν ὄντα, I shall show that this man is an enemy (pass. οὗτος δειχθήσεται ἐχθρὸς ὢν); αὐτῷ Κῦρον στρατεύοντα πρῶτος ἠγγεῖλα, I first announced to him that Cyrus was on his march.

See § 246 and examples; and § 211 for examples of the participle with ἄν representing both indicative and optative with ἄν.

NOTE 1. Δηλός εἰμι and φανερός εἰμι take the participle in indirect discourse, where we use an impersonal construction; as δηλὸς ἦν οἰόμενος, &c., it was evident that he thought, &c. (like δῆλον ἦν ὅτι οἰοίτο).

NOTE 2. With σύννοια or συγγιγνώσκω and a dative of the reflexive, a participle may be in either the nominative or dative; as σύννοια ἐμαυτῷ ἡδικημένῳ (or ἡδικημένος), I am conscious to myself that I have been wronged.

NOTE 3. Most of the verbs included in § 280 may take a clause with ὅτι in indirect discourse. Most of them are found also with the infinitive. Οἶδα takes the infinitive regularly when it means I know how; as οἶδα τοῦτο μαθεῖν, I know how to learn this (but οἶδα τοῦτο μαθών, I know that I learned this).

NOTE 4. Ὡς may be used before this participle in the sense explained in § 277, N. 2. The genitive absolute with ὥς is sometimes found where we should expect the participle to agree with the object of the verb; as ὥς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ; shall I announce from you that there is war? (lit. assuming that there is war, shall I announce it from you?) where we might have πόλεμον ὄντα with less emphasis, and in closer connection with the verb.

VERBAL ADJECTIVES IN -τέος AND -τέον.

§ 281. The verbal in -τέος has both a *personal* and an *impersonal* construction.

1. In the personal construction it is *passive* in sense, and expresses *necessity*, like the Latin participle in -*dus*. *E.g.*

᾿Ωφελητέα σοι ἡ πόλις ἐστίν, the city must be benefited by you. Ἄλλας μεταπεμπτέας εἶναι (ἔφη), he said that other (ships) must be sent for. Ὅ λέγω ῥητέον ἐστίν, what I say must be spoken.

The noun denoting the agent is here in the dative (§ 188, 4). See 2.

2. In the impersonal construction the verbal is in the neuter of the nominative singular (sometimes plural), with *ἐστί* expressed or understood. It is *active* in sense, and is equivalent to *δεῖ* with the infinitive.

The agent is generally expressed by the dative, sometimes by the accusative. These verbals may have an object like their verbs. *E.g.*

Ταῦτα ἡμῖν (or ἡμᾶς) ποιητέον ἐστίν, *we must do this* (equivalent to ταῦτα ἡμᾶς δεῖ ποιῆσαι, § 184, 2, N. 1). Οἱστέον τάδε, *we must bear these things* (sc. ἡμῖν). Τί ἂν αὐτῷ ποιητέον εἴη; *what would he be obliged to do?* Ἐψηφίσαντο πολεμητέα εἶναι, *they voted that they must go to war* (= δεῖν πολεμεῖν). Τοὺς ξυμμάχους οὐ παραδοτέα τοῖς Ἀθηναίοις, *we must not abandon our allies to the Athenians*.

The Latin has this construction (but seldom with verbs which take an object accusative); as *Eundum est tibi* (ἰτέον ἐστί σοι), — *Moriendum est omnibus*. So *Bello utendum est nobis* (τῷ πολέμῳ χρηστέον ἐστὶν ἡμῖν), *we must go to war*. (See Madvig's Latin Grammar, § 421.)

INTERROGATIVE SENTENCES.

§ 282. 1. All interrogative pronouns, pronominal adjectives, and adverbs can be used in both direct and indirect questions. The relative *ὅστις* and most other relative words may be used in indirect questions. (See § 149.)

2. The principal *direct* interrogative particles are *ἤ* and *ἄρα*. These imply nothing as to the answer expected; but *ἄρα οὐ* implies that an *affirmative*, *ἄρα μή* that a *negative*, answer is expected. *Οὐ* and *μή* alone are often used with the same force as with *ἄρα*. So *μῶν* (for *μὴ οὖν*). *E.g.*

Ἡ σχολὴ ἔσται; *will there be leisure?* Ἀρ' εἰσὶ τινες ἄξιοι; *are there any deserving ones?* Ἀρ' οὐ βούλεσθε ἐλθεῖν; or οὐ βούλεσθε ἐλθεῖν; *do you not wish to go* (i.e. *you wish, do you not*)? Ἀρα μὴ βούλεσθε ἐλθεῖν; or μὴ (or μῶν) βούλεσθε ἐλθεῖν; *do you wish to go* (*you don't wish to go, do you*)? This distinction between *οὐ* and *μή* does not apply to the interrogative subjunctive (§ 256), which allows only *μή*.

3. *Ἄλλο τι ἤ;* *is it anything else than?* or simply *ἄλλο τι;* *is it not?* is sometimes used as a direct interrogative. *E.g.*

**Ἄλλο τι ἢ ἀδικοῦμεν;* *are we not (is it anything else than that we are) in the wrong?* — *ἄλλο τι ὁμολογοῦμεν;* *do we not agree?*

4. *Indirect questions* may be introduced by *εἰ*, *whether*; and in Homer by *ἤ* or *ἥέ*. *E.g.*

**Ἠρώτησα εἰ βούλοιτο ἐλθεῖν*, *I asked whether he wished to go.* **Ὡχετο πεισόμενος ἤ που ἔτ' εἴης*, *he was gone to inquire whether possibly you were still living (Hom.).* *Οὐκ οἶδα εἰ τοῦτο δῶ*, *I do not know whether I shall give this* (here *εἰ* is used even with the subjunctive: see § 244).

5. *Alternative questions* (both direct and indirect) may be introduced by *πότερον* (*πότερα*) . . . *ἤ*, *whether . . . or*. *Indirect alternative questions* can also be introduced by *εἰ . . . ἤ*, *εἴτε . . . εἴτε . . . ἤ*, *whether . . . or*; and in Homer by *ἤ* (*ἥέ*) . . . *ἤ* (*ἥέ*). *E.g.*

Πότερον ἔας ἄρχειν ἢ ἄλλον καθίστης; *do you allow him to rule, or do you appoint another?* **Ἐβουλευέτο εἰ πέμποιέν τινας ἢ πάντες ἴοιεν*, *he was deliberating whether they should send some or should all go.*

NEGATIVES.

§ 283. The Greek has two negative adverbs, *οὐ* and *μή*. What is said of each of these applies generally to its compounds, — *οὐδέίς*, *οὐδέ*, *οὔτε*, &c., and *μηδέίς*, *μηδέ*, *μήτε*, &c.

1. *Οὐ* is used with the indicative and optative in all *independent sentences* (except *wishes*, which are generally elliptical protases, § 251, 1, N. 3); also in *indirect discourse* after *οἶ* and *ὥς*, and in *causal sentences*.

NOTE. In *indirect questions*, introduced by *εἰ*, *whether*, *μή* can be used as well as *οὐ*; as *βούλομαι ἐρέσθαι εἰ μαθὼν τίς τι καὶ μεμνημένος μὴ οἶδεν*, *I want to ask whether one who has learnt a thing and remembers it does not know it?* Also, in the second part of an indirect alternative question (§ 282, 5), both *οὐ* and *μή* are allowed; as *σκοπῶμεν εἰ πρόπει ἢ οὔ*, *let us look and see whether it is becoming or not*; *εἰ δὲ ἀληθὲς ἢ μὴ*, *πειράσομαι μαθεῖν*, *but I will try to learn whether it is true or not.*

2. *Μή* is used with the subjunctive and imperative in all constructions (except the Homeric subjunctive, § 255, which has the force of a future indicative). *Μή* is used in all *final* and *object* clauses after *ἵνα*, *ὅπως*, &c. ; except after *μή*, *lest*, which takes *οὐ*. It is used in all *conditional* sentences, in relative sentences with an *indefinite antecedent* (§ 231) and the corresponding temporal sentences after *ἕως*, *πρίν*, &c. (§§ 239, 240), in relative sentences expressing a *purpose* (§ 236), and in all expressions of a *wish* with both indicative and optative (§ 251).

3. *Μή* is used with the infinitive in all constructions, both with and without the article, except that of *indirect discourse*. The infinitive in indirect discourse regularly has *οὐ*, to retain the negative of the direct discourse ; but some exceptions occur.

4. When a participle expresses a *condition* (§ 277, 4) it takes *μή* ; so when it is equivalent to a relative clause with an *indefinite antecedent*, as *οἱ μὴ βουλόμενοι*, *any who do not wish*. (See, however, § 277, N. 3.) Otherwise it takes *οὐ*. In indirect discourse it sometimes, like the infinitive, takes *μή* irregularly (3).

5. Adjectives follow the same principle with participles, taking *μή* only when they do not refer to *definite* persons or things (i. e. when they can be expressed by a relative clause with an indefinite antecedent) ; as *οἱ μὴ ἀγαθοὶ πολῖται*, (*any*) *citizens who are not good*, but *οἱ οὐκ ἀγαθοὶ πολῖται* means *special citizens who are not good*.

6. When verbs which contain a *negative* idea (as those of *hindering*, *forbidding*, *denying*, *concealing*, and *distrusting*) are followed by the infinitive, the negative *μή* can be added to the infinitive to strengthen the negation. Such a negative cannot be translated in English, and can always be omitted in Greek. For examples see § 263.

7. When an infinitive would regularly be negated by μή, — either in the ordinary way (3) or to strengthen a preceding negation (6), — if the verb on which it depends has a negative, it generally takes the double negative μή οὐ. Thus δίκαιόν ἐστι μὴ τοῦτον ἀφεῖναι, *it is just not to acquit him*, becomes, if we negative the leading verb, οὐ δίκαιόν ἐστι μὴ οὐ τοῦτον ἀφεῖναι, *it is not just not to acquit him*. So ὡς οὐχ ὁσιόν σοι ὄν μὴ οὐ βοηθεῖν δικαιοσύνη, *since (as you said) it was a failure in piety for you not to assist justice*. Again, εἴργει σε μὴ τοῦτο ποιεῖν (§ 263, 1), *he prevents you from doing this*, becomes, with εἴργει negated, οὐκ εἴργει σε μὴ οὐ τοῦτο ποιεῖν, *he does not prevent you from doing this*.

NOTE. Μὴ οὐ is used also when the leading verb is interrogative implying a negative; as τί ἐμποδὼν μὴ οὐχὶ ὑβριζομένους ἀποθανεῖν; *what is there to prevent (us) from being insulted and perishing?*

It is sometimes used with participles, or even nouns, to express an *exception* to a negative statement; as πόλεις χαλεπαὶ λαβεῖν, μὴ οὐ πολιορκία, *cities hard to capture, except by siege*.

8. When a negative is followed by a *simple* negative (οὐ or μή) in the same clause, each retains its own force. If they belong to the same word or expression, they make an *affirmative*; as οὐδὲ τὸν Φορμίωνα οὐχ ὁρᾷ, *nor does he not see Phormio* (i. e. *he sees Phormio well enough*). But if they belong to different words, each is independent of the other; as οὐ δι' ἀπειρίαν γε οὐ φήσεις ἔχειν ὃ τι εἶπης, *it is not surely through inexperience that you will deny that you have anything to say*; οὐ μόνον οὐ πείθονται, *they not only do not obey*; εἰ μὴ Πρόξενον οὐχ ὑπέδεξαντο, *if they had not refused to receive Proxenus (had not not received him)*.

NOTE. An interrogative οὐ (§ 282, 2), belonging to the whole sentence, is not counted as a negative in these cases; as οὐκ ἐπὶ τὸν δῆμον . . . οὐκ ἠθέλησαν συστρατεύειν; *were they not unwilling, &c.?*

9. But when a negative is followed by a *compound* negative (or by several compound negatives) in the same clause, the

negation is strengthened; as *ἀνευ τούτου οὐδεὶς εἰς οὐδὲν οὐδενὸς ἂν ὑμῶν οὐδέποτε γένοιτο ἄξιος*, *if it were not for this, no one of you would ever come to be of any value for anything.*

For the double negative οὐ μή, see § 257.

PART V.

VERSIFICATION.

ICTUS.—RHYTHM AND METRE.

§ 284. 1. Every verse is composed of portions called *feet*. Thus we have four feet in each of these verses:—

Φήσο|μεν πρὸς | τοὺς στρα|τηγούς. |
Fár from | mórtal | cáres re|treáting. |

2. In each foot there is a certain part on which falls a special stress of voice called *ictus* (*stroke*), and another part on which there is no such stress. The part of the foot on which the *ictus* falls is called the *arsis*, and the rest of the foot is called the *thesis*.¹ The regular alternation of *arsis* and *thesis* in successive feet produces the *rhythm* (*harmonious movement*) of the verse.

3. In this English verse (as in all English poetry) the rhythm depends entirely on the ordinary *accent* of the words, with which the *ictus* coincides. In the Greek verse, however, the *ictus* is entirely independent of the word-accent; and the feet (with the *ictus* marked) are φήσο, — μέν προς, — τοὺς στρα, — τήγους. In Greek poetry a foot consists of a regular combination of syllables of a certain length; and the place of the *ictus* here depends on the *quantity* (i. e. the length or shortness) of the syllables which compose the foot, the *ictus* naturally falling upon a long syllable (§ 285, 3). The regu-

¹ The term *ἄρσις* (*raising*) and *θέσις* (*placing*), as they were used by nearly all the Greek writers on Rhythm, referred to the *raising* and *putting down* of the foot in marching, dancing, or beating time, so that *θέσις* denoted the part of the foot on which the *ictus* fell, and *ἄρσις* the lighter part. Most of the Roman writers, however, inverted this use, and referred *arsis* to the raising of the voice and *thesis* to the lowering of the voice in reading. The prevailing modern use of these terms unfortunately follows the Roman writers.

lar alternation of long and short syllables in successive feet makes the verse *metrical*, i.e. *measured* in its time. The rhythm of a Greek verse thus depends closely on its metre, i.e. on the *measure* or *quantity* of its syllables.

NOTE. The fundamental distinction between ancient and most modern poetry is simply this, that in modern poetry the verse consists of a regular combination of *accented* and *unaccented* syllables, while in ancient poetry it consists of a regular combination of *long* and *short* syllables. The *rhythm* is the one essential requisite in the external form of all poetry, ancient and modern; but in ancient poetry, rhythm depends on metre and not at all on accent; in modern poetry it depends on accent, and the *quantity* of the syllables (i.e. the metre) is generally no more regarded than it is in prose. Both are equally *rhythmical*; but the ancient is also *metrical*, and its metre is the basis of its rhythm. What is called *metre* in English poetry is strictly only rhythm.¹

It is to a great extent uncertain how the Greeks distinguished or reconciled the stress of voice which constituted the ictus and the raising of tone which constituted the word-accent. Any combination of the two is now very difficult, and for most persons impossible. In reading Greek poetry we usually mark the Greek ictus by our accent, which is its modern representative, and neglect the word-accent or make it subordinate to the ictus. Care should always be taken in reading to distinguish the *words*, not the *feet*.

FEET.

§ 285. 1. The unit of measure in Greek verse is the short syllable (⏏), which has the value of ♪ or an $\frac{1}{8}$ note in music. This is called a *time* or *mora*. The long syllable (—) has twice the length of a short one, and has the value of a $\frac{1}{4}$ note or ♩ in music.

¹ The change from metrical to accentual rhythm can best be seen in modern Greek poetry, in which, even when the forms of the ancient language are retained, the rhythm is generally accentual and the metre is no more regarded than it is in English poetry. These are the first two verses in a translation of the *Odyssey*:—

Ψάλλε τὸν | ἄνδρα, Θεῖ' ἄ, τὸν πο|λύτροπον, | ὅστις το|σοῦτους
Τόπους δι|ῆλθε, πο|θήσας τῆς | Τροίας τὴν | ἔνδοξον | πόλιν.

The original verses are:—

"Ἄνδρα μοι | ἔννεπε, | Μοῦσα, πο|λύτροπον, | ὅς μάλα | πολλὰ
Πλάγχθη, ἐ|πέλ Τροί|ης ἱε|ρὸν ποτλ|εθρον ἐ|περσεν.

If the former verses set our teeth on edge, it is only through force of *acquired* habit; for these verses have much more of the nature of modern poetry than the Homeric originals, and their rhythm is precisely what we are accustomed to in English.

2. Feet are distinguished according to the number of *times* which they contain. The most common feet are the following:—

(a) *Of Three Times* (in $\frac{3}{8}$ time).

Trochee	— ∪	φαῖνε-	♪ ♫
Iambus	∪ —	ἔφην	♪ ♫
Tribrach	∪ ∪ ∪	λέγετε	♪ ♫ ♫

(b) *Of Four Times* (in $\frac{2}{4}$ time).

Dactyl	— ∪ ∪	φαίνετε	♪ ♫ ♫
Anapaest	∪ ∪ —	σέβομαι	♪ ♫ ♫
Spondee	— —	εἰπὼν	♪ ♫

(c) *Of Five Times* (in $\frac{5}{8}$ time).

Cretic	— ∪ —	φαίνεται	♪ ♫ ♫
Paeon primus	— ∪ ∪ ∪	ἐκτρέπετε	♪ ♫ ♫ ♫
Paeon quartus	∪ ∪ ∪ —	καταλέγω	♪ ♫ ♫ ♫
Bacchius	∪ — —	ἄφεγγής	♪ ♫ ♫
Antibacchius	— — ∪	φαίνητε	♪ ♫ ♫

(d) *Of Six Times* (in $\frac{3}{4}$ time).

Ionic <i>a majore</i>	— — ∪ ∪	ἐκλείπετε	♪ ♫ ♫ ♫
Ionic <i>a minore</i>	∪ ∪ — —	προσιδέσθαι	♪ ♫ ♫ ♫
Choriambus	— ∪ ∪ —	ἐκτρέπομαι	♪ ♫ ♫ ♫
Molossus (<i>rare</i>)	— — —	βουλεύων	♪ ♫ ♫
Ditrochee	— ∪ — ∪	μουνσόμαντις	♪ ♫ ♫ ♫
Diiambus	∪ — ∪ —	ἀπαλλαγή	♪ ♫ ♫ ♫

For the dochmius, ∪ — — | ∪ —, see § 302.

NOTE. The feet in $\frac{3}{4}$ time (*a*), in which the arsis is twice as long as the thesis, form the *double* class (*γένος διπλάσιον*), as opposed to those in $\frac{2}{4}$ time (*b*), in which the arsis and thesis are of equal length, and which form the *equal* class (*γένος ἴσον*). The more complicated relations of arsis and thesis in the feet of five and six times are not considered here.

3. The ictus falls naturally on a long syllable. The first syllable of the trochee and the dactyl, and the last syllable of the iambus and the anapaest, therefore, form the arsis, the remainder of the foot being the thesis; as $\underline{\quad} \cup$, $\underline{\quad} \cup \cup$, $\cup \underline{\quad}$, $\cup \cup \underline{\quad}$.

NOTE 1. When a long syllable in the arsis is resolved into two short syllables (§ 286, 1), the ictus properly belongs on the two taken together, but in reading it is usually placed on the first. Thus a tribrach used for a trochee ($\underline{\quad} \cup$) is $\cup \cup \cup$; one used for an iambus ($\cup \underline{\quad}$) is $\cup \cup \cup$. So a spondee used for a dactyl is $\underline{\quad} \underline{\quad}$; one used for an anapaest is $\underline{\quad} \underline{\quad}$. Likewise a dactyl used for an anapaest ($\underline{\quad} \cup \cup$ for $\underline{\quad} \underline{\quad}$ for $\cup \cup \underline{\quad}$) is $\underline{\quad} \cup \cup$. The only use of the tribrach and the chief use of the spondee are to represent other feet which have their arsis naturally marked by a long syllable.

NOTE 2. Although the principal ictus (which alone has been considered) falls on the arsis, there is generally also a subordinate ictus on the thesis or on some syllable of the thesis. (See § 299.)

4. A verse is sometimes introduced by an incomplete foot, consisting of one or two syllables equivalent in time to the thesis of the fundamental foot of the verse. This is called an *anacrusis* (*ἀνάκρουσις*, *upward beat*). (See § 289, 3, N.) The mark of anacrusis is a following (:).

For the *basis*, introducing a logaoedic verse, see § 299, 2.

RESOLUTION AND CONTRACTION. — IRRATIONAL TIME. — SYLLABA ANCEPS.

§ 286. 1. A long syllable, being the metrical equivalent of two short ones (§ 285, 1), is often resolved into these; as when a tribrach $\cup \cup \cup$ stands for a trochee $\underline{\quad} \cup$ or an iambus $\cup \underline{\quad}$. On the other hand, two short syllables are often contracted into one long syllable; as when a spondee $\underline{\quad} \underline{\quad}$ stands

for a dactyl — ∪ ∪ or an anapaest ∪ ∪ —. The mark for a long resolved into two short is ∞; that for two short contracted into one long is ∞.

2. A long syllable in the arsis may be *prolonged* so as to have the measure of three or even four short syllables. A single syllable may thus represent a whole foot, including both arsis and thesis: this is called *syncope*. A syllable which includes three *times* is marked ⊔ (⌋); one which includes four *times* is marked ⊔ (⌋).

3. On the other hand, a long syllable may in certain cases be *shortened* so as to take the place of a short syllable in verse. Such a syllable is called *irrational*, and is marked >. The foot in which it occurs is also called *irrational* (πρὸς ἄλογος). Thus, in ἀλλ' ἀπ' ἐχθρῶν (⊔ ∪ ⊔ >), the apparent spondee which takes the place of the second trochee is called an *irrational trochee*; in δοῦναι δίκην (> ⊔ ∪ ⊔) that which takes the place of the first iambus is called an *irrational iambus*.

4. A similar shortening occurs in the so-called *cyclic* dactyl (marked ∪ ∪) and *cyclic* anapaest (marked ∪ ∪—), which have the time of only three short syllables instead of four. The cyclic dactyl takes the place of a trochee — ∪, especially in *logaoedic* verses (§ 300). The cyclic anapaest takes the place of an iambus ∪ —, and is found especially in the iambic trimeter of comedy (§ 293, 4).

5. The last syllable of every verse is common, and may be considered long or short to suit the metre, without regard to its usual quantity. It is called *syllaba anceps*. But the continuous *systems* described in § 298 allow this only at the end of the last verse.

RHYTHMICAL SERIES. — VERSE. — CATALEXIS. — PAUSE.

§ 287. 1. A *rhythmical series* is a continuous succession of feet of the same measure. A *verse* may consist of one such series, or of several such united. Thus the verse

πολλὰ τὰ δεινὰ, κούδ' ἐν ἄν||θρώπῳ δεινότερον πέλει

consists of a First Glyconic (§ 300, 4), $\sim \cup | _ \cup | _ \cup | _$ (at the end of a verse, $\sim \cup | _ \cup | _ \cup | _ \wedge$), followed by a Second Glyconic, $_ \succ | \sim \cup | _ \cup | _ \wedge$. Each part forms a series, the former ending with the first syllable of *ἀνθρώπου* (see above); and either series might have formed a distinct verse. A rhythmical series generally ends after the arsis of the third foot in the dactylic hexameter (§ 295, 4). See § 288.

2. The verse must close in such a way as to be distinctly marked off from what follows.

(a.) It must end with the end of a word.

(b.) It allows the last syllable (*syllaba anceps*) to be either long or short (§ 286, 5).

(c.) It allows *hiatus* (§ 8) before a vowel beginning the next verse.

3. A verse which has an unfinished foot at the close is called *catalectic* (καταληκτικός, *stopped short*). A complete verse is called *acatalectic*.

4. The time of the omitted syllable or syllables in a catalectic verse is filled by a *pause*. A pause of one *time*, equivalent to a short syllable (\cup), is marked \wedge (for Λ , the initial of *λεῖμμα*); a pause of two *times* ($_$) is marked $\bar{\wedge}$.

CAESURA AND DIAERESIS.

§ 288. 1. *Caesura* (i.e. *cutting*) of the foot occurs whenever a word ends before a foot is finished; as in three cases in the following verse:—

πολλὰς | δ' ἰφθί|μους ψυ|χὰς Ἀϊ|δι προῖ|αψεν.

This becomes important only when it coincides with the *caesura of the verse* (as after *ἰφθίμους*). This caesura is a pause within a foot introduced to make the verse more melodious or to aid in its recital, regularly occurring at the end of a rhythmical series which does not end the verse (§ 287, 1). In some verses its place is fixed: see § 293, 4; § 295, 4.

2. When the end of a word coincides with the end of a foot, the double division is called *diaeresis* (διαίρεσις, *division*); as after the first foot in the line just quoted. Diaeresis be-

comes important only when it coincides with a natural pause in the verse produced by the ending of a rhythmic series; as in the trochaic tetrameter (§ 291, 2) and the dactylic pentameter (§ 295, 5).

NOTE. The following verse of Aristophanes (Clouds, 519), in trochaic (§) rhythm, shows the irrational long (§ 286, 3) in the first, second, and sixth feet; the cyclic dactyl (§ 286, 4) in the third; syncope (§ 286, 2) in the fourth; and at the end catalexis and pause (§ 287, 3 and 4) with *syllaba anceps* (§ 286, 5):—

τᾱλῆ|θῆ νῆ | τὸν Διό|νυ||σον τὸν | ἐκθρέ | ψαντα | με.

— > | — > | — ∪ ∪ | — || — ∪ | — > | — ∪ | — Λ

A rhythmical series (§ 287, 1) ends with the penult of Διόνυσον. This is a *logaoedic* verse, called *Eupolidæan* (§ 300, 7).

VERSES.

§ 289. 1. Verses are called *Trochaic*, *Iambic*, *Dactylic*, &c., from their fundamental foot.

2. In most kinds of verse, a *monometer* consists of one foot, a *dimeter* of two feet, a *trimeter*, *tetrameter*, *pentameter*, or *hexameter* of three, four, five, or six feet. But in trochaic, iambic, and anapaestic verses, which are measured by *dipodies* (i. e. *pairs of feet*), a monometer consists of one *dipody* (or two feet), a dimeter of four feet, a trimeter of six feet, and a tetrameter of eight feet. In most kinds of verse, there are catalectic as well as acatalectic forms (§ 287, 3).

3. Rhythms are divided into *rising* and *falling* rhythms. In rising rhythms the arsis follows the thesis, as in the iambus and anapaest; in falling rhythms the thesis follows the arsis, as in the trochee and the dactyl.

NOTE. It will be seen that prefixing an *anacrusis* (§ 285, 4) of the same time as the thesis to a falling rhythm will change it to a rising rhythm; as — ∪ | — ∪ with ∪ prefixed becomes ∪ — | ∪ — | ∪; and — ∪ ∪ | — ∪ ∪ | — with ∪ ∪ prefixed becomes ∪ ∪ — | ∪ ∪ — | ∪ ∪ —. Many modern writers treat all iambic and anapaestic verses as trochaic and dactylic with anacrusis;

as ∪ : — ∪ | — ∪ | — ∪ for ∪ — | ∪ — | ∪ — | ∪ —;

and ∪ ∪ : — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪ ∪

for ∪ ∪ — | ∪ ∪ — | ∪ ∪ — | ∪ ∪ —.

4. In Greek poetry, the same kind of verse may be repeated without interruption, as in the heroic hexameter (§ 295, 4) and the iambic trimeter of the drama (§ 293, 4). Secondly, similar verses may be combined into distichs (§ 295, 5) or into simple *systems* (§ 298). Thirdly, in lyric poetry, verses may be combined into *strophes* of complex rhythmical and metrical structure, with *antistrophes* corresponding to them in form.

In the following sections, the principal rhythms found in Greek poetry are described.

TROCHAIC RHYTHMS.

§ 290. Trochaic verses are measured by dipodies (§ 289, 2). The irrational trochee $\underline{\text{—}} >$ (§ 286, 3) in the form of a spondee can stand in the *second* place of each trochaic dipody; so that the dipody has the form, $\underline{\text{—}} \cup \underline{\text{—}} \cup$. In trochaic verse, therefore, the tribrach $\cup \cup \cup$ can stand in any place for the trochee $\underline{\text{—}} \cup$; and the (apparent) spondee can stand in all the *even* places, that is, in the *second* part of every dipody. An apparent anapaest ($\underline{\text{—}} \cup >$ for $\underline{\text{—}} >$) is sometimes used as the equivalent of the irrational trochee. The cyclic dactyl $\cup \cup \cup$ (§ 286, 4) sometimes stands for the trochee in proper names in both parts of the dipody.

§ 291. The following are the most common trochaic verses:—

1. The dimeter (acatalectic and catalectic):—

φήσομεν πρὸς τοὺς στρατηγούς.	$\text{—} \cup \text{—} >$		$\text{—} \cup \text{—} \cup$
ψυχαγωγεῖ Σωκράτης.	$\text{—} \cup \text{—} >$		$\text{—} \cup \text{—} \wedge$

2. The tetrameter catalectic, consisting of seven feet and a syllable, or of the two preceding verses combined. There is a regular *diaeresis* (§ 288, 2) after the second dipody, where the first rhythmical series ends (§ 287, 1). See § 293, 3.

ὦ σοφώτα τοι θεᾶται, δεῦρο τὸν νοῦν πρόσχετε.
$\text{—} \cup \text{—} \cup \text{—} \cup \text{—} > \text{—} \cup \text{—} > \text{—} \cup \text{—} \wedge$

In English poetry each series is generally made a separate verse ; as

Téll me nó't in móurnful númbers,
Life is bú't an é'mpty dréam.

3. The Ithyphallic, which is a trochaic *tripody*, not allowing irrational feet, —

μήποτ' ἐκτακείη. — ∪ | — ∪ | — ∪

For *trochaic systems* see § 298, Note.

IAMBIC RHYTHMS.

§ 292. Iambic verses are measured by dipodies (§ 289, 2). The irrational iambus > — (§ 286, 3) in the form of a spondee can stand in the *first* place of each iambic dipody, so that the dipody has the form ∪ — ∪ —. In iambic verse, therefore, the tribrach ∪ ∪ ∪ can stand in any place for the iambus ∪ — and the (apparent) spondee can stand in all the *odd* places, that is, in the *first* part of every dipody. An apparent dactyl (> ∪ ∪ for > —) is sometimes used as the equivalent of the irrational iambus ; and the cyclic anapaest ∪ ∪ — (§ 286, 4) is used for the iambus in both parts of the dipody, especially by the Attic comedians (§ 293, 4).

§ 293. The following are the most common iambic verses : —

1. The monometer, —

πρὸς τὴν θεόν. > — ∪ —

2. The dimeter (acatalectic and catalectic), —

ζηλῶ σε τῆς | εὐβουλίας. > — ∪ — | > — ∪ —
καὶ τὸν λόγον | τὸν ἥττω. > — ∪ — | ∪ — ∪ —

3. The tetrameter catalectic, consisting of seven feet and a syllable, or of the two preceding verses combined. There is a regular *diaeresis* (§ 288, 2) after the second dipody, where the first rhythmical series ends (§ 287, 1). See § 291, 2.

εἵπερ τὸν ἄνδρ' | ὑπερβαλεῖ, || καὶ μὴ γέλωτ' | ὀφλήσεις.
> — ∪ — | ∪ — ∪ — || > — ∪ — | ∪ — ∪ —

In English poetry each series is generally made a separate verse; as

A cáptain bóld | of Hálifáx
Who lived in coúñ|try quárters.

4. The TRIMETER ACATALECTIC, the most common of all iambic verses, in which most of the dialogue of the Attic drama is composed. It never allows any substitution in the last foot. With this exception it may have the tribrach in any place. The irrational iambus > — in the form of a spondee can stand in the first place of every dipody. The *tragedians* allow the (apparent) dactyl > ∪ ∪ only in the first and third places, and the cyclic anapaest only in the first place; but in proper names they allow the anapaest in every place except the last. The *comedians* allow the dactyl > ∪ ∪ in all the *odd* places, and the cyclic anapaest in every place except the last (§ 292). The most common caesura is that after the *thesis* of the third foot.

The following scheme shows the tragic and the comic iambic trimeter compared, — the forms peculiar to comedy being enclosed in [].

∪ — ∪ —	∪ — ∪ —	∪ — ∪ —
> —	> —	> —
∪ ∪ ∪ ∪ ∪ ∪	∪ ∪ ∪ ∪ ∪ ∪	∪ ∪ ∪
> ∪ ∪	> ∪ ∪	[> ∪ ∪]
∪ ∪ — [∪ ∪ —]	[∪ ∪ —] [∪ ∪ —]	[∪ ∪ —]

In general the tragedians avoid the feet of three syllables, even where they are allowed. The following are examples of both the tragic and the comic form: —

- (Tragic) χθονὸς μὲν εἰς | τηλουργὸν ἦ|κομεν πέδον,
Σκύθην ἐς οἶ|μον, ἄβατον εἰς | ἔρημιαν.
Ἦφαιστε, σοὶ | δὲ χρὴ μέλειν | ἐπιστολάς.
- (Comic) ὦ Ζεῦ βασιλεῦ· | τὸ χρῆμα τῶν | νυκτῶν ὅσον
ἀπέραντον· οὐ|δέποθ' ἡμέρα | γενήσεται;
ἀπόλοιο δῆτ', | ὦ πόλεμε, πολ|λῶν οὔνεκα.

The Iambic Trimeter appears in English as the Alexandrine, which is seldom used except at the end of a stanza: —

And hópe to mér|it Heáven by mák|ing Eárrh a Héll.

For *iambic systems*, see § 298.

DACTYLIC RHYTHMS.

§ 294. The only regular substitute for the dactyl is the spondee, which arises by contraction of the two short syllables of the dactyl (— from — ∪ ∪).

§ 295. The following are the most common dactylic verses : —

1. The dimeter, —

μυστοδό κος δόμος	— ∪ ∪ — ∪ ∪
μοῖρα δι ώκει	— ∪ ∪ — —

2. The trimeter (acatalectic and catalectic), —

ἀδυμε λῇ κελα δήσω.	— ∪ ∪ — ∪ ∪ — —
παρθένοι ὀμβροφύ ροι	— ∪ ∪ — ∪ ∪ — —

3. The tetrameter (acatalectic and catalectic), —

οὐρανί οις τε θε οῖς δω ρήματα.	— ∪ ∪ — ∪ ∪ — — — ∪ ∪
ἔλθ' εἰ ποψόμε ναι δύνα μιν.	— ∪ ∪ — ∪ ∪ — ∪ ∪ — —

4. The HEROIC HEXAMETER, the Homeric verse. It *always* has a spondee in the last place, *often* in the first four places, *seldom* in the fifth. An hexameter with a spondee in the *fifth* place is called *spondaic*. The most common caesura is after the arsis of the third foot: if this divides the *thesis*, it is called a *feminine* caesura. The caesura sometimes occurs after the arsis of the fourth foot. A diaeresis at the end of the fourth foot is called *bucolic*, from its frequent occurrence in bucolic poetry.

For examples see the Iliad and Odyssey.

5. The ELEGIAC DISTICH consists of an heroic hexameter followed by the so-called *Elegiac pentameter*. This last verse consists really of two dactylic trimeters with syncope (§ 286, 2) in the last measure; as, —

Παλλὰς Ἀ θηναίη χεῖρας ὕ περθευ ἔ χει.
— ∪ ∪ — — — — ∪ ∪ — ∪ ∪ —

At the end of the pentameter verse we can place — — (§ 287, 4) in place of —. The verse probably arose from a

repetition of the first *penthemim* (πενθ-ημι-μερές, *five half feet*) of the hexameter. But *syllaba anceps* (§ 286, 5) and hiatus (§ 8) are not allowed after the first trimeter, but only at the end of the verse (§ 287, 2). The last two complete feet are always dactyls. A diaeresis (§ 288, 2) divides the two parts of the verse.

The following is an Elegiac Distich : —

τίς δὲ βί|ος, τί δὲ | τερπνόν, ἄ|νευ χρυσέ|ης Ἀφρο|δίτης;

τεθναί|ην ὅτε | μοι || μηκέτι | ταῦτα μέ|λοι.

— ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — —
— — | — ∪ ∪ | — || — ∪ ∪ | — ∪ ∪ | —

NOTE. In the Homeric verse and in Lyric poetry, a long vowel or a diphthong is often shortened at the end of a word when the next word begins with a vowel. *E.g.*

ὦ πόποι, | ἦ μάλα | δὴ μετε|βούλε|σαν θεοὶ | ἄλλως.

χρυσέφ' ἀ|νὰ σκή|πτρῳ, καὶ ἐ|λίσσετο | πάντας Ἀ|χαιούς (§ 10).

This sometimes occurs in the middle of a word. Sometimes a short final vowel occurs in Homer where a long one is required by the verse. This can often be explained by supposing a following semi-vowel to have been doubled in pronunciation. Many anomalies in Homeric quantity are explained by the omission of *Vau* or *Digamma* (§ 1, Note 2); as τοῖόν οἱ (— — —) for τοῖόν *Φοι*.

ANAPAESTIC RHYTHMS.

§ 296. Anapaestic verses are measured by dipodies (§ 289, 2). The spondee and the dactyl (— — and — ∪ ∪) may stand for the anapaest.

NOTE. The long syllable of an anapaest is rarely resolved into two short, making ∪ ∪ ∪ ∪ for ∪ ∪ —.

§ 297. The following are the most common anapaestic verses : —

1. The monometer, —

τρόπον αἰ|γυπιῶν.

καὶ θέμις | αἰνεῖν.

σύμφω|νος ὁμοῦ.

∪ ∪ — | ∪ ∪ —
— ∪ ∪ | — —
— — | ∪ ∪ —

2. The dimeter acatalectic, —

μέγαν ἐκ | θυμοῦ | κλάζον|τες Ἄρη. υ υ — | — — | — — | υ υ —
οὔτ' ἐκ|πατίοις | ἄλγεσι | παίδων. — — | υ υ — | — υ υ | — —

And the ólive of peáce | sends its bránc|hes abróad.

3. The dimeter catalectic, or *paroemiac*, —

ἦραν | στρατιῶ|τιν ἄρῳ|γάν. — — | υ υ — | υ υ — | υ
οὔτω | πλουτή|σετε πάν|τες. — — | — — | υ υ — | υ

The Lórd | is advánc|ing. Prépare | ye! — — | υ υ — | υ υ — | υ

4. The tetrameter catalectic, consisting of seven feet and a syllable, or of the two preceding verses combined. There is a regular diaeresis after the second dipody. See § 291, 2.

πρόσχετε τὸν νοῦν | τοῖς ἀθανάτοις || ἡμῖν, τοῖς αἰ|ὲν ἐοῦσι,
τοῖς αἰθερίοις, | τοῖσιν ἀγήρως, || τοῖς ἄφθιτα μ|δομένοιουσιν.

§ 298. An *anapaestic system* consists of a series of anapaestic dimeters *acatalectic*, with occasionally a monometer, ending always with the *paroemiac* (or dimeter *catalectic*). These are very frequently employed in both tragedy and comedy. *E.g.*

δέκατον μὲν ἔτος τόδ' ἐπεὶ Πριάμου
μέγας ἀντίδικος,
Μενέλαος ἄναξ ἡδ' Ἀγαμέμνων,
διθρόνου Διόθεν καὶ δισκῆπτρου
τιμῆς ὀχυρὸν ζεύγος Ἀτρειδᾶν,
στόλον Ἀργείων χιλιοναύταν
τῆσδ' ἀπὸ χώρας
ἦραν, στρατιῶτιν ἄρῳγάν.

NOTE. Iambic and trochaic systems are sometimes formed on the same principle, consisting of iambic or trochaic dimeters *acatalectic*, with occasionally a monometer, ending always with a dimeter *catalectic*.

LOGAOEDIC RHYTHMS.

§ 299. 1. Logaoedic rhythm is a rhythm in $\frac{3}{2}$ time, having the trochee as its foundation, but admitting great freedom of construction. Besides the trochee — υ, it admits the irrational trochee — >, the tribrach υ υ υ, the cyclic dactyl — υ υ, and the syncopated trochee —.

2. The first foot of a logaoedic verse often allows special freedom, and it is then called a *basis*. The basis may be a trochee or an irrational trochee — >, and sometimes a tribrach ∪ ∪ ∪. An apparent iambus (probably with ictus ∪ —) sometimes occurs (see § 300, 7); and rarely even two short syllables, ∪ ∪, stand for a basis in lyric poetry. Great license is permitted in using different forms of basis, even in verses which otherwise correspond precisely (§ 289, 4), as in § 300, 7. A basis is marked x.

When a verse has more than one rhythmical series (§ 287, 1), each series may begin with a basis (see § 300, 7). Sometimes an anacrusis (§ 285, 4) precedes a logaoedic verse, either with or without a following basis.

§ 300. The following are some of the most important logaoedic verses:—

1. *Adonic*: σύμμαχος ἔσσο. ∪ ∪ | — ∪ This is the final verse of the Sapphic stanza (6.)

2. *First Pherecratic*: ἐπταπύλοισι Θήβαις. ∪ ∪ | — ∪ | — ∪
Catal. ψεύδεσι ποικίλοις. ∪ ∪ | — ∪ | — ∪

3. *Second Pherecratic*: παιδὸς δύσφορον ἄταν. x > | ∪ ∪ | — ∪
Catal. ἐχθίστων ἀνέμων. x > | ∪ ∪ | — ∪

4. *Glyconic*: (Three forms):—

(a) μὴ κατὰ τὸν νεάνιαν. ∪ ∪ | — ∪ | — ∪ | — ∪

(b) Θήβα τῶν προτέρων φάος. x > | ∪ ∪ | — ∪ | — ∪

(c) φῶτα βάντα πανσαγία. x ∪ | — ∪ | ∪ ∪ | — ∪

5. Three *Alcaics*, which form the Alcaic stanza:—

(a) ἀσυνέτημι τῶν ἀνέμων στάσιν.

∪ : x ∪ | — ∪ | ∪ ∪ | — ∪ | — ∪

(a) τὸ μὲν γὰρ ἔνθεν κύμα κυλίνδεται

∪ : x ∪ | — > | ∪ ∪ | — ∪ | — ∪

(b) τὸ δ' ἔνθεν ἄμμες δ' ἂν τὸ μέσσον

∪ : — ∪ | — ∪ | — ∪ | — ∪

(c) νῆϊ φορήμεθα σὺν μελαίνα.

∪ ∪ | ∪ ∪ | — ∪ | — ∪

Compare in Horace,—

Vides ut alta stet nive candidum, &c.

6. *Sapphic*: ποικι|λόθρον' | ἀθάνατ' | Ἀφρο|δίτα.

— ∪ | — ∪ | — ∪ | — ∪ | — ∪

Three Sapphics and an Adonic (1) form the Sapphic stanza.

7. *Eupolidēan*: ὦ θε|ώμε|νοι, κατε|ρῶ || πρὸς ὕ|μᾰς ἐ|λευθέ|ρως.

$\frac{\pi}{-}$ ∪ | — ∪ | — ∪ | — ∪ || $\frac{\pi}{-}$ ∪ | — ∪ | — ∪ | — ∪ | — ∪
 $\frac{\pi}{-}$ > | — > | — > | — > || $\frac{\pi}{-}$ > | — > | — > | — > | — ∪
 ∪ ∪ ∪ | ∪ ∪ ∪ | ∪ ∪ ∪ | ∪ ∪ ∪ | ∪ ∪ ∪
 ∪ — | ∪ — | ∪ — | ∪ — | ∪ —

See § 288, Note.

NOTE. Nearly all the verses here described as logaoedic have been called choriambic (§ 301, 1). If we consider the dactyl here as — ∪ ∪ and not as ∪ ∪, it forms — ∪ ∪ — with the following long syllable; and thus, by the division hitherto common, the Pherecratics become (1) — ∪ ∪ — | ∪ ∪ — and — ∪ ∪ — | ∪ ∪, (2) — ∪ | — ∪ ∪ — | ∪ and — ∪ | — ∪ ∪ —; the Glyconics become (1) — ∪ ∪ — | ∪ ∪ —, (2) — ∪ | — ∪ ∪ — | ∪ ∪, (3) — ∪ | — ∪ | — ∪ ∪ —; and the Sapphic becomes — ∪ | — ∪ | — ∪ ∪ — | ∪ — ∪, with the Adonic — ∪ ∪ — | ∪.

RHYTHMS WITH FEET OF FIVE OR SIX TIMES.

§ 301. Some of the more important rhythms with feet of five or six times (§ 285, 2, c, d) are the following: —

1. *Choriambic* rhythms, with the choriambus — ∪ ∪ — as the fundamental foot: —

παῖδα μὲν αὐ|τὰς πόσιν αὐ|τᾷ θεμένα.

— ∪ ∪ — | — ∪ ∪ — | — ∪ ∪ —

NOTE. Choriambic verses of this class are rare. Most so-called choriambic verses are here explained as logaoedic (§ 300, Note).

2. *Ionic* rhythms, with the ionic *a minore* ∪ ∪ — — as the fundamental foot, —

πεπέρᾱκεν | μὲν ὁ περσέ|πολις ἦδη

βασιλείος | στρατὸς εἰς ἀν|τίπορον γεί|τονα χώραν.

∪ ∪ — — | ∪ ∪ — — | ∪ ∪ — — | &c.

A ditrochee — ∪ — ∪ often takes the place of two long syllables and the two following shorts. This is called *anac̄l̄sis* (ἀνάκλασις, *breaking up*):

τίς ὁ κραιπνῶ | ποδὶ πηδῆ|ματος εὐπε|τῆς ἀνάσσω;

∪ ∪ — — | ∪ ∪ — — | ∪ ∪ — ∪ — ∪ — —

3. *Cretic* rhythms, in which *paeons* occur by resolution of long syllables (— ∪ ∪ ∪ or ∪ ∪ ∪ — for — ∪ —) : —

οὐκ ἀνα|σχῆσομαι· | μηδὲ λέγε | μοι σὺ λόγον.

κατατεμῶ | τοῖσιν ἱπ|πεῦσι κατ|τύματα.

— ∪ — | — ∪ — | — ∪ ∪ ∪ | — ∪ ∪ ∪
 ∪ ∪ ∪ — | — ∪ — | — ∪ — | — ∪ —

4. *Bacchic* rhythms, with the *bacchius* ∪ — — as the fundamental foot : —

τίς ἀχῶ, | τίς ὁδμὰ | προσέπτᾱ | μ' ἀφεγγής;

∪ — — | ∪ — — | ∪ — — | ∪ — —

DOCHMIACS.

§ 302. *Dochmiac* verses, which are used chiefly in tragedy to express great excitement, are based upon a foot compounded of the *bacchius* and the *iambus*, ∪ — — | ∪ —, called the *dochmius*. This peculiar foot appears in nineteen different forms, by resolving the long syllables and admitting irrational longs in place of the two shorts. Its most common forms are ∪ — — | ∪ — and ∪ ∪ ∪ — | ∪ —. As examples may be given

δυσαλγεῖ τύχη.

∪ — — | ∪ —

πτεροφόρον δέμας.

∪ ∪ ∪ — | ∪ —

μῆτορθεον μὲν οὖν.

> ∪ ∪ — | ∪ — (for > — — | ∪ —)

μεγάλα μεγάλα καί.

∪ ∪ ∪ ∪ ∪ | ∪ — (for ∪ — — | ∪ —)

φεροίμαν βοσκάν.

∪ — — | > — (for ∪ — — | ∪ —)

προπέμψας ἄχῃ, | τίνα θροεῖς λόγον; ∪ — — ∪ — | ∪ ∪ ∪ — ∪ —

APPENDIX.

CATALOGUE OF VERBS.

APPENDIX.

CATALOGUE OF VERBS.

NOTE. — This catalogue professes to contain only those verbs in ordinary use in classic Greek which have any such peculiarities as to present difficulties to a student. No verb is introduced which does not occur in some form before Aristotle; and no forms are given which are not found in writers earlier than the Alexandrian period, except sometimes the present indicative of a verb which is classic in other tenses, and occasionally a form which is given for completeness and marked as *later*. Tenses which are not used by Attic writers, in either prose or poetry, or which occur only in lyrical parts of the drama, are enclosed in [], except occasionally the present indicative of a verb which is Attic in other tenses.

The simple stem of each verb, when this does not appear in the present, *i.e.* unless the verb is of the *first class* (§ 108, I.), is given in () directly after the present indicative. The *class* of each verb (§ 108) is given in () at the end, unless it belongs to the first class, when it is left without a number. Verbs in μ of the second class (in $\upsilon\mu$, § 108, v. 4) are marked (II.); other verbs in μ are marked (I.). A few Epic irregularities are not noticed in the classification.

The modification of the stem made by adding ϵ in certain tenses (§ 109, 8) is marked by prefixing (ϵ -) to the first form in which this occurs. A hyphen prefixed to a form (as $\text{-}\eta\nu\epsilon\kappa\alpha$) indicates that it occurs only in composition. This is omitted, however, if the simple form occurs even in later Greek; and it is not always inserted when the occurrence of cognate forms, or any other reason, makes it probable that the simple form was in good use. It would be extremely difficult to point out an example of every tense of even the best English verbs in a writer of established authority within a fixed period.

The imperfect or pluperfect is generally omitted when the present or perfect is given.

A.

[$(\acute{\alpha}\alpha\text{-})$, *injure, infatuate*, stem, with aor. $\acute{\alpha}\alpha\sigma\alpha$, $\acute{\alpha}\sigma\alpha$; a. p. $\acute{\alpha}\acute{\alpha}\sigma\theta\eta\nu$; pr. mid. $\acute{\alpha}\acute{\alpha}\tau\alpha\iota$, aor. $\acute{\alpha}\acute{\alpha}\sigma\acute{\alpha}\mu\eta\nu$, *erred*. Epic.]

" $\text{\AA}\gamma\alpha\mu\alpha\iota$, *admire*, [Ep. fut. $\acute{\alpha}\gamma\acute{\alpha}\sigma\omicron\mu\alpha\iota$, rare,] $\eta\gamma\acute{\alpha}\sigma\theta\eta\nu$, $\eta\gamma\acute{\alpha}\sigma\acute{\alpha}\mu\eta\nu$. (I.)

" $\text{\AA}\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$ ($\acute{\alpha}\gamma\gamma\epsilon\lambda\text{-}$), *announce*, $\acute{\alpha}\gamma\gamma\epsilon\lambda\acute{\omega}$ [$\acute{\alpha}\gamma\gamma\epsilon\lambda\acute{\epsilon}\omega$], $\eta\gamma\gamma\epsilon\iota\lambda\alpha$, $\eta\gamma\gamma\epsilon\lambda\kappa\alpha$, $\eta\gamma\gamma\epsilon\lambda\text{-}\mu\alpha\iota$, $\eta\gamma\gamma\acute{\epsilon}\lambda\theta\eta\nu$, fut. p. $\acute{\alpha}\gamma\gamma\epsilon\lambda\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$; a. m. $\eta\gamma\gamma\epsilon\iota\lambda\acute{\alpha}\mu\eta\nu$. Second aorists with λ are rare or doubtful. (4.)

***Ἀγείρω** (ἀγερ-), *collect*, a. ἡγείρα; [Ep. plpf. p. ἀγηγέρατο; a. p. ἡγέρθην, a. m. (ἡγειράμην) συν-αγείρατο, 2 a. m. ἀγερόμην with part. ἀγρόμενος.] (4.)

***Ἀγνῶμι** (Fay-), in comp. also ἀγνῶω, *break*, ἀξω, ἔαξα, [rarely Epic ἤξα], 2 p. -ἔαγα [Ion. ἔηγα], 2 a. p. ἐάγην [Ep. ἄγην]. (II.)

***Ἀγω**, *lead*, ἀξω, ἤξα (rare), ἤχα (in comp.), ἡγμαι, ἤχθην, ἀχθήσομαι; 2 a. ἡγαγον, ἡγαγόμην; fut. m. ἀξομαι (as pass.), [a. m. ἀξάμην, (Ion.).]

[(ἀδε-), *be sated*, stem with aor. opt. ἀδήσειεν, pf. part. ἀδηκώς. Epic.]

[(ἀε-), *rest*, stem with aor. ἄεσα, ἄσα. Epic.]

***Ἀείδω**, *sing*, ἀείσω and ἀείσομαι, ἤεσα. In Attic prose, ᾄδω, ᾄσομαι (ᾄσω, rare), ᾄσα, ᾄσθην.

***Ἀείρω** (ἀερ-), *take up*, f. ἀρῶ, a. ἥειρα, ἥέρθην, [ἥερμαι late, Hom. plp. p. ἄωρτο for ἥερτο; a. m. ἀειράμην.] Ionic and poetic. In Attic prose always αἶρω (ἀρ-) ἀρῶ, ἥρα, ἥρκα, ἥρμαι, ἥρθην; ἀρούμαι, ἥράμην. Poetic 2 a. m. ἀρόμην. (4.)

[***Ἄημι** (ἀε-), *blow*, inf. ἀῆναι, ἀήμεναι, part. ἀεῖς; imp. ἄην. Mid. ἀημαι, imp. ἀήμην. Poetic, chiefly Epic.] (I.)

Αἰδέομαι, poet. αἰδομαι, *respect*, αἰδέσομαι, ᾔδεσμαι, ᾔδέσθην, ᾔδεσάμην. [Hom. imperat. αἰδεῖο]. § 109, 2.

Αἰνέω, *praise*, αἰνέσω [αἰνήσω], ᾔνεσα [ᾔνησα], -ᾔνεκα, -ᾔνημαι, ᾔνέθην, § 109, 1, N. 2.

[***Αἰνῶμαι**, *take*, imp. αἰνύμην. Epic.] (II.)

Αἰρέω (έλ-), *take*, αἰρήσω, ᾔρηκα, ᾔρημαι [Hdt. ἀραίρηκα, ἀραίρημαι], ᾔρέθην, αἰρεθήσομαι; fut. pf. ᾔρήσομαι (rare); 2 a. εἶλον, ἔλω, &c.; εἰλόμην, ἔλωμαι, &c. (B.)

Ἄρω, Attic prose form of ἀείρω. See ἀείρω.

Αἰσθάνομαι (αἰσθ-), *perceive*, (ε-) αἰσθήσομαι, ᾔσθηναι, ᾔσθόμην. Pres. αἰσθομαι (rare). (5.)

Αἰσχύνω (αἰσχύν-), *disgrace*, αἰσχύνῶ, ᾔσχυνα, [p. p. part. ᾔσχυμμένος Ep.,] ᾔσχυνθην, felt ashamed, αἰσχυνθήσομαι; fut. m. αἰσχυνοῦμαι. (4.)

***Ἄω**, *hear*, imp. ἄϊον, [aor. -ᾔϊσα.] Ionic and poetic.

[***Ἄω**, *breathe out*, only imp. ἄϊον. Epic. See ἀημι.]

[***Ἀκαχίζω**, *afflict*, redupl. pres., with ἀχέω and ἀχεύω, *be grieved* (only in pr. part. ἀχέων, ἀχεύων), and ἄχομαι, *be grieved*; fut. ἀκαχίσω, aor. ἀκάχησα; p. p. ἀκάχημαι (ἀκηχέδαται), ἀκάχησθαι, ἀκαχήμενος or ἀκηχήμενος; 2 aor. ἤκαχον, ἀκαχόμην. See ἄχυνται and ἄχομαι. Epic.]

[***Ἀκαχήμενος**, *sharpened*, Epic perf. part. with no present in use.]

***Ἀκέομαι**, *heal*, aor. ἡκεσάμην.

***Ἀκηδέω**, *neglect*, [aor. ἀκήδεσα Ep.] Poetic.

***Ἀκούω** (ἀκου- for ἀκοF-), *hear*, ἀκούσομαι, ἤκουσα [Dor. pf. ἄκουκα], 2 pf. ἀκήκοα (for ἀκ-ηκοFa, § 102), 2 plpf. ἤκηκέειν or ἀκηκέειν; ἡκούσθην, ἀκουσθήσομαι.

***Ἀλάομαι**, *wander*, [pf. ἀλάλημαι (as pres.), w. inf. ἀλάλησθαι, pt. ἀλαλήμενος], a. ἀλήθην. Chiefly poetic.

***Ἀλδαίνω** (ἀλδᾶν-), *nourish*, [Ep. 2 aor. ἤλδανον.] Pres. also ἀλδήσκω. Poetic. (4.)

***Ἀλείφω** (ἀλῖφ-), *anoint*, ἀλείψω, ἤλειψα, -ἀλήλιφα (or -ειφα), ἀλήλιμμαι, ἤλειφθην, -ἀλειφθήσομαι (rare), 2 a. p. -ἤλιφην (rare). Mid. f. ἀλείψομαι, a. ἤλειψάμην. (2.)

***Ἀλέξω** (ἀλεκ-), *ward off*, fut. [Ep. ἀλεξήσω] ἀλεξήσομαι or ἀλέξομαι; aor. ἤλεξήσα (-ἤλεξα, rare), ἤλεξάμην; [Ep. 2 a. ἀλακκον for ἀλ-αλεκ-ον.] (8.)

[***Ἀλέομαι**, *avoid*, Epic; aor. ἤλεάμην.]

***Ἀλεύω**, *avert*, ἀλεύσω, ἤλευσα, ἤλευνάμην.

***Ἀλέω**, *grind*, ἀλέσω (ἀλῶ), ἤλεσα, ἀλήλεσμαι or ἀλήλεμαι. § 102.

***Ἀλθομαι**, *be healed*, (ε-) ἀλθήσομαι.

***Ἀλίσκομαι** (άλ-, ἀλο-), *be captured*, ἀλώσομαι, ἤλωκα or ἐάλωκα, 2 aor. ἤλων or ἐάλων, ἀλῶ [Epic ἀλώω], ἀλοίην, ἀλώναι, ἀλούς; all passive in meaning. § 109, 8, N. No active ἀλίσκω, but see ἀν-αλίσκω. (6.)

***Ἀλιταίνομαι** (ἀλίτ-, ἀλιτᾶν-), [with Ep. pres. act. ἀλιτραίνω], *sin*; 2 aor. ἤλιτον, [ἀλῖτόμην, pf. part. ἀλιτήμενος, *sinning*, Ep.]. Poetic, chiefly Epic. (4. 5.)

***Ἀλλάσσω** (ἀλλᾶγ-), *change*, ἀλλάξω, &c. regular; 2 a. p. ἡλλάγην. (4.)

***Ἀλλομαι** (άλ-), *leap*, ἀλοῦμαι, ἡλάμην; 2 a. ἡλόμην (rare). [Epic 2 a. ἄλσο, ἄλτο, ἄλμενος, by syncope. (4.)

[***Ἀλυκτάζω** and **ἄλυκτέω**, *be excited*, imp. ἀλύκταζον Hdt., pf. ἀλαλύκτεται Hom. Ionic.]

***Ἀλύσκω** (ἀλύκ-), *avoid*, ἀλύξω [and ἀλύξομαι], ἤλυξα (rarely -αμην). Poetic. Ἀλύσκω is for ἀλυκ-σκω (§ 108, vi. N. 3). (6.)

***Ἀλφάνω** (αλφ-), *find*, *acquire*, [Epic 2 aor. ἤλφον.] (5.)

***Ἀμαρτάνω** (ἀμαρτ-), *err*, (ε-) ἀμαρτήσομαι, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην; 2 aor. ἡμαρτον [Ep. ἡμβροτον]. (5.)

***Ἀμβλίσκω** (ἀμβλ-), *amblōw* in comp., *miscarry*, [ἀμβλώσω, late,] ἡμβλωσα, -ἡμβλωκα, -ἡμβλωμαι, ἡμβλώθην. (6.)

***Ἀμείρω** (ἀμερ-) and **ἀμέρδω**, *deprive*, ἡμερσα, ἡμέρθην. Poetic. (1. 4.)

***Ἀμπ-έχω** and **ἀμπ-ίσχω** (ἀμφί and ἔχω), *wrap about*, *clothe*, ἀμφέξω, 2 a. ἡμπισχον; [Epic impf. ἄμπεχον.] Mid. ἀμπέχομαι, ἀμπίσχομαι, ἀμπισχνέομαι; imp. ἡμπειχόμην; f. ἀμφέξομαι; 2 a. ἡμπισχόμην and ἡμπεσχόμην, § 105, 1, N. 3. See ἔχω and ἴσχω.

***Ἀμπλακίσκω** (ἀμπλακ-), *err*, *miss*, ἡμπλάκημαι; 2 a. ἡμπλακον, part. ἀμπλακῶν or ἀπλακῶν. Poetic. (6.)

[***Ἀμπνυε**, ἀμπνύνθην, ἀμπνύτο, all Epic: see ἀναπνέω.]

***Ἀμύνω** (ἀμύν-), *ward off*; fut. ἀμύνῶ, ἀμύνομαι; aor. ἡμύνα, ἡμυνάμην. (4.)

- ***Ἀμφι-γνοέω**, *doubt*, ἡμφιγνέειν and ἡμφεγνέειν, ἡμφεγνόνησα; aor. pass. part. ἀμφιγνοηθείς. § 105, 1, N. 3.
- ***Ἀμφι-έννυμι** (see ἐννυμι), *clothe*, fut. [Ep. ἀμφιέσω] Att. -ἀμφιῶ; ἡμφίεσα, ἡμφίεσμαι; ἀμφιέσομαι, ἀμφιесάμην (poet.). § 105, 1, N. 3. (II.)
- ***Ἀμφισβητέω**, *dispute*, augmented ἡμφισ- and ἡμφεσ- (§ 105, 1, N. 3); otherwise regular.
- ***Ἀναίνομαι** (ἀνᾶν-), *refuse*, imp. ἡναινόμην, aor. ἡνηνάμην. (4.)
- ***Ἀναλίσκω** and **ἀνᾶλῶ**, *expend*, ἀνᾶλῶσω, ἀνάλωσα, and ἀνήλωσα (κατηγάλωσα), ἀνάλωκα and ἀνήλωκα, ἀνάλωμαι and ἀνήλωμαι (κατηγάλωμαι), ἀνᾶλώθην and ἀνηλώθην, ἀναλωθήσομαι. See ἀλίσκομαι.
- ***Ἀναπνέω**, *take breath*, comp. of ἀνά and πνέω (πνῦ-): see πνέω. [Epic 2 aor. imperat. ἄμπνε, a. p. ἀμπνύνθην, 2 a. m. ἄμπνῦτο (for -νετο).]
- ***Ἀνδάνω** (Fǎδ-, ᾰδ-), *please*, (ε-) [ᾰδήσω, Hdt.; 2 pf. ἔαδα, Epic;] 2 aor. ἄδον [Ion. ἔαδον, Epic εὐᾰδον for ἐFαδον.] Ionic and poetic. (5.)
- ***Ἀνέχω**, *hold up*; see ἔχω, and § 105, 1, Note 3.
- [**Ἀνήνοθε**, defect. 2 pf., *springs, sprung*. Epic.] See ἐνήνοθε.
- ***Ἀν-οίγνυμι** and **ἀνοίγω** (see οἰγνυμι), *open*, imp. ἀνέωγον (ἡνοιγον, rare) [Epic ἀνᾰγον]; ἀνοίξω, ἀνέωξα (ἡνοιξα, rare) [Hdt. ἀνοιξα], ἀνέωχα, ἀνέωγμαι, ἀνεψέχθην (subj. ἀνοιχθῶ, &c.); fut. pf. ἀνεώξομαι; 2 pf. ἀνέωγα (rare). (II.)
- ***Ἀν-ορθόω**, *set upright*, aug. ἀνωρ- and ἡνωρ-. § 105, 1, N. 3.
- ***Ἀνύω**, Att. also ἀνύτω, *accomplish*; fut. ἀνύσω, ἀνύσομαι; aor. ἤνυσα, ἤνυσάμην; pf. ἤνυκα, ἤνυσμαι. (Always ὕ.)
- ***Ἀνώγω**, *order, exhort*, imp. ἡνωγον; ἀνώξω, ἡνωξα; 2 p. ἄνωγα (as pres.), with imperat. ἀνωχθι, ἀνώχθω, ἄνωχθε, 2 plpf. ἡνώγεα. Ionic and poetic.
- (***Ἀπ-αυράω**), *take away*, not found in present; imp. ἀπηύρων (as aor.); a. m. ἀπηυράμην (?); aor. part. ἀπούρας, ἀπουράμενος. Poetic.
- ***Ἀπαφίσκω** (ἀπᾰφ-), *deceive*, 2 a. ἡπαφον [2 a. m. opt. ἀπαφοίμην]. Poetic. (6.)
- ***Ἀπεχθάνομαι** (ἐχθ-), *be hated*, (ε-) ἀπεχθήσομαι, ἀπήχθην; 2 a. ἀπηχθόμην. (5.)
- [**Ἀπόερσε**, *swept off*, subj. ἀποέρση, opt. -σειε. Only in 3 pers. Epic.]
- ***Ἀποκτείννυμι** and **-ύω**, forms of ἀποκτείνω. See κτείνω.
- ***Ἀπόχρη**, *it suffices*, impersonal. See χρή.
- ***Ἄπτω** (ᾰφ-), *touch*, fut. ἄψω, ἄψομαι; aor. ἤψα, ἤψάμην; pf. ἤμμαι; a. p. ἤφθην. (3.)
- ***Ἀράομαι**, *pray*, ἀράσομαι, ἡράσάμην, ἡράμαι. [Ep. act. inf. ἀρήμεναι, *to pray*.]
- ***Ἀραρίσκω** (ᾰρ-), *fit*, ἡρσα, ἡρθην; 2 p. ᾰρᾰρα, [Ion. ᾰρηρα, plpf. ἀρήρειν and ἡρήρειν;] 2 a. ἡρᾰρον; 2 a. m. part. ᾰρμενος (as adj.), *fitting*. Att. redupl. in pres. (§ 108, vi. N. 1). (6.)

***Ἀρέσκω** (ἀρε-), *please*, ἀρέσω, ἤρεσα, ἡρέσθην; ἀρέσομαι, ἡρεσάμην. § 109, 1, N. 2. (6.)

[***Ἀρμηένος**, *oppressed*, pf. pass. part. Epic.]

***Ἀρκέω**, *assist*, ἀρκέσω, ἤρκεσα. § 109, 1, N. 2.

***Ἀρμόττω** [Ion. ἀρμόσσω], poet. ἀρμόζω (ἀρμοδ-), *fit*, ἀρμόσω, ἤρμοσα (συν-ἀρμοξα Pind.), ἤρμοκα, ἤρμοσμαι, ἡρμόσθην, fut. p. ἀρμοσθήσομαι; a. m. ἤρμοσάμην. (4.)

***Ἀρνύμαι** (ἀρ-), *win, secure*, pres. and impf.; chiefly poetic. Same stem as αἶρω (v. αἶρω). (II.)

***Ἀρώ**, *plough*, ἤροσα, [p. p. Ion. ἀρήρομαι,] ἡρόθην. § 109, 1, N. 2.

***Ἀρπάζω** (ἀρπαδ-, ἀρπαγ-), *seize*, ἀρπάσω and ἀρπάσομαι [Ep. ἀρπάξω], ἡρπάσα [ἡρπαξα], ἡρπαῖκα, ἡρπασμαι, ἡρπάσθην [Hdt. ἡρπάχθην], ἀρπασθήσομαι. (4.)

***Ἀρύω** and **ἀρύτω**, *draw water*, aor. ἤρῦσα, ἡρυσάμην, ἡρύθην [ἡρύσθην, Ion.].

***Ἀρχω**, *begin, rule*, ἀρξω, ἤρξα, ἤρχα, ἡρχμαι (mid.), ἤρχθην, ἀρχθήσομαι; ἀρξομαι, ἡρξάμην.

[***Ἀτιτάλλω** (ἀτίταλ-), *tend*; aor. ἀτίτηλα. Epic and Lyric.] (4.)

Αἰαίνω (αἰάν-) or **αἰάινω**; fut. αἰᾶνῶ; aor. ἡῖθηνα, ἡἰάνθην or αἰάνθην, αἰανθήσομαι; fut. m. αἰανοῦμαι (as pass.). Augment ην- or αν- (§ 103, Note). Chiefly poetic and Ionic. (4.)

Αὐξάνω or **αὐξω** (αὐξ-), *increase*, (ε-) αὐξήσω, αὐξήσομαι, ἡῦξησα, ἡῦξηκα, ἡῦξημαι, ἡῦξήθην, αὐξηθήσομαι. [Also Ion. pres. ἀέξω, impf. ἀέξον.] (5.)

[***Ἀφάσσω** (ἀφᾶδ-), *feel, handle*, aor. ἡφᾶσα; used by Hdt. for ἀφάω or ἀφάω.] (4.)

***Ἀφ-ίημι**, *let go*, impf. ἀφίην or ἡφίην (§ 105, 1, N. 3); fut. ἀφήσω, &c. See ἱημι, § 127.

[***Ἀφύσσω** (ἀφύγ-), *draw, pour*, ἀφύξω. Epic.] See ἀφύω. (4.)

[***Ἀφύω**, *draw*, ἀφύσω (late), ἡφύσα, ἡφυσάμην. Poetic, chiefly Epic.]

***Ἀχθομαι**, *be displeased*, (ε-) ἀχθήσομαι, ἡχθήσθην, ἀχθεσθήσομαι. § 109, 2.

[***Ἀχνύμαι** (ἀχ-), *be troubled*, impf. ἀχνύμην. Poetic. (II.) Also Epic pres. ἀχομαι.] See ἀκαχίζω.

[***Ἄω**, *satiate*, ἄσω, ἄσα; 2^d aor. subj. ἔωμεν (or ἐώμεν), inf. ἄμεναι, *to satiate one's self*. Mid. (ἄομαι) ἄσθαι as fut.; f. ἄσομαι, a. ἄσάμην. Epic.]

B.

Βάζω (βαγ-), *speak, utter*, -βάξω, [p. p. Ep. βέβακται]. Poetic. (4.)

Βαίνω (βά-, βᾶν-), *go*, βήσομαι (poet. except in comp.), βέβηκα, -βέβᾶμαι, -έβᾶθην (rare); 2 a. ἔβην (§ 125, 3); 2 p. (βέβασα) βεβῶ, &c. (125, 4); [a. m. Ep. ἐβησάμην (rare) and ἐβησόμεν]. In active sense, *cause to go*, poet. βήσω, ἔβησα. See § 108, v. N. 1. (5. 4.)

Βάλλω (βάλ-, βλά-, *throw*, f. [βαλέω] βαλῶ, rarely (ε-) βαλλήσω, βέβληκα, βέβλημαι [Ep. βεβόλημαι], ἐβλήθην, βληθήσομαι; 2 a. ἔβαλον, ἐβαλόμην; fut. m. βαλοῦμαι; f. p. βεβλήσομαι; [Epic, 2 a. dual ξυμ-βλήτην; 2 a. m. ἐβλήμην, with subj. βλήται, opt. βλήῃ or βλείῃ, inf. βλήσθαι, pt. βλήμενος; fut. ξυμ-βλήσεται]. (4.)

Βάπτω (βάφ-, *dip*, βάψω, ἔβαψα, βέβαμμαι, ἐβάφην and (poet.) ἐβάφθην; fut. m. βάψομαι. (3.)

Βάσκω (βά-, poetic form of βαίνω, *go*. (6.)

Βαστάζω (βαστάδ-, *carry*, βαστάσω, ἐβάστασα. Poetic. (4.)

Βήσσω (βηχ-, Att. βήττω, *cough*, βήξω, ἔβηξα. (4.)

[Βίβημι (βα-), *go*, pr. part. βιβάς. Epic.] (I.)

Βιβρώσκω (βρο-, *eat*, p. βέβρωκα, βέβρωμαι, [ἐβρώθην; 2 a. ἔβρων; fut. pf. βεβρώσομαι]; 2 p. part. (βεβρώς) pl. βεβρώτες (§ 125, 4). [Hom. pres. βεβρώθω.] (6.)

Βιώω, *live*, βιώσομαι, ἐβίωσα (rare), βεβίωκα, (βεβίωμαι) βεβιώται; 2 a. ἐβίων (§ 125, 3).

Βιώσκομαι (βιο-, *revive*, ἐβιώσαμην, *restored to life*. (6.)

Βλάπτω (βλάβ-, *injure*, βλάβω, ἔβλαψα, βέβλαψα, βέβλαμμαι, ἐβλάφθην; 2 a. p. ἐβλάβην, 2 f. βλαβήσομαι; fut. m. βλάβομαι; [fut. pf. βεβλάβομαι Icn.]. (3.)

Βλαστάνω (βλαστ-, *sprout*, (ε-) βλαστήσω, ἐβλάστησα, βεβλάστηκα (and ἐβλα-); 2 a. ἔβλαστον. (5.)

Βλέπω, *see*, βλέπομαι [Hdt. -βλέψω], ἔβλεψα.

Βλίττω or **βλίσσω** (μελίτ-, βλίτ-, § 14, N. 1), *take honey*, aor. ἐβλίσα. (4.)

Βλώσκω (μολ-, μλο-, βλο-, § 14, N. 1), *go*, f. μολοῦμαι, p. μέμβλωκα, 2 a. ἔμολον. Poetic. (6.)

Βοάω, *shout*, βοήσομαι, ἐβόησα. [Ion. (stem βο-), -βώσομαι, ἔβωσα, ἐβωσάμην, (βέβωμαι) βεβωμένος, ἐβώσθην. § 108, vii. N.]

Βόσχω, *feed*, (ε-) βοσκήσω.

Βούλομαι, *will, wish*, (augm. ἐβουλ- or ἡβουλ-); (ε-) βουλήσομαι, βεβούλημαι, ἐβούληθην; [2 p. προ-βέβουλα, *prefer*.] § 100, N. 2.

[(Βραῖχ-), stem, with only 2 aor. ἔβραῖχε and βράχχε, *resounded*. Epic.]

Βρίθω, *be heavy*, βρίσω, ἔβρισα, βέβριθα. Rare in Attic prose.

[(Βροχ-), stem, *swallow*, aor. ἔβροξα, 2 aor. p. ἀνα-βροχείς; 2 pf. (?) ἀνα-βέβροχεν (Hom.). Epic.]

Βρυχάομαι (βρυχ-, *roar*, p. βέβρυχα; ἐβρυχησάμην; βρυχηθείς. § 108, vii. N. (7.)

Βύνειω or **βύω** (βυ-, *stop up*, βύσω, ἔβυσα, βέβυσμαι. Chiefly poetic. (5.)

Γ.

- ✓ **Γαμέω** (γάμ-), *marry* (said of a man), f. γαμῶ [γαμέω], a. ἔγημα, p. γεγάμηκα, p. p. γεγάμημαι. Mid. *marry* (said of a woman), f. γαμοῦμαι [Epic γαμέσσομαι (?), *will provide a wife*], a. ἐγημάμην. (7.)
- Γάνυμαι** (γά-), *rejoice*, [fut. (Epic) γανύσσομαι, pf. γεγάνυμαι (later).] Poetic. (II.)
- Γεγωνέω** (γων-), *shout*, γεγωνήσω, (ἐγεγωνήσα) γεγωνήσαι; 2 p. γέγωνα, subj. γεγώνω, imper. γέγωνε, [inf. γεγωνέμεν, part. γεγωνώς.] § 109, 7 (c). (7.) Pres. also γεγωνίσκω. (6.)
- Γείνομαι** (γεν-), *be born*; a. ἐγεινάμην, *begat*. (4.)
- ✓ **Γελάω**, *laugh*, γελάσομαι, ἐγέλασα, ἐγέλασθην. § 109, 1, N. 2.
[Γέντο, *seized*, Epic 2 aor.; once in Hom.]
- Γηθέω** (γηθ-), *rejoice*, [γηθήσω, ἐγήθησα;] 2 p. γέγηθα (as pres.). (7.)
- Γηράσκω** and **γηράω**, *grow old*, γηράσω and γηράσομαι, ἐγήρᾱσα, γεγήρᾱκα (*am old*); 2 a. (ἐγήραν, § 125, 3) [ἐγήρα Hom.], inf. γηράναι, pt. γηράς. (6.)
- Γίγνομαι** and **γίνομαι** (γεν-, γα-), *become*, γενήσομαι, γεγένημαι, [ἐγενήθην Dor. and Ion.]; 2 a. ἐγενόμην [Ep. γέντο for ἐγένετο]; 2 p. γέγονα, *am*, poet. (γέγαα) and 2 plpf. (ἐγεγάειν), see § 125, 4. (8.)
- Γινώσκω** (γνο-), *nosco*, *know*, γνώσομαι, [Ion. ἀν-έγνωσα,] ἔγνωκα, ἔγνωσμαι, ἐγνώσθην; 2 a. ἔγνων, *perceived*. § 125, 3. (6.)
- Γνάμπτω** (γναμπ-), *bend*, γνάμψω, [ἔγναμψα, -ἐγνάμφθην.] Poetic, chiefly Epic.] (3.)
- Γοάω**, *bewail*, 2 aor. (γο-), γόον; only Epic in active.] Mid. γοάομαι, poetic, impf. γοᾶτο; [γοήσομαι (Epic), as active]. § 108, vii. N. (7.)
- ✓ **Γράφω**, *write*, γράψω, &c. regular; 2 a. p. ἐγράψην (ἐγράφθην is not classic); 2 f. γραφήσομαι; fut. pf. γεγράψομαι.

Δ.

- (δα-), stem, *teach, learn*, no pres., [(ε-) δαήσομαι, δεδάηκα, δεδάημαι; 2 a. m. (?) inf. δεδάσθαι; 2 p. (δέδαα) § 125, 4; 2 a. δέδαον or ἔδαον,] 2 a. p. ἐδάην. Poetic, chiefly Epic.
- [Δαίττω (δαῖτ-), *rend*, δαίττω, ἐδάίττω, δεδάττωμαι, ἐδαίτθην. Epic and Lyric.] (4.)
- Δαινύμι** (δαι-), *entertain*, δαίσω, ἔδαισα, (ἐδαίσθην) δαισθéis. [Epic δαινῦ, impf. and pr. imperat.] Mid. δαινῦμαι, *feast*, δαίσομαι, ἐδαισάμην; [Ep. pr. opt. δαινῦτο for δαινυι-το, δαινύατ for δαινυι-ντο. § 118, 1, N.] (II.)
- Δαίνομαι** (δα-), *divide*, [Ep. f. δᾶσομαι,] ἐδᾶσάμην, pf. p. δέδασμαι [Ep. δέδαιμαι]. § 108, iv. 3, Note. (4.) Pres. also δατέομαι (δᾶτ-), *divide*, to which δάσομαι, ἐδᾶσάμην, and δέδασμαι can be referred. (7.)

Δαίω (δᾶ-), *kindle*, [Ep. 2 p. δέδῃα, 2 plpf. δεδήειν; 2 a. (έδαόμην) subj. δάηται.] Poetic. § 108, iv. 3, N. (4.)

Δάκνω (δᾶκ-, δηκ-), *bite*, δήξομαι, δέδηγμαι, έδήχθην, δηχθήσομαι; 2 a. έδακον. (2. 5.)

Δαμνάω and **δάμνημι** (δᾶμ-, δμᾶ-), also pr. **δαμάζω** (δαμαδ-), *tame, subdue*, [Ep. f. δαμῶ (w. δαμάα, δαμώωσι) for δαμάσω, έδάμασα, [δέδμημαι,] έδαμάσθην (§ 16, 1) and έδμήθην; 2 a. p. έδάμην; [fut. pf. δεδμήσομαι; fut. m. δαμάσσομαι,] a. m. έδαμασάμην. See § 108, V. N. 1. (4. 5).

Δαρθάνω (δарт-), *sleep*, 2 a. έδαρθον, poet. έδράθον; (ε-) p. κατα-δεδαρθηκώς; κατ-εδάρθην (later). (5.)

Δατέομαι: see **δαίομαι**.

[Δέαμαι, appear, only in impf. δέατο. Hom.]

Δέδια, *fear*: see stem (δι-, δει-).

[Δείδω, fear: see (δι-, δει-).]

Δείκνυμι (δεικ-), *show*, δείξω, έδειξα, δέδειχα, δέδειγμαι, έδείχθην, δειχθήσομαι; δείξομαι, έδειξάμην. See § 123. (II.) [Ion. (δεκ-), -δέξω, -έδεξα, -δέδεγμαι (Ep. δειδεγμαι), -έδέχθην, έδεξάμην.]

Δέμω (δεμ-, δμε-), *build*, έδειμα, [δέδμημαι], έδειμάμην. Chiefly Ionic.

Δέρκομαι, *see*, έδέρχθην; 2 a. έδράκον, (εδράκην) δρᾶκεis; 2 p. δέδορκα, § 109, 3, 7 (a), and 4, N. 1.

Δέρω, *flay*, δερῶ, έδειρα, δέδαρμαι; 2 a. έδάρην. § 109, 4.

[Δεύομαι, Epic for δέομαι.] See δέω, want.

Δέχομαι, *receive*, δέξομαι, δέδεγμαι [Hom. δέχεται for δεδέχεται, § 106, 1, N.], έδέχθην, έδεξάμην; [2 a. m. chiefly Epic (έδέγμην) δέκτο, imper. δέξο, inf. δέχθαι, part. δέγμενος (sometimes as pres.).]

Δέω, *bind*, δήσω, έδησα, δέδεκα (rarely δέδηκα), δέδεμαι, έδέθην, δεθήσομαι; fut. pf. δεδήσομαι.

Δέω, *want, need*, (ε-) δήσω, έδέησα [Ep. έδησα,] δεδέηκα, δεδέημαι, έδεήθην. Mid. δέομαι, *ask*, δεήσομαι. From Epic stem δευ- (ε-) come [έδεύησα (once in Hom.), and δεύομαι, δηνήσομαι]. Impersonal **δει**, *debet, there is need, (one) ought, δεήσει, έδέησε*.

[Δηρῖάω, act. rare (δηρι-), contend, fut. δηρίσω (late), aor. έδήρῖσα (Theoc.), aor. p. δηρίνθην as middle (Hom.). Mid. δηριάομαι and δηρίομαι, as act., δηρίσομαι (Theoc.), έδηρίσάμην (Hom.).] § 108, vii. Note. (7).

[Δήω, Epic pres. with future meaning, shall find.] See (δα-).

(Δι-, δει-), stem, fear; [Epic pres. **δείδω**, fut. **δείσομαι**,] aor. **έδεια**, pf. **δέδοικα**, § 109, 3, N. 2 [Ep. **δείδοικα**, § 101, 1, N.]. From stem δι-, [Ep. impf. **διον**,] 2 pf. **δέδια**, 2 plpf. **έδεδλειν** [Ep. **δείδια**, &c.]. See § 125, 4. [Mid. **δίλομαι**, *frighten, pursue*, **δίωμαι**, **διόμην**, **διεσθαι**, **διόμενος**; also **δίεμαι**, *fear, flee*; impf. act. **έν-διεσαν**, *chased away*: poetic, chiefly Epic.]

Διαιτάω, *arbitrate*, w. double augment in perf. and plpf. and in compounds; διαιτήσω, διήτησα (ἀπ-εδιήτησα), δεδιήτηκα, δεδιήτημαι, διητήθην (ἐξ-εδιητήθην); διαιτήσομαι, κατ-εδιητησάμην. § 105, 1, N. 2.

Διακονέω, *minister*, ἐδιακόνουν; διακονήσω (aor. inf. διακονῆσαι), δεδιακόνημαι, ἐδιακονήθην. Later and doubtful (poetic) earlier forms with augment διη- or δεδιη-. See § 105, 1, N. 2.

Δίδημι, *bind*, chiefly poetic form for δέω. (I.)

✓ **Διδάσκω** (διδαχ-), for διδαχ-σκω (§ 108, vi. N. 3), *teach*, διδάξω, ἐδίδαξα [ἐδιδάσκησα], δεδίδαχα, δεδίδαγμαi, ἐδιδάχθην; διδάξομαι, ἐδιδαξάμην. (6.)

✓ **Διδράσκω** (δρα-), only in comp., *run away*, -δράσομαι, -δέδρακα; 2 a. -ἔδρᾱν [Ion. -ἔδρην], -δρῶ, -δραίνη, -δράναι, -δράς (§ 125, 3). (6.)

✓ **Δίδωμι** (δο-), *give*, δώσω, ἔδωκα, δέδωκα, &c.; see inflection and synopsis in § 123. [Ep. δόμεναι or δόμεν for δοῦναι, fut. διδώσω for δώσω.] (I.)

[Δίζημαι, *seek*, with η for ε; διζήσομαι. Ionic and poetic.] (I.)

Διψάω, *thirst*, διψήσω, ἐδίψησα. § 98, N. 2.

✓ **Δοκέω** (δοκ-), *seem, think*, δόξω, ἔδοξα, δέδογμαi, ἐδόχθην (rare). Poetic δοκήσω, ἐδόκησα, δεδόκηκα, δεδόκημαι, ἐδοκήθην. Impersonal, *δοκεῖ, it seems*, &c. (7.)

Δουπέω (δουπ-), *sound heavily*, ἐδούπησα [Ep. ἐγδούπησα; 2 pf. δέδουπα, δεδουπῶς, *fallen*.] Chiefly poetic. (7.)

Δράω, *do*, δράσω, ἔδρασα, δέδρακα, δέδραμαι, (rarely δέδρασμαι), (ἐδράσθην) δρασθεῖς. § 109, 2.

✓ **Δύναμαι**, *be able*, augm. ἔδυν- and ἡδυν- (§ 100, N. 2); pr. ind. 2 p. sing. poetic δύνα (Att. & Dor.) or δύνη (Ion.); δυνήσομαι, δεδύνημαι, ἐδυνήθην (rarely ἐδυνάσθην), [Ep. ἐδυνησάμην.] (I.)

Δύω, *enter or cause to enter*, and δύνω (δυν-), *enter*; δύσω (ϋ), ἔδυσα, δέδῡκα, δέδῡμαι, ἐδύθην (ϋ); 2 a. ἔδυν, inflected § 123, see also § 125, 3; a. m. ἐδυσάμην [Ep. ἐδῡσόμην, inflected as 2 aor.]. (5.)

E.

✓ **Ἐάω** [Ep. εἰάω], *permit*, ἔάσω, εἰᾶσα [Ep. ἔασα], εἰάκα, εἰᾶμαι, εἰάθην; ἔάσομαι (as pass.). § 104.

Ἐγγυάω, *proffer, betroth*, augm. ἡγγυ- or ἐνεγυ- (ἐγγεγυ-).

Ἐγείρω (ἐγερ-), *raise, rouse*, ἐγερῶ, ἡγείρα, ἐγήγερμαι, ἡγέρθην; 2 p. ἐγρήγορα, *am awake* [Hom. ἐγρηγόρθαι (for -όρασι), imper. ἐγρήγορθε (for -όρατε), inf. ἐγρήγορθαι or -όρθαι]; 2 a. m. ἡγρόμην [Ep. ἐγρόμην.] (4.)

Ἐδω, *eat*, see ἐσθίω.

Ἐζομαι, (ἐδ- for σεδ-; cf. sed-eo), *sit*, [fut. inf. ἐφ-έσσεσθαι (Hom.):] aor. ἐσάμην and ἔσσο-, εἰσάμην. [Act. aor. εἶσα and ἔσσα (Hom.).] (4.) See ἵζω and καθέζομαι.

Ἐθέλω and θέλω, *wish*, imp. ἡθελον; (ε-) ἐθελήσω, ἡθέλῃσα. ἡθέλῃκα.

ἔθίζω (ἐθῖδ-), *accustom*, ἐθίσω, ἐθῖσα, ἐθίκα, ἐθισμαι, ἐθίσθην. § 104. (4.)

ἔθω, *be accustomed*, [only Ep. part. ἐθων;] 2 p. (ὦθ- for *Ῥωθ-*) εἴωθα [Ion. ἔωθα], as present; 2 plpf. εἰώθειν. § 104; § 109, 3, N. 1. (8.)

εἶδον (ιδ-, *Ῥιδ-*), *vid-i, saw*, 2 aor., no present; ἴδω, ἰδοίμι, ἴδε or ἰδέ, ἰδεῖν, ἰδών. Mid. (chiefly poet.), εἶδομαι, *seem*, [Ep. εἰσάμην and εἶσο-;] 2 a. εἰδόμην (in prose rare and only in comp.), *saw*, = εἶδον. **οἶδα** (2 pf. as pres.), *know*, plp. ᾔδειν, *knew*, f. εἶσομαι; see § 125, 4; § 127. (8.)

εἰκάζω (εἰκάδ-), *make like*, εἰκάσω, εἰκάσα or ἦκάσα, εἰκασμαι or ἦκασμαι, εἰκάσθην, εἰκασθήσομαι. (4.)

(**Εἴκω**) not used in pres. (ικ-), *resemble, appear*, imp. εἰκον, f. εἴξω (rare), 2 p. **ἔοικα** [Ion. οἶκα] (with εἰογμεν, [εἴκτον,] εἴξαι, εἰκέναι, εἰκώς, chiefly poetic); 2 plp. ἐώκειν [with εἴκτην]. Προσῆξαι, *art like* [and Ep. ἦικτο or εἴκτο], sometimes referred to ἐῶκω. Impersonal **ἔοικε**, *it seems*, &c. For **ἔοικα** (ικ-), see § 109, 3; § 104. (2.)

(**Εἰλέω** (έλ-, εἰλ-), *press, roll*, aor. ἔλσα, pf. p. ἔελμαι, 2 aor. p. ἐάλην or ἄλην w. inf. ἀλήμεναι. Pres. pass. εἰλομαι. Epic. Hdt. has (in comp.) -ἐλῆσα, -εἴλημαι, -εἰλήθην. Pind. has plpf. ἐόλει.] The Attic has εἰλέομαι, and εἴλλω or εἴλλω. See ἔλλω. (4. 7.)

Εἶμι, *be*, and **Εἶμι**, *go*. See § 127, I. and II.

Εἶπον (ἐπ- for *Ῥεπ-*, *ἔεπ-*), *said*, [Ep. εἶπον,] 2 aor., no present; εἶπω, εἶποιμι, εἶπέ [Ep. imp. ἔσπετε], εἶπεῖν, εἶπών; 1 aor. εἶπα (opt. εἵπαιμι, imper. εἶπον or εἶπόν, inf. εἶπαι, pt. εἶπας), [Hdt. ἀπ-ειπάμην.] Other tenses are supplied by Hom. εἶρω (ἐρ-), and a stem ῥε-: f. ἐρέω, ἐρῶ; p. εἶρηκα, εἶρημαι; a. p. ἐρρήθην, rarely ἐρρέθην [Ion. εἰρέθην]; fut. pass. ῥηθήσομαι; fut. pf. εἰρήσομαι. § 101, 1, N. See ἐνέπω. (8.)

Εἵρηνυμι and **εἰργνύω**, also εἵρω (εἵργ-), *shut in*; εἵρξω, εἵρξα, εἵργμαι, εἵρχθην. Also **ἔρω**, *ῥεξω*, ἔρξα, [(ἔργμαι) 3 pl. ἔρχαται w. plpf. ἔρχατο; ἔρχθην; Epic]. (II.)

Εἵρω (εἵργ-), *shut out*, εἵρξω, εἵρξα, εἵργμαι, εἵρχθην; εἵρξομαι. Also [**ῥρω**, -ῥεξα, -ῥεργμαι, Ionic]; ῥεξομαι (Soph.). [Epic 'also ἐέρρω.]

(**Εἵρομαι** (Ion.)), *ask*, εἰρήσομαι. See ῥομαι.]

Εἵρω (ἐρ-), *say*, Epic in present. See εἶπον.

Εἶρω (ἐρ-), *sero, join*, a. -εἶρα [Ion. -ῥερα], p. -εἶρκα, εἶρμαι [Ep. ῥερμαι]. (4.)

(**Εἶσκω**, *liken, compare*; poetic, chiefly Epic: pres. also ἴσκω.) See εἴκω. (7.)

Ἐκκλησιάζω, *call an assembly* (ἐκκλησία); augm. ἡκκλη- and ἐξεκκλη-. § 105, 1, N. 2.

Ἐλαύνω, for ἐλα-νυ-ω (§ 108, v. 4, N. 2), poet. ἐλάω (ἐλά-), *drive, march*, f. (ἐλάσω) ἐλῶ [Epic ἐλάσσω and ἐλῶ;] ἤλασα, ἐλήλακα, ἐλήλαμαι [Ion. and late -ασμαι, Hom. plup. ἐληλέδατο], ἤλάθην [-ἤλάσθην? Ion.]; ἤλασάμην. (5.)

- ✓ **Ἐλέγχω**, *confute*, ἐλέγξω, ἤλεγξα, ἐλήλεγμαι (§ 97, 4), ἠλέγχθην, ἐλεγχθήσονται.
- * **Ἐλίσσω** and **εἰλίσσω** (ἐλικ-), *roll*, ἐλίξω, εἴλιξα, εἴλιγμαι, εἰλίχθην; [Epic ἐλίξομαι, ἐλιξάμην]. (4.)
- ✓ **Ἐλκω** (late ἐλκύω), *pull*, ἔλξω (rarely ἐλκύσω), ἐέλκυσα, ἐέλκυκα, ἐέλκυσμαι, ἐελκύσθην. § 104.
- [**Ἐλπω**, *cause to hope*, 2 p. ἔολπα, *hope*; 2 plpf. ἐώλπειν. § 109, 3. Mid. ἔλπομαι, *hope*. Epic.]
- * **Ἐμῶ**, *vomit*, fut. ἐμῶ (rare), ἐμοῦμαι; aor. ἤμεσα. § 109, 1, N. 2.
- * **Ἐμπολάω**, *traffic*, ἐμπολήσω, &c. regular. Augm. ἤμπ- or ἐνεμπ-. § 105, 1, N. 3.
- * **Ἐναίρω** (ἐνάρ-), *kill*, [Ep. a. m. ἐνηράμην,] 2 a. ἤνᾱρον. Poetic. (4.)
- * **Ἐνέπω** (ἐν and stem σεπ-) or **ἐννέπω**, *say, tell*, [Ep. f. ἐνι-σπήσω and ἐνίψω;] 2 a. ἐνι-σπον, w. imper. ἔνισπε [Ep. ἐνίσπες], inf. ἐνισπεῖν [Ep. -έμεν.] Poetic. See εἶπον. (8.)
- [**Ἐνήνοθε**, defect. 2 pf., *sit, lie on*, (also past). Epic.] See ἀνήνοθε.
- * **Ἐνίπτω** (ἐνιπ-), *chide*, [Ep. also ἐνίσσω, 2 a. ἐνένιπον and ἡνιπᾶπον, § 100, N. 4.] (3.)
- * **Ἐννῦμι** (ἐ- for *Feo*-), *vest-tio, clothe*, pres. act. only in comp. [f. ἔσσω, a. ἔσσα, p. ἔσμαι] or εἶμαι; [ἐσσάμην or ἐέσσ-.] In comp. -ἔσω, -ἔσα, -ἐσάμην. Chiefly Epic: ἀμφι-έννυμι is the common form in prose. (II.)
- * **Ἐνοχλέω**, *harass*, w. double augment; ἡνώχλουν, ἐνοχλήσω, ἡνώχλησα, ἡνώχλημαι. § 105, 1, N. 3.
- * **Ἐορτάζω** (ἐορταδ-), Ion. ὀρτάζω, *keep festival*; impf. ἐώρταζον. § 104, Note 1. (4.)
- * **Ἐπαυρέω** and **ἐπαυρίσκω** (αὐρ-), both rare, *enjoy*, [f. ἐπαυρήσομαι,] a. ἐπηυράμην, 2 a. ἐπηυρόμην, [Dor. and Ep. ἐπαῦρον] Chiefly poetic. (6. 7.)
- ✓ **Ἐπίσταμαι**, *understand*, imp. ἡπιστάμην, f. ἐπιστήσομαι, a. ἡπιστήθην; pres. ind. 2 p. poetic ἐπίστα [Ion. ἐπίστεαι.] (Not to be confounded with forms of ἐφίστημι.) (I.)
- * **Ἐπω** (σεπ-), *be after or busy with*, imp. εἶπον, f. -ἔψω, 2 a. -ἔσπον (for ἐ-σεπ-ον), [a. p. περι-έφθην Hdt.,]—all chiefly in comp. Mid. ἔπομαι [and ἔσπομαι], *follow*, imp. εἰπόμεν and ἐπόμεν; ἔψομαι; 2 a. ἐσπόμεν and -ἐσπόμεν, σπῶμαι, &c., w. imp. [σπεῖο (for σπεο),] σποῦ.
- * **Ἐραμαι**, *love*, (dep.) poetic for ἐράω; ἡράσθην, ἐρασθήσομαι, [ἡρασάμην Epic.] (I.)
- ✓ **Ἐργάζομαι**, *work, do*, augm. εἰρ- (§ 104), ἐργάσομαι, ἐργασμαι, εἰργάσθην, εἰργασάμην, ἐργασθήσομαι.
- * **Ἐρδω** and **ἔρδω** (*Feργ*-), *work, do*, ἔρξω, ἔρξα, [Ion. 2 p. ἔοργα, 2 plpf. ἐώργειν]. Ionic and poetic. See ῥέζω. (8.)

***Ἐρείδω**, *prop*, *ἐρεῖσω* (later), *ἤρεια*, [-*ἤρεια*, *ἐρήρεισμαι* and *ἤρηρ-* with *ἐρηρέδαται* and *-ατο*,] *ἤρεισθην*; *ἐρείσομαι*, *ἤρεισάμην*.

***Ἐρείκω** (*ἐρίκ-*), *tear*, *burst*, *ἤρειξα*, *ἐρήριγμαι*, 2 a. *ἤρίκον*. Poetic. (2.)

***Ἐρείπω** (*ἐρίπ-*), *throw down*, *ἐρείψω*, *ἤρειψα*, [*ἐρήριπα*, *have fallen*, *ἐρήριμμαι*], *ἤρείφθην*; [2 a. *ἤριπον*, *ἤρίπην*; a. m. *-ἤρειψάμην*.] (2.)

***Ἐρέσσω** (*ἐρετ-*), *strike*, *row*, [Ep. aor. *ἤρεσα*.] § 108, iv. 1, Note. (4.)

[***Ἐριδαίνω**, *contend*, for *ἐρίζω*; aor. m. inf. *ἐριδῆσασθαι*. Epic.]

***Ἐρίζω** (*ἐρίδ-*), *contend*, *ἤρισα*, [*ἤρισάμην* Epic.] (4.)

***Ἐρομαι** (rare or ?) [Ion. *ἐίρομαι*, Ep. *ἐρέω* or *ἐρέομαι*], for *ἐρωτάω*, *ask*, fut. *ἐρήσομαι* [Ion. *ειρήσομαι*], 2 a. *ἤρόμην*. See *εἶρομαι*.

***Ἐρπω**, *creep*, imp. *εἶρπον*; fut. *ἔρψω*. Poetic. § 104, N. 2.

***Ἐρρω**, *go to destruction*, (ε-) *ἐρρήσω*, *ἤρρησα*, *-ἤρρηκα*.

***Ἐρυγγάνω** (*ἐρύγ-*), *eruct*, 2 a. *ἤρῡγον*. (5.) [Ion. *ἐρεύγομαι*, *ἐρεύξομαι*. (2.)]

***Ἐρύκω**, *hold back*, [Ep. f. *ἐρύξω*,] *ἤρυξα*, [Ep. 2 a. *ἤρύκακον*.]

[***Ἐρῡω** and *εἰρῡω*, *draw*, fut. *ἐρῡω*, aor. *εἶρῡσα* and *ἔρῡσα*, pf. p. *εἶρῡμαι* and *εἶρυσμαι*. Mid. *ἐρύομαι* and *εἰρύομαι*, *take under one's protection*, *ἐρύσσομαι* and *εἰρ-*, *ἐρύσάμην* and *εἰρυσάμην*; with Hom. forms of pres. and impf. *εἰρύαται* (*ῡ*), *ἐρῡσο*, *ἐρῡτο* and *εἶρῡτο*, *εἶρυντο*, *ἐρυσθαι* and *εἶρυσθαι*, which are sometimes called perf. and plpf. Epic.] See *ρύομαι*.

***Ἐρχομαι** (*ἐλῡθ-*, *ἐλευθ-*), *go*, *come*, f. *ἐλεύσομαι* (Ion. and poet.), 2 p. *ἐλήλυθα* [Ep. *ἐλήλουθα* and *εἰλήλουθα*], 2 a. *ἤλθον* (poet. *ἤλῡθον*). In Attic prose, *εἶμι* is used for *ἐλεύσομαι* (§ 200, Note 3). (8.)

***Ἐσθίω**, also *ἔσθω* and *ἔδω* (*φᾶγ-*), *edo*, *eal*, fut. *ἔδομαι*, p. *ἐδήδοκα*, *ἐδήδεσμαι* [Ep. *ἐδήδομαι*], *ἠδέσθην*; 2 a. *ἔφαγον*; [Epic pres. inf. *ἐδμεναι*; 2 perf. part. *ἐδηδώς*.] (8.)

***Ἐστιάω**, *feast*, augment *εἰστι-* (§ 104).

Εὔδω, *sleep*, impf. *εὔδον* or *ἠῡδον* (§ 103, N.); (ε-) *εὔδήσω*, [-*εὔδησα*]. Commonly in *καθ-εὔδω*. § 109, 8.

Εὐεργετέω, *do good*, *εὐεργετήσω*, &c. regular: sometimes augmented *εὐηργ-* (§ 105, 2).

+ **Εὐρίσκω** (*εὐρ-*), *find*, (ε-) *εὐρήσω*, *εὔρηκα*, *εὔρημαι*, *εὐρέθην*, *εὔρεθήσομαι*; 2 a. *εὔρον*, *εὐρόμην*. Sometimes augmented *ἠῡρ-* (§ 103, Note). § 109, 1, N. 2 (b.) (6.)

Εὐφραίνω (*εὐφρᾶν-*), *cheer*, f. *εὐφρᾶνῶ*; a. *εὐφρᾶνα* (or *ἠῡφρ-*), [Ion. also *εὐφρηναι*;] a. p. *εὐφράνθην* (or *ἠῡφρ-*), f. p. *εὐφρανθήσομαι*; f. m. *εὐφρανοῦμαι*. § 103, Note. (4.)

***Ἐχω** (*σεχ-*), *have*, imp. *εἶχον*; *ἔξω* or *σχήσω*, *ἔσχηκα*, *ἔσχημαι*, *ἐσχέθην* (chiefly Ion.); 2 a. *ἔσχον* (for *ἐ-σεχ-ον*), *σχῶ*, *σχολῖν* (*-σχοῖμι*), *σχές*, *σχεῖν*, *σχών*; poet. *ἔσχεθον*, &c.; [Hom. pf. part. *συν-σχοκῶς*, plpf. *ἐπ-ῶχατο*, *were shut*.] Mid. *ἔχομαι*, *cling to*, *ἔξομαι* and *σχήσομαι*, *ἐσχόμην*. (8.)

***Ἐψω**, *cook*, (ε-) *ἐψήσω* and *ἐψήσομαι*, *ἤψησα*, [*ἤψημαι*, *ἤψήθην*.]

Z.

Ζάω, *live*, w. ζῆς, ζῆ, &c. (§ 98, N. 2); impf. ἔζων and ἔζην; ζήσω, ζήσομαι, ἔζησα, ἔζηκα. Ion. ζώω.

Ζεύγνυμι (ζϋγ- cf. jug-um), *yoke*, ζεύξω, ἔζευξα, ἔζευγμαι, ἐζεύχθην; 2. a. p. ἐζύγην. (2. II.)

Ζέω, *boil*, poet. ζείω, ζέσω; ἔζεσα, [-ἔξεσμαι Ion.].

Ζώννυμι (ζω-), *gird*, ἔζωσα, ἔζωσμαι, ἐζωσάμην. (II.)

H.

Ἡδομαι, *be pleased*, ἡδόμην; ἡσθην, ἡσθήσομαι, [aor. m. ἡσατο Epic]. The act. ἦδω, w. impf. ἦδον, aor. ἦσα, occurs rarely.

Ἡμαι, *sit*: see § 127.

Ἡμι, *say*, chiefly in imperf. ἦν δ' ἐγώ, *said I*, and ἦ δ' ὅς, *said he* (§ 151, Note 3). [Epic ἦ (alone), *he said*.] Ἡμι, *I say*, colloquial. See φημί.

Ἡμῶ, *bow, sink*, aor. ἡμῶσα, [pf. ὑπ-εμνή-μῶκε (for -ἐμ-ημυκε, § 102) Hom.]. Poetic, chiefly Epic.

Θ.

Θάλλω (θαλ-), *bloom*, [2 perf. τέθηλα (as present), plpf. τεθήλειν.] (4.)

[Θάδομαι, *gaze at, admire*, Doric for θεάδομαι, Ion. θηέομαι; θάσομαι, ἐθάσάμην (Hom. opt. θησαίαιτ').]

[Θάδομαι, *milk*, inf. θῆσθαι, aor. ἐθησάμην. Epic.]

(Θαπ- or τᾶφ, for θαφ-), *astonish*, stem with [2 perf. τέθηπα, *am astonished*, Epic plpf. ἐτεθήπεα; 2 a. ἔταφον, also intransitive.] § 17, 2, Note.

Θάπτω (τᾶφ- for θαφ-), *bury*, θάψω, ἔθαψα, τέθαμμαι, [Ion. ἐθάφθην, rare;] 2 a. p. ἐτάφην; 2 fut. ταφήσομαι; fut. pf. τεθάψομαι. § 17, 2, Note. (3.)

Θείνω (θεν-), *smite*, θενῶ, ἔθεινα; 2 a. ἔθενον. (4.)

Θέλω, *wish*, (ε-) θελήσω, ἐθέλησα (not in indic.); see ἐθέλω.

Θέρομαι, *warm one's self*, [fut. θέρσομαι, 2 a. p. (ἐθέρην) subj. θερέω Chiefly Epic.]

Θέω (θϋ-), *run*, fut. θεύσομαι. § 108, II. 2. (2.)

Θιγγάνω (θιγ-), *touch*, θίξομαι or τεθίξομαι (?), 2 a. ἔθιγον. (5.)

[Θλάω, *bruise*, θλάσω, ἔθλασα, τέθλασμαι, ἐθλάσθην. Ionic and poetic.]

Θλίβω (θλίβ-), *squeeze*, θλίψω, ἔθλιψα, [τέθλιφα late,] τέθλιμμαι, ἐθλίφθην; ἐθλίβην; [fut. m. θλίψομαι. Hom.]. (2.)

- Θνήσκω (θᾶν-, θνᾶ-), *die*, θανοῦμαι, τέθνηκα; fut. pf. τεθνήξω, § 110, iv. (c), N. 2, or τεθνήξομαι; 2 a. ἔθανον; 2 p. (τέθναα) § 125, 4, part. τεθνεώς [Hom. τεθνηώς]. In Attic prose always ἀπο-θανοῦμαι and ἀπ-έθανον. (6.)
- Θράσσω and θράττω (τῤᾶχ-, θῤᾶχ-), *disturb*, aor. ἔθραξα, ἐθράχθην (rare); [p. τέτρηχα, *be disturbed*, plpf. τετρήχειν, Hom.] See ταρασσω. (4.)
- Θραύω, *bruise*, θραύσω, ἔθραυσα, τέθραυσμαι and τέθραυμαι, ἐθραύσθην. § 109, 2. Chiefly poetic.
- Θρύπτω (τρῦφ- for θρῦφ-), *crush*, ξθρυψα, τέθρυμμαι, ἐθρύφθην [Ep. 2 a. p. -έτρύφην], θρύψομαι. § 17, 2, Note. (3.)
- Θρώσκω (θορ-, θρο-), *leap*, fut. θοροῦμαι, 2 a. ἔθορον. Chiefly poetic. (6.)
- Θύω (ϋ), *sacrifice*, imp. ἐθῦον; θύσω (ϋ), ἐθῦσα, τέθῦκα, τέθῦμαι, ἐτύθην (ϋ), θύσομαι, ἐθῦσάμην. § 17, 2, Note.
- Θύω or θύνω (ϋ), *rage, rush*. Poetic: classic only in present and imperfect.

I.

- Ίάλλω (ιᾶλ-), *send*, fut. -ιαλῶ, [Ep. aor. ἦλα.] Poetic. (4.)
- Ίάχω, *shout*, ἰᾶχον; 2 pf. (ἰᾶχα) ἀμφιαχυῖα. Poetic, chiefly Epic.]
- Ίδρῶ, *place*, ἰδρύσω, ἰδρῦσα, ἰδρῦκα, ἰδρῦμαι, ἰδρύθην [or ἰδρύνθην, chiefly Epic]; ἰδρῦσομαι, ἰδρῦσάμην.
- Ίζω (ιδ-), *seat or sit*, mid. ἵζομαι, *sit*; used chiefly in καθ-ίζω, which see. See also ἦμαι. (4.)
- Ίημι (έ-), *send*; see § 127. (I.)
- Ίκνέομαι (ικ-), poet. ἴκω, *come*, ἵξομαι, ἵγμαι; 2 a. ἰκόμεν. In prose usually ἀφ-ικνέομαι. From ἴκω, [Ep. imp. ἱκον, 2 a. ἱξον, § 119, 8.] (5.)
- Ίλάσκομαι [Ep. ἰλάομαι] (ιλα-), *propitiate*, ἰλάσομαι, ἰλάσθην, ἰλασάμην. (6.)
- [Ίλημι, *be propitious*, pres. only imper. ἱληθι or ἱλᾷθι; pf. subj. and opt. ἱλήκω, ἱληκοίμι (Hom.). Poetic, chiefly Epic.] (I.)
- Ίλλω and ἱλλομαι, *roll*, for εἰλλω. See εἰλέω.
- Ίμάσσω (§ 108, iv. 1, N.), *lash*, aor. ἱμάσα. (4.)
- Ίπτᾶμαι (πτᾶ-), *fly*, impf. ἱπτάμην; 2 a. m. ἐπτάμην. Active 2 a. ἐπτῆν w. pt. πτάς. See πέτομαι. (I.)
- Ίσᾶμι, Doric for οἶδα, *know*.]
- [Ίσχω : for synopsis and inflection see ἔισχω.]
- Ίστημι (στᾶ-), *set, place*: see, for synopsis and inflection, § 123. (I.)
- Ίσχναίνω (ισχναῖν-), *make lean or dry*, fut. ἰσχναῖνῶ, aor. ἰσχναῖνα [ἰσχυνηνα Ion.], a. p. ἰσχνάσθην; fut. m. ἰσχυνανοῦμαι. (4.)
- Ίσχω (for σι-σεχω, ἰσχω), *have, hold*, redupl. for ἔχω (σεχω-). See ἔχω.

K.

Καθαίρω (καθᾶρ-), *purify*, καθαρῶ, ἐκάθηρα and ἐκάθᾱρα, κεκάθαρμαι, ἐκαθάρθην; καθαροῦμαι, ἐκαθηράμην. (4.)

Καθ-ἕξομαι (ἐδ-), *sit down*, imp. ἐκαθεζόμεν, f. καθεδούμαι. See ἕξομαι.

Καθεύδω, *sleep*, imp. ἐκάθευδον and καθηῦδον [Epic καθευῦδον], § 103, Note; fut. (ε-) καθευδήσω (§ 109, 8). See εὔδω.

Καθίζω, *set, sit*, f. καθιῶ (for καθίσω), καθιζήσομαι; a. ἐκάθισα or καθίσα, ἐκαθισάμην. See ἵζω. For κάθημαι, see ἦμαι.

Καινῦμαι for καδ-νυμαι (καδ-), *excel*, p. κέκασμαι [Dor. κεκαδ-μένος]. (II.)

Καίνω (κᾶν-), *kill*, f. κανῶ, 2 a. ἔκανον, 2 p. κέκονα. Chiefly poetic. (4.)

Καίω (καυ-), or κάω, *burn*; καύσω; ἔκανυσα, poet. ἔκεα [Epic ἔκηα]; -κέ-καυκα, κέκαυμαι, ἐκαύθην, καυθήσομαι, [2 a. ἐκάην;] fut. mid. καύσομαι (rare). (4.)

Καλέω (καλε-, κλε-), *call*, f. καλῶ (rarely καλέσω); ἐκάλεσα, κέκληκα, κέκλημαι (opt. κεκλήῃο, κεκλήμεθα), ἐκλήθην, κληθήσομαι; fut. m. καλοῦμαι, a. ἐκαλεσάμην; fut. pf. κεκλήσομαι. § 109, 1, N. 2; § 118, 1, N.

Καλύπτω (καλύβ-), *cover*, καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην, καλυφθήσομαι; aor. m. ἐκαλυψάμην. In prose chiefly in compounds. (3.)

Κάμνω (κᾶμ-), *labor*, καμοῦμαι, κέκμηκα [Ep. part. κεκμηώς]; 2 a. ἔκᾱμον, [Ep. ἐκαμόμην.] (5.)

Κάμπτω (καμπ-), *bend*, κάμψω, ἔκαμψα, κέκαμμαι (§ 16, 3, N.; § 97, N. 3), ἐκάμφθην. (3.)

Κατηγορέω, *accuse*, regular except in omission of the augment, κατηγοροῦν, &c. See § 105, 1, N. 2.

[(Καφ-), *pant*, stem with Hom. perf. part. κεκαφώς; cf. τεθνηώς.]

[Κεδάννυμι, Ep. for σκεδάννυμι, *scatter*, ἐκέδασσα, ἐκεδάσθην.] (II.)

Κεῖμαι, *lie*, κείσομαι; see § 127.

Κείρω (κερ-), *shear*, f. κερῶ, a. ἔκειρα [poet. ἔκερσα], κέκαρμαι, [(ἐκέρθην) κερθεῖς; 2 a. p. ἐκάρην;] f. m. κεροῦμαι, a. m. ἐκειράμην [w. poet. part. κερσάμενος.] (4.)

[Κέκαδον, *deprived of, caused to leave*, κεκαδόμην, *retired*, κεκαδήσω, *shall deprive*, reduplicated Hom. forms of χάζω.] § 100, N. 3. See χάζω.

Κελεύω, *command*, κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην. § 109, 2. Mid. chiefly in compounds.

Κέλλω (κελ-), *laud*, κέλσω, ἔκελσα. Poetic. See δέλλω. (4.)

Κέλομαι, *order*, [Ep. (ε-) κελήσομαι, ἐκελησάμην; 2 a. m. κεκλόμην or ἐκεκλόμην (§ 100, N. 3).] See § 110, v. N. 2. Chiefly Epic.

Κεντέω, *prick*, κεντήσω, ἐκέντησα, [κεκέντημαι Ion., ἐκεντήθην later, συγκεντηθήσομαι Hdt.]. [Hom. aor. inf. κένσαι, from stem κεντ-.] (7.)

Κεράννυμι (κερά-, κρά-), *mix*, ἐκέρᾱσα [Ion. ἔκρησα], κέκρᾱμαι [Ion. -ημαι],

ἐκράθην [Ion. -ήθην] and ἐκεράσθην; f. pass. κραθήσομαι; a. m. ἐκερασάμην. (II.)

Κερδαίνω (κερδᾶν-), *gain*, f. κερδανῶ [Ion. κερδανέω and κερδήσομαι], ἐκέρδαῖνα [Ion. -ῆνα or ῆσα], -κεκέρδηκα (κερδᾶ-, § 109, 6). (4.)

Κεύθω (κῦθ-), *hide*, κεύσω, [ἔκευσα;] 2 p. κέκευθα (as pres.); [Ep. 2 a. κύθον, subj. κεκύθω.] (2.)

Κήδω (κᾶδ-), *wear*, (ε-) [κηδήσω, -ἐκήδησα; 2 p. κέκηδα]. Mid. κήδομαι, *sorrow*, ἐκηδεσάμην, [Ep. fut. pf. κεκαδήσομαι.] (2.)

Κηρύσσω (κηρῦκ-), *proclaim*, κηρύξω, ἐκήρυξα, κεκήρυχα, κεκήρυγμαι, ἐκηρύχθην, κηρυχθήσομαι; κηρύξομαι, ἐκηρυξάμην. (4.)

[**Κίδνημι**, *spread*, Ion. and poetic for σκεδάννυμι.] (I.)

[**Κινῦμαι**, *move*, pres. and imp.; as mid. of κινέω. Epic.] (II.)

Κίρνημι and **κιννάω**: see **κεράννυμι**.

Κιχάνω (κῆχ-), *find*, (ε-) κιχήσομαι, [Ep. ἐκιχσάμην]; 2 a. ἔκιχον [and ἐκίχην like ἔστην]. Poetic. (5.)

Κίχρημι (χᾶδ-), *lend*, [χρήσω Hdt.], ἔχρησα, κέχρημαι; ἐχρησάμην. (I.)

Κλάζω (κλαγγ-, κλᾶγ-), *clang*, κλάγξω, ἔκλαγξα; 2 p. κέκλαγγα [Ep. κέκληγα, part. κεκλήγοντες;] 2 a. ἔκλαγον; fut. pf. κεκλάγξομαι. (4.)

Κλαίω and **κλάω** (κλαυ-), *weep*, κλαύσομαι (rarely κλαυσούμαι, sometimes κλαιήσω or κλαῖῃσω), ἔκλαυσα and ἐκλαυσάμην, κέκλαυμαι; fut. pf. (impers.) κεκλαύσεται. (4.)

Κλάω, *break*, ἔκλαῖσα, κέκλασμαι, ἐκλάσθην; [2 a. pt. κλᾶς.] § 109, 2.

Κλείω, *shut*, κλείσω, ἔκλεισα, κέκλειμαι or κέκλεισμαι, ἐκλείσθην, κλεισθήσομαι; fut. pf. κεκλείσομαι; a. m. ἐκκλεισάμην. [Ion. pres. **Κληῖω**, ἐκλήμισα, κεκλήμιαι, ἐκλήμισθην or ἐκλήθην.] Older Attic **Κλήω**, κλήσω, ἔκλησα, -κέκληκα, κέκλημαι, -ἐκλήσθην.

Κλέπτω (κλεπ-), *steal*, κλέψω (rarely κλέφομαι), ἔκλεψα, κέκλοφα, κέκλεμμαι, (ἐκλέφθην) κλεφθεῖς; 2 a. p. ἐκλάπην. § 109, 3, N. 2. (3.)

Κλίνω (κλῖν-), *bend, incline*, κλῖνῶ, ἔκλῖνα, [κέκλῖκα, later,] κέκλῖμαι, ἐκλίθην [Ep. ἐκλίνθην], κλῖθήσομαι; 2 a. p. ἐκλίνην, f. κλινήσομαι; fut. m. κλινούμαι, a. ἐκλινάμην. § 109, 6. (4.)

Κλύω, *hear*, imp. ἔκλυον (as aor.); 2 a. imper. κλύθι, κλύτε [Ep. κέκλυθι, κέκλυτε]. Poetic.

Κναίω, *scrape* (in compos.), -κναίω, -ἐκναισα, -κέκναικα, -κέκναισμαι, -ἐκναίσθην, -κναισθήσομαι. Also **κνάω**, with αε, αη contracted to η, and αει, αη to η (§ 98, N. 2).

Κόπτω (κοπ-), *cut*, κόψω, ἔκοψα, -κέκοφα [2 p. κεκοπῶς Epic], κέκομμαι; 2 aor. p. ἐκόπην, 2 fut. p. κοπήσομαι; fut. pf. -κεκόψομαι; aor. m. ἐκοψάμην. (3.)

Κορέννυμι (κορε-), *satiate*, [f. κορέσω Hdt., κορέω Hom.,] ἐκόρεσα, κεκόρεσμαι [Ion. -ῆμαι], ἐκορέσθην; [Ep. 2 p. pt. κεκορηῶς, a. m. ἐκορεσάμην.] (II.)

Κορύσσω (κοῦθ-), *arm*, [aor. κόρυσσε and κορυσσάμενος (Hom.), pf. p. κεκορυθμένος.] Poetic, chiefly Epic. (4.)

[Κοτέω, be angry, aor. ἐκότεσα, ἐκοτεσάμην, 2 pf. pt. κεκοτηώς, angry, Epic.]

Κράζω (κράγ-), *cry out*, fut. pf. κεκράξομαι (rare), 2 pf. κέκράγα (imper. κέκραχθι), 2 a. -έκραγον. (4.)

Κραίνω (κράν-), *accomplish*, κρανῶ, ἐκράνα [Ion. ἐκρηνα], ἐκράνθην, κρανθήσομαι; f. m. κρανούμαι; p. p. 3 sing. κέκρανται (cf. πέφανται, § 97, Note 3, d). Ionic and poetic. [Epic **κραιαίνω**, aor. ἐκρήηνα, pf. and plp. κεκράανται and κεκράαντο; ἐκράάνθην (Theoc.).] (4.)

Κρέμαμαι, *hang*, (intrans.), κρεμήσομαι. (I.)

Κρεμάννυμι (κρεμα-), *hang*, (trans.), κρεμῶ (for κρεμάσω), ἐκρέμασα, ἐκρεμάσθην; [ἐκρεμασάμην.] (II.)

Κρήμνημι, *suspend*, mid. κρήμνᾶμαι; only in pres. and impf. Poetic. (I.)

Κρίζω (κρίγ-), *creak, squeak*, [2 a. (ἐκρίκον) 3 sing. κρίκε;] 2 p. (κέκρίγα) κεκριγότες, *squeaking*. (4.)

✓ **Κρίνω** (κρίν-), *judge*, f. κρίνῶ, ἐκρίνα, κέκρικα, κέκριμαι, ἐκρίθην [Ep. ἐκρίνθην], κρίθήσομαι; fut. m. κρίνούμαι, a. m. [Ep. ἐκρίνάμην.] § 109, 6. (4.)

Κρούω, *beat*, κρούσω, ἐκρουσα, κέκρουκα, -κέκρουμαι and -κέκρουσμαι, ἐκρούσθην; -κρούσομαι, ἐκρουσάμην.

✓ **Κρύπτω**, (κρύβ-, κρύφ-), *conceal*, κρύψω, &c. regular; 2 a. p. ἐκρύφην (rare), 2 f. κρύφήσομαι or κρύβήσομαι. (3.)

✓ **Κτάομαι**, *acquire*, κτήσομαι, ἐκτησάμην, κέκτημαι or ἔκτημαι, *possess* (subj. κεκτώμαι, opt. κεκτῆμην or κεκτῶμην), ἐκτῆθην (as pass.); κεκτῆσομαι (rarely ἐκτ-), *shall possess*. § 118, 1, Note.

✓ **Κτείνω** (κτεν-), *kill*, f. κτενῶ [Ion. κτενέω, Ep. also κτανέω], a. ἔκτεινα, (p. ἔκταγκα, rare), 2 p. ἔκτονα; [Ep. ἐκτάθην;] 2 a. ἔκτανον (ἐκτᾶν poet. § 125, 3); 2 a. m. poet. ἐκτάμην (as pass.); [Ep. fut. m. -κτανέομαι.] § 109, 3, 4 (w. N. 1), 5. In Attic prose ἀποκτείνω is generally used. (4.)

Κτίζω (κτίδ-), *found*, κτίσω, ἐκτίσα, ἔκτισμαι, ἐκτίσθην; [aor. m. ἐκτισάμην (rare)]. (4.)

Κτίννυμι and **κτιννύω**, in compos., only pres. and impf. See **κτείνω**. (II.)

Κτυπέω (κτύπ-), *sound, cause to sound*, ἐκτύπησα, [2 a. ἐκτύπον.] (7.)

Κυλίω, more frequently **κυλίνδω** or **κυλινδέω**, *roll*, ἐκύλισα, κεκύλισμαι, ἐκυλίσθην, -κυλίσθήσομαι.

Κυνέω (κῦ-), *kiss*, ἐκῦσα. (5.) Προσ-κυνέω is generally regular.

Κύπτω (κῦφ-), *stoop*, κύψω and κύψομαι, aor. ἐκυψα, pf. κέκυφα. (3.)

Κύρω, *meet, chance*, κύρσω, ἐκυρσα. Κυρέω is regular.

Δ.

Λαγχάνω (λάχ-), *obtain by lot*, λήξομαι [Ion. λάξομαι], εἴληχα, [Ion. and poet. λέλογχα,] (εἴληγμαι) εἴληγμένος, ἐλήχθην; 2 a. ἔλαχον [Ep. λέλ-]. (5.)

Λαμβάνω (λάβ-), *take*, λήψομαι, εἴληφα, εἴλημμαι (poet. λέλημμαι), ἐλήφθην, ληφθήσομαι; 2 a. ἔλαβον, ἐλαβόμεν [Ep. inf. λελαβέσθαι.] [Ion. λάμφομαι, λελάβηκα, λέλαμμαι, ἐλάμφθην; Dor. fut. λαψούμαι.] (5.)

Λάμπω, *shine*, λάμψω, ἔλαμψα, 2 pf. λέλαμπα; fut. m. -λάμφομαι Hdt.].

Λανθάνω (λάθ-), poet. λήθω, *lie hid, escape the notice of* (some one), λήσω, [ἔλησα], 2 p. λέληθα [Dor. λέλαθα,] 2 a. ἔλαθον [Ep. λέλαθον.] Mid. forget, λήσομαι, λέλησμαι [Hom. -ασμαι], fut. pf. λελήσομαι, 2 a. ἐλαθόμεν [Ep. λελαθόμεν.] (5.)

Λάσκω for λακ-σκω (λάκ-), *speak*, (ε-) λακήσομαι, ἐλάκησα, 2 p. λέλακα [Ep. λέληκα w. fem. part. λελακῦια:] 2 a. ἔλακον [λελακόμην]. Poetic. § 108, vi. N. 3. (6.)

[Δάω, λῶ, *wish*, λῆς, λῆ, &c.; Infin. λῆν. § 98, N. 2. Doric.]

Λέγω, *say*, λέξω, ἔλεξα, λέλεγμαι (δι-είλεγμαι), ἐλέχθην; fut. λεχθήσομαι, λέξομαι, λελέξομαι, all passive. For pf. act. εἴρηκα is used (see εἶπον).

Λέγω, *gather, arrange, count* (Attic only in comp.), λέξω, ἔλεξα, εἴλοχα, εἴλεγμαι or λέλεγμαι, ἐλέχθην (rare); 2 a. p. ἐλέγην, f. λεγήσομαι. [2 a. m. ἐλέγμην (λέκτο, imper. λέξο, inf. λέχθαι, pt. λέγμενος)]. [The Hom. forms λέξομαι, ἐλεξάμην, ἔλεξα, and ἐλέγμην, in the sense *put to rest, rest*, are generally referred to stem λεχ-, whence λέχος, &c.]

Λείπω (λίπ-), *leave*, λείψω, λείμμαι, ἐλείφθην; 2 p. λέλοιπα; 2 a. ἔλιπον, ἐλιπόμην. See § 95 and § 96. (2.)

[Δελίημαι, part. λελιημένος, *eager* (Hom.).]

Λεύω, *stone*, generally κατα-λεύω; -λεύσω, -ἔλευσα, ἐλεύσθην, -λευσθήσομαι. § 109, 2.

Λήθω, poetic: see λανθάνω.

Ληΐζω (ληϊδ-), *plunder*, act. rare, only impf. ἐλήϊζον. Mid. ληϊζομαι (as act.), [fut. ληϊσσομαι, aor. ἐληϊσάμην, Ion.]. Eurip. has ἐλησάμην, and pf. p. λέλησμαι. (4.)

Λίσσομαι or (rare) **λίτομαι** (λίτ-), *supplicate*, [ἐλίσάμην, 2 a. ἐλιτόμην].

[Δοέω, Epic for λούω; λοέσσομαι, ἐλδεσσα, ἐλοεσσάμην.]

Λούω or **λόω** *wash*, regular. In Attic writers and Herod. the pres. and imperf. generally have contracted forms of λώω, as ἔλου, ἐλούμεν, λούμενος.

Λύω, *loose*, see § 95 and § 96; [Epic 2 a. m. ἐλύμην (as pass.), λύτο and λυτο; pf. opt. λελύτο or λελύντο, § 118, 1, Note.]



M.

Μαίνω (μᾶν-), *madden*, a. ἔμηνᾱ, 2 pf. μέμηνᾱ, *am mad*, 2 a. p. ἐμάνην.

Mid. μαίνομαι, *be mad*, [μανοῦμαι, ἐμηνάμην.] (4.)

Μαίρομαι (μᾶ-), *seek*, μάσσομαι, ἐμασάμην. Chiefly Epic. See § 108, iv. 3, Note, and μάομαι. (4.)

✓ **Μανθάνω** (μαῖθ-), *learn*, (ε-) μαθήσομαι, μεμάθηκα; 2 a. ἔμαθον. (5.)

Μάομαι, only in contract form [μῶμαι (imper. μῶεο or μῶσο, inf. μῶσθαι,] pt. μῶμενος), *desire eagerly*; 2 p. (μέμαα) § 125, 4 [part. μεμαῶς (-ῶτος or -ότος).] A second p. μέμονα (μεν-) supplies the singular of (μέμαα).

Μάρναμαι, *fight* (subj. μάρνωμαι, imp. μάρναο); a. ἐμαρνάσθην. Poetic. (I.)

Μάρπτω (μαρπ-), *seize*, μάρψω, ἔμαρψα [2 pf. μέμαρπα Epic]. Poetic. (3.)

Μάσσω (μαῖγ-), *knead*, μάξω, &c. regular; 2 a. p. ἐμάγην. (4.)

✓ **Μάχομαι** [Ion. μαχέομαι], *fight*, f. μαχοῦμαι [Hdt. μαχέσομαι, Hom. μαχέομαι or μαχήσομαι], p. μεμάχημαι, a. ἐμαχεσάμην [Ep. also ἐμαχησάμην; Ep. pres. part. μαχειόμενος or μαχεούμενος].

[Μέδομαι, *think of, plan*, (ε-) μεδήσομαι (rare). Epic.]

Μεθ-ίημι, *send away*; see ἵημι (§ 127). [Hdt. pf. pt. μεμετιμένος.]

Μεθύσσω (μεθύ-), *make drunk*, ἐμέθυσα, ἐμεθύσθην. See μεθύω. (6.)

Μεθύω, *be drunk*, only pres. and impf.

Μείρομαι (μερ-), *obtain*, [Ep. 2 pf. 3 sing. ἔμμορε;] impers. εἴμαρται, *it is fated*, εἰμαρμένῃ (as subst.), *Fate*. (4.)

Μέλλω, *intend*, augm. ἐμ- or ἡμ-; (ε-) μελλήσω, ἐμέλλησα.

Μέλω, *concern, care for*, (ε-) μελήσω [Ep. μελήσομαι, 2 p. μέμηλα]; μεμέλημαι [Ep. μέμβλεται, μέμβλετο, for μεμέλῃται, μεμέλῃτο]; (ἐμελήθην) μεληθεῖς. **Μέλει**, *it concerns*, impers.; μελήσει, ἐμέλησε, μεμέληκε.

Μέμονα (μεν-), *desire*, 2 perf. with no present. § 109, 3. Ionic and poetic. See μάομαι.

✓ **Μένω**, *remain*, f. μενῶ [Ion. μενέω], ἔμεινα, (ε-) μεμένηκα.

Μερμηρίζω (§ 108, iv. b, N. 1), *ponder*, [μερμηρίζω, ἐμερμηρίζα] (Attic -ἐμερμήρισα). Poetic. (4.)

Μήδομαι, *devise*, μήσομαι, ἐμησάμην. Poetic.

Μηκάομαι (μαῖκ-, μηκ-), *bleat*, [2 a. part. μαῖκῶν; 2 p. part. μεμηκῶς, μεμαῖκνῖα; 2 plp. ἐμέμηκον.] Chiefly Epic. § 108, vii. Note. (2. 7.)

Μητιάω (Epic -ῶ), *plan*. Mid. μητιᾶομαι and μητιῶμαι (Pind.), μητίσομαι, ἐμητίσάμην. Epic and Lyric.] § 108, vii. Note. (7.)

Μιαίνω (μᾶν-), *stain*, μιᾶνῶ, ἐμίᾶνα [Ion. ἐμίληνα], μεμίασμαι, ἐμιάνθην, μιανθήσομαι. (4.)

Μίγνυμι (μῑγ-), and **μίσγω**, *mix*, *μίξω*, *ἔμιξα*, *μέμιγμαι*, *έμίχθην*, *μιχθήσομαι* ; 2 a. p. *έμίγην*, [Ep. fut. *μιγήσομαι* ; 2 a. m. *έμικτο* and *μῑκτο* ; fut. pf. *μεμίξομαι*.] (II.)

Μιμνήσκω (μῑνᾶ-), *remind* ; mid. *remember* ; *μνήσω*, *ἔμνησα*, *μέμνημαι*, *remember*, *έμνήσθην* (as mid.) ; *μνησθήσομαι*, *μνήσομαι*, *μεμνήσομαι* ; *έμνησάμην* (poet.). **Μέμνημαι** (memini) has subj. *μεμνώμαι*, opt. *μεμνώμην* or *μεμνήμην*, imp. *μέμνησο* [Hdt. *μέμνεο*], inf. *μεμνήσθαι*, pt. *μεμνημένος*. § 118, 1, Note. (6.)

[From Ep. *μνάομαι* come *έμνώοντο*, *μνωόμενος*, &c.] § 120, 1 (b).

Μίσγω, *mix*, pres. and impf. See **μίγνυμι**.

Μύζω, *suck*, [Ion. *μυζέω*, aor. -*έμύζησα* (Hom.)].

Μύζω (μῑγ-), *grumble*, *mutter*, aor. *έμυξα*. Poetic. (4.)

Μυκάομαι (μῑκ-), *bellow*, [Ep. 2 pf. *μέμυκα* ; 2 a. *μῡκον* ;] *έμυχησάμην*. Chiefly poetic. § 108, vii. Note. (2. 7.)

Μύω, *shut* (*the lips or eyes*), aor. *έμῡσα*, pf. *μέμῡκα*.

N.

Ναίω (να-), *dwelt*, [*ἔνασσα*, *ένασσάμην*,] *ένάσθην*. Poetic. § 108, iv. 3, Note. (4.)

Νάσσω (ναδ-, ναγ-), *stuff*, [*έναξα*,] *νένασμαι* or *νέναγμαι*. (4.)

[**Νεικέω** and **νείκελω**, *chide*, *νείκέσω*, *ένείκεσα*. Ionic, chiefly Epic.]

Νέμω, *distribute*, f. *νεμῶ*, *ένειμα*, (ε-) *νενέμηκα*, *νενέμημαι*, *ένεμήθην* ; *νεμοῦμαι*, *ένειμάμην*.

Νέομαι, *go*, *come*, or (as future) *will go*. Chiefly poetic.

1. **Νέω** (νῡ), *swim*, -*ένευσα*, -*νένευκα* ; f. m. part. *νευσούμενος*. (2.)

2. **Νέω**, *heap up*, *ένησα*, *νένημαι* or *νένησμαι*. [From Ion. *νηέω*, *νήησα*, *νηήσαι*, &c.]

3. **Νέω** and **νήθω**, *spin*, *νήσω*, *ένησα*, *ένήθην* ; [Ep. a. m. *νήσαντο*.]

Νίζω later *νίπτω* (νῑβ-), *wash*, *νίψω*, *ένιψα*, *νένιμμαι*, [-*ένίφθην* ;] *νίψομαι*, *ένιψάμην*. § 108, iv. (b), N. 2. (4.)

Νίσσομαι (νιτ-), *go*, fut. *νίσσομαι* (sometimes *νίσσομαι*). Poetic. (4.)

Νοέω, *think*, *perceive*, *νοήσω*, &c., regular in Attic. [Ion. *ένωσα*, -*νένωκα*, *νένωμαι*.] (7.)

Νομίζω (νομῑδ-), *believe*, fut. *νομιῶ* [*νομίσω* late], aor. *ένόμῡσα*, pf. *νενόμῡκα*, *νενόμισμαι*, aor. p. *ένομίσθην*, fut. p. *νομισθήσομαι*. (4.)

Ξ.

Ξέω, *scrape*, [aor. *ἔξεσα* and *ξέσσα*, chiefly Epic], *ἔξεσμαι*. § 109, 2.

Ξηραίνω (*ξηρᾶν-*), *dry*, *ξηρᾶνῶ*, *ἐξηράνα* [Ion. *-ηνα*], *ἐξηράσμαι* and *ἐξηράμμαι*, *ἐξηράνθην*. (4.)

Ξύω, *polish*, *ἔξυσα*, *ἔξυσμαι*, *ἐξύσθην*; aor. m. *ἐξυσάμην*. § 109, 2.

Ο.

Ὀδοποιέω, *make a way*, regular; but pf. *ὠδοπεποίηκα* (*ὠδοπεποιημένη*). So sometimes *ὀδοιπορέω*, *travel*.

(*Ὀδῦ-*), *be angry*, stem with only [Hom. *ὠδυσάμην*, *ὀδῶδυσμαι*].

Ὄζω (*ὀδ-*), *smell*, (*ε-*) *ὀζήσω* [Ion. *ὀζέσω*], *ὠζησα* [Ion. *ὠζεσα*], 2 p. *ὀδῶδα* (late), [plp. *ὀδῶδew* Hom.] (4.)

Οἰγνῦμι and **οἶγω**, *open*, *οἶζω*, *ῥῖξα* [Ep. also *ῥιξα*], *-ῥιγμαι*, a. p. part. *οἶχθεις*; fut. pf. *ἀν-εῤῥεται*. See *ἀν-οἰγνυμι*. (II.)

Οἰδέω and **οἰδάνω**, *swell*, [*οἰδήσω* (Ion.)], *ῥῖδησα*, *ῥῖδηκα*.

Οἰνοχοέω, *pour wine*, *οἰνοχοήσω*, *οἰνοχόησα* (Epic and Lyric). Impf. 3 p. *οἰνοχόει*, *ῥινοχόει*, *ῥινοχόει*.

Οἶμαι, *think*, in prose generally *οἶμαι* and *ῥιμην* in 1 per. sing.; *οἶήσομαι*, *ῥιήθην*. [Ep. act. *οἶω* (only 1 sing.), often *ὀτῶ*; *ὀτομαι*, *οἶσάμην*, *ὀτίσθην*.]

Οἶχομαι, *be gone*, (*ε-*) *οἶχήσομαι*, *οἶχωκα* or *ῥιχωκα* (with irreg. *ω* for *η*), § 109, 8, Note; [Ion. *οἶχημαι* or *ῥιχημαι*, doubtful in Attic].

Ὀκέλλω (*ὀκελ-*), *run ashore*, aor. *ῥκειλα*. Prose form of *κέλλω*. (4.)

Ὀλισθάνω, rarely *ὀλισθαίνω* (*ὀλισθ-*), *slip*, [Ion. *ὠλισθησα*, *ὠλίσθηκα*]; 2 a. *ὠλισθον*. (5.)

Ὀλλῦμι (probably for *ὀλ-νυ-μι*) rarely *ὀλλῦω* (*ὀλ-*), *destroy*, *lose*, f. *ὀλῶ* [*ὀλέσω*, *ὀλέω*], *ῥλεσα*, *-ὀλῶλεκα*; 2 p. *ὀλῶλα*, *perish*, 2 plpf. *ὀλῶλειν* (§ 102, Note 2). Mid. *ὀλλυμαι*, *perish*, *ὀλοῦμαι*, 2 a. *ὠλόμην*. In prose generally *ἀπ-όλλυμι*. § 108, v. 4, Note 2. (II.)

Ὀμνῦμι and **ὀμνῶ** (*ὀμ-*, *ὀμο-*), *swear*, f. *ὀμοῦμαι*, *ῥμοσα*, *ὀμῶμοκα*, *ὀμῶμοσμαι* (with *ὀμῶμοσαι*), *ὀμῶθην* and *ὀμῶσθην*; *ὀμοσθήσομαι*, a. m. *-ὀμοσάμην*. § 102, N. 2. (II.)

Ὀμόργνυμι (*ὀμοργ-*), *wire*, *ὀμόρξω*, *ὀμόρξομαι*, *ῥμορξα*, *ῥμορξάμην*; *ἀπομορχθεις*. Chiefly poetic. (II.)

Ὀνίνημι (*ὀνᾶ-*), *benefit*, *ὀνήσω*, *ῥνησα*, *ῥνήθην*; *ὀνήσομαι*; 2 a. m. *ὠνάμην* or (rare) *ῥνήμην*. [Hom. imper. *ὀνησο*, pt. *ὀνήμενος*]. § 125, 2, N. 2. (I.)

Ὀνομαι, *insult*, (inflected like *δίδομαι*); *ὀνόσομαι*, *ῥνοσάμην* (Epic also *ῥνάμην*), *-ῥνόσθην*. Ionic and poetic. (I.)

Ὀξύνω (*ὀξύν-*), *sharpen*, *-ὀξύνῶ*, *ῥξῦνα*, *-ῥξυμμαι*, *-ῥξύνθην*, [*ὀξυνθήσομαι*]. In prose only in compos. (4.)

Ὀπύω (*ὀπυ-*), *marry*, fut. *ὀπύσω*. § 108, iv. 3, N. Pres. *ὀπύω* (doubtful). (4.)

- ***Ὀράω** (ὄρα-, ὀπ-), *see*, imperf. *έώρων* [Ion. *ώρων* or *ώρεον*;] *ὀψομαι*, *έώρακα* or *έόρακα*, *έώραμαι* or *ώμμαι*, *ώφθην*, *ὀφθήσομαι*; 2 p. *ὀπωπα* (Ion. and poet.). For 2 a. *είδον*, &c., *see* **είδον**. [Hom. pres. mid. 2 sing. *ὄρηαι*.] (8.)
- ***Ὀργαίνω** (ὀργᾶν-), *be angry*, aor. *ώργᾶνα*, *enraged*. Only in Tragedy. (4.)
- ***Ὀρέγω**, *reach*, *ὀρέξω*, *ώρεξα*, [Ion. *ώρεγμαι*, Hom. p. p. 3 plur. *ὀρωρέχεται*, plp. *ὀρωρέχατο*,] *ώρέχθην*; *ὀρέξομαι*, *ώρεξάμην*.
- ***Ὀρνύμι** (ὀρ-), *raise*, *rouse*, *δρσω*, *ώρσα*, 2 p. *δρωρα* (as mid.); [Ep. 2 a. *ώρορον*.] Mid. *rise*, *rush*, [f. *ὀροῦμαι*, p. *ὀρώρεμαι*,] 2 a. *ώρόμην* [with *ώρτο*, imper. *δρσο*, *δρσεο*, *δρσεν*, inf. *ώρθαι*, part. *δρμενος*]. Poetic. (II.)
- ***Ὀρύσσω** or **ὀρύττω** (ὀρύγ-), *dig*, *ὀρύξω*, *ώρυξα*, -*ὀρώρυχα* (rare), *ὀρώρυγμαι* (rarely *ώρυγμαι*), *ώρύχθην*; f. p. -*ὀρυχθήσομαι*, 2 f. *ὀρυχήσομαι*; [*ώρυξάμην*, *caused to dig*, Hdt.] (4.)
- ***Ὀσφραίνομαι** (ὀσφρ-), *smell*, (ε-) *ὀσφρήσομαι*, *ώσφράνθην* (rare), 2 a. m. *ώσφρόμην*. § 108, v. N. 1. (5. 4.)
- [**Οὔτάξω**, *wound*, *οὔτάσω*, *οὔταῶσα*, *οὔτασμαι*. Chiefly Epic.] (4.)
- [**Οὔτάω**, *wound*, *οὔτησα*, *οὔτήθην*; 2 a. 3 sing. *οὔτα*, inf. *οὔτάμεναι* and *οὔτάμεν*; 2 a. mid. *οὔτάμενος* as pass. Epic.]
- ***Ὀφείλω** (ὀφελ-), § 108, iv. 2, N. 1 [Ep. reg. *ὀφέλλω*], *owe*, *ought*, (ε-) *ὀφειλήσω*, *ώφειλησα*, (*ώφειληκα* ?) a. p. pt. *ὀφειληθείς*; 2 a. *ώφελον*, used in *wishes* (§ 251, 1, Note 1), *O that!* (4.)
- ***Ὀφέλλω** (ὀφελ-), *increase*, [aor. opt. *ὀφέλλειε* Hom.] Poetic, especially Epic. (4.)
- ***Ὀφλισκάνω** (ὀφλ-, ὀφλισκ-), *be guilty*, *incur* (a penalty), (ε-) *ὀφλήσω*, *ώφλησα* (rare), *ώφληκα*, *ώφλημαι*; 2 a. *ώφλον* (inf. and pt. sometimes *ὀφλειν*, *ὀφλων*). (6. 5.)

II.

- Παίζω** (παιδ-, παιγ-), *sport*, *παιξοῦμαι*, *ἐπαισα*, *πέπαικα* (*πέπαιχα* later), *πέπαισμαι*. § 108, iv. (b), N. 1. (4.)
- Παίω**, *strike*, *παίσω*, poet. (ε-) *παιήσω*, *ἐπαισα*, *πέπαικα*, *ἐπαίσθην*.
- Παλαίω**, *wrestle*, *παλαίσω*, *ἐπάλαισα*, *ἐπαλαίσθην*. § 109, 2.
- Πάλλω** (πᾶλ-), *brandish*, *ἐπηλα*, *πέπαλμαι*; [Hom. 2 a. *ἀμπεπαῶν*, as if from *πέπαλον*; 2 a. m. *ἐπαλτο* and *πάλτο*.] (4.)
- Παρανομέω**, *transgress law*, augm. *παρην-* or *παρεν-*, *παρηνεν-*. § 105, 1, Note 2.
- Παροινέω**, *insult* (as a drunken man), imp. *ἐπαρῶνον*; *παρωήσω*, *ἐπαρῶνησα*, *πεπαρῶνηκα*, *ἐπαρῶνηθην*.
- Πάσσομαι**, fut., *shall acquire* (no pres.), pf. *πέπαμαι*, *ἐπάσάμην*. Poetic. Not to be confounded with *πάσσομαι*, *ἐπάσάμην*, &c., of *πατέομαι*.

Πάσσω or **πάττω** (§ 108, iv. 1, N.), *sprinkle*, *πάσω*, *ἐπάσα*, *ἐπάσθην*. (4.)

Πάσχω (*πάθ*-, *πενθ*-), *suffer*, *πείσομαι* (for *πενθ*-*σομαι*, § 16, 6, N. 1); 2 p. *πέπονθα* [Hom. *πέποσθε* and *πεπάθυϊα*]; 2 a. *ἐπάθον*. (8.)

Πατέομαι (*πάτ*-), *eat*, *πάσομαι* (*ᾶ*), *ἐπάσάμην*; [Ep. plp. *πεπάσμην*.] Ionic and poetic. See **πάσομαι**. (7.)

Πείθω (*πίθ*-), *persuade*, *πείσω*, *ἐπεισα*, *πέπεικα*, *πέπεισμαι*, *ἐπείσθην* (§ 16), *πεισθήσομαι*; fut. m. *πείσομαι*; 2 p. *πέποιθα*, *trust*, [Ep. *ἐπέπιθμεν*, plp. for *ἐπεποιθείμεν*;] poet. 2 a. *ἐπιθον* and *ἐπιθόμην* [Ep. *πέπιθον* and *πεπιθόμην*. [Epic (*ε*-) *πιθήσω*, *πεπιθήσω*, *πιθήσας*.] (2.)

Πεινάω, *hunger*, regular except in having *η* for *α* in contract forms, inf. *πεινῆν* [Epic *πεινήμεναι*], &c. See § 98, N. 2.

Πείρω (*περ*-), *pierce*, *περῶ* (?), *ἐπειρα*, *πέπαρμαι*, [*ἐπάρην*]. Ionic and poetic. (4.)

Πεκτέω (*πεκ*-, *πεκτ*-), *comb*, Epic pres. *πείκω*; [Dor. fut. *πεξῶ*,] aor. *ἐπεξα*, *ἐπεξάμην*, *ἐπέχθην*. Poetic. (3. 7.)

Πελάζω (*πελάδ*-) and poet. *πελάω* (*πελα*-, *πλα*-), *bring near*, *approach*, pres. also *πελάθω*, *approach*; f. *πελῶ* (for *πελάσω*), *ἐπέλασα*, *πέπλημαι*, *ἐπελάσθην* and *ἐπλάθην*; *ἐπελασάμην*; [2 a. m. *ἐπλήμην*, *approached*.] (4.)

Πέλω and **πέλομαι**, *be*, imp. *ἐπελον*, *ἐπελόμην* [syncop. *ἐπλε*, *ἐπλεο* (*ἐπλεν*), *ἐπλετο*, for *ἐπελε*, &c.; so *ἐπι-πλόμενος* and *περι-πλόμενος*]. Poetic.

Πέμπω, *send*, *πέμψω*, *ἐπεμψα*, *πέπομφα*, *πέπεμμαι* (§ 97, N. 3, α), *ἐπέμφθην*, *πεμφθήσομαι*; *πέμψομαι*, *ἐπεμψάμην*. See pf. p. of **πέσσω**.

Πεπαίνω (*πεπαῖν*-), *make soft*, *ἐπέπᾱνα*, *ἐπεπάνθην*, *πεπανθήσομαι*. (4.)

Πέρδομαι, Lat. *pedo*, 2 fut. (pass.?) *-παρδήσομαι*, 2 p. *πέπορδα*, 2 a. *-ἐπαρδον*.

Πέρθω, *destroy*, *sack*, *πέρσω* [*πέρσομαι* (as pass.) Hom.], *ἐπερσα*, [Ep. 2 a. (w. *πραθ*- for *περθ*-) *ἐπραθον*, *ἐπραθόμην* (as pass.) with inf. *πέρθαι*.] § 109, 7 (α). Poetic.

Πέρνῃμι, mid. *πέρνᾱμαι*: poetic for *πιπράσκω*. (I.)

Πέσσω or **πέττω** (*πεπ*-), *cook*, *πέψω*, *ἐπεψα*, *πέπεμμαι* (§ 97, N. 3, α; cf. *πέμπω*), *ἐπέφθην*. § 108, iv. 1, N. (4.)

Πετάννῃμι (*πετᾶ*-), *expand*, *πετάσω* (*πετῶ*), *ἐπέτασα*, *πέπταμαι* (*πεπέτασμαι* late), *ἐπετάσθην*. (II.)

Πέτομαι (*πετ*-, *πτ*-), *fly*, (*ε*-) *πτήσομαι* (poet. *πετήσομαι*); 2 a. m. *ἐπτόμην*. To **ἵπταμαι** (rare) belong 2 a. *ἐπτην* (poet.) and *ἐπτάμην*. The forms *πεπότῃμαι* and *ἐποτήθην* (Dor. *-ᾱμαι*, *-ᾶθην*) belong to **ποτάομαι**.

Πεύθομαι (*πῦθ*-): see **πυνθάνομαι**. (2.)

Πήγνῃμι (*πᾶγ*-), *fix*, *freeze*, *πήξω*, *ἐπηξα*, *ἐπήχθην* (rare and poet.); 2 a. p. *ἐπάγγην*, 2 f. p. *πᾶγήσομαι*; 2 p. *πέπηγα*, *be fixed*; [Ep. 2 a. m. *κατέπηκτο*;] *πήγνυτο* (doubtful) pr. opt. for *πηγνύοιτο* (Plat.); [*πήξομαι*, *ἐπηξάμην*.] (II.)

[Πιλναῖμαι, *approach*, pres. and impf. Epic.] (I.)

Πίμπλημι (πλά-), *fill*, πλήσω, ἔπλησα, -πέπληκα, πέπλησμαι, ἐπλήσθην, πλησθήσομαι; a. m. ἐπλησάμην (trans.); [Ep. 2 a. m. ἐπλήμην.] § 125, 2. (I.)

Πίμπρημι (πρά-), *burn*, πρήσω, ἔπρησα, πέπρημαι and πέπρησμαι, ἐπρήσθην; [Ion. f. πρήσομαι, fut. pf. πεπρήσομαι.] § 125, 2. Cf. πρήθω, βλω. (I.)

Πινύσχω (πινύ-), *make wise*, [Hom. aor. ἐπίνυσσα;] chiefly Epic. See πνέω. (6.)

Πίνω (πί-, πο-), *drink*, fut. πίομαι (πιούμαι rare); πέπωκα, πέπομαι, ἐπόθην, ποθήσομαι; 2 a. ἐπίον. (8.)

Πιπίσχω (πι-), *give to drink*, πῖσω, ἐπίσα. Ionic and poetic. See πίνω. (6.)

Πιπράσχω (περά-, πρα-), *sell*, [Ep. περάσω, ἐτέρασα,] πέπράκα, πέπράμαι [Hom. πεπερημένος], ἐπράθην [Ion. -ημαι, -ηθην]; fut. pf. πεπράσομαι. The Attic uses ἀποδώσομαι and ἀπεδόμην in fut. and aor. (6.)

Πίπτω (πετ-, πτο-) for πι-πετ-ω, *fall*, f. πεσοῦμαι [Ion. πεσέομαι]; p. πέπτωκα, part. πεπτώς [Ep. πεπτηώς or -εώς]; 2 a. ἔπεσον [Dor. ἔπετον]. (8.)

[Πίτνημι, *spread*, pres. and impf. act. and mid. Epic and Lyric. See πετάννυμι.] (I.)

Πλάζω (πλαγγ-), *cause to wander*, ἐπλαγξά. Pass. and mid. πλάζομαι, *wander*, πλάγξομαι, *will wander*, ἐπλάγχθην, *wandered*. Ionic and poetic. (4.)

Πλάσσω (πλατ-?), *form*, [πλάσω Ion.], ἔπλαῤσα, πέπλασμαι, ἐπλάσθην; ἐπλάσάμην. § 108, iv. 1, N. (4.)

Πλέκω, *plait*, κνίτ, πλέξω, ἔπλεξα, [πέπλεχα or πέπλοχα Ion. (rare)], πέπλεγμαι, ἐπλέχθην, πλεχθήσομαι; 2 a. p. -ἐπλάκην; a. m. ἐπλεξάμην.

Πλέω (πλύ-), *sail*, πλεύσομαι or πλευσοῦμαι, ἔπλευσα, πέπλευκα, πέπλευσμαι, ἐπλεύσθην (later). [Ion. and poet. πλώω, πλώσομαι, ἔπλωσα, πέπλωκα, Ep. 2 aor. ἔπλων.] (2.)

Πλήσσω or πλήττω (πληγ-), *strike*, πλήξω, ἔπληξα, πέπληγμαι, ἐπλήχθην (rare); 2 p. πέπληγα (rare); 2 a. p. ἐπλήγγην (in comp. -ἐπλάγγην); 2 f. pass. πληγήσομαι and -πλάγήσομαι; fut. pf. πεπλήξομαι; [Ep. 2 a. πέπληγον (or ἐπέπλ-), πεπληγόμεν; Ion. a. m. ἐπληξάμην.] § 110, vii. N. 2. (2. 4.)

Πλύνω (πλύν-), *wash*, πλύνω, ἔπλυνα, πέπλυνμαι, ἐπλύθην; [fut. m. (as pass.) πλυνοῦμαι, a. ἐπλυνάμην.] § 109, 6. (4.)

Πνέω (πνύ-), *blow*, *breathe*, πνεύσομαι and πνευσοῦμαι, ἔπνευσα, -πέπνευκα, [Ep. πέπνυμαι, *be wise*, pt. πεπνυμένος, *wise*, plpf. πέπνυστο.] [Ep. 2 aor. ἄμ-πνύε, ἄμ-πνύτο, a. p. ἄμ-πνύνθην;] see ἄμπνυε. See πινύσχω. (2.)

Πνίγω (πνίγ-), *choke*, -πνίξω [later -πνίξομαι, Dor. πνιξοῦμαι], ἔπνιξα, πέπνιγμαι, ἐπνύγην, πνύγησομαι. (2.)

Ποθέω, *desire*, ποθήσω, ποθήσομαι, ἐπόθησα; and ποθέσομαι, ἐπόθεσα. § 109, 1, N. 2 (b).

(Πορ-, προ-), *give, allot*, stem whence 2 a. ἔπορον (poet.), p. p. πέπρωμαι, chiefly impers., πέπρωται, *it is fated* (with πεπρωμένη, *Fate*). See μέρομαι.

✓ Πράσσω or πράττω (πρᾶγ-), *do*, πράξω, ἔπραξα, πέπρᾶχα, πέπραγμα, ἐπράχθην, παχθήσομαι; fut. pf. πεπράξομαι; 2 p. πέπρᾶγα, *have fared* (*well or ill*); mid. f. πράξομαι, a. ἐπραξάμην. (4.)

[Πρήσσω (πρηγ-), *do*, πρήξω, ἔπρηξα, πέπρηχα, πέπρηγμα, ἐπρήχθην; πέπρηγα; πρήξομαι, ἐπρηξάμην.] Ionic for πράσσω. (4.)

(πριά-), *buy*, stem, with only 2 aor. ἐπριάμην, inflected throughout in § 123.

Πρίω, *saw*, ἔπρισα, πέπρισμαι, ἐπρίσθην. § 109, 2.

Πτάρνυμαι (πτᾶρ-), *squeeze*; [f. πταρῶ;] 2 aor. ἔπτᾶρον, [ἐπταρόμην], (ἐπτάρην) πταρεῖς. (II.)

Πτήσσω (πτᾶκ-, πτηκ-), *cower*, ἔπτηξα, ἔπτηχα. From stem πτᾶκ-, poet. 2 a. (-ἐπτακον) καταπτᾶκῶν. [From stem πτᾶ-, Ep. 2 a. καταπτήτην, dual; 2 pf. pt. πεπτηώς.] (4. 2.)

Πτίσσω (§ 108, iv. 1, N.), *round*, [ἐπτῖσα, ἔπτισμαι.] (4.)

Πτύσσω (πτῦγ-), *fold*, πτύξω, ἔπτυξα, ἔπτυγμα, -ἐπτύχθην; πτύξομαι, ἐπτυξάμην. (4.)

✓ Πυνθάνομαι (πῦθ-), *hear, enquire*, πεύσομαι [Dor. πενσοῦμαι], πέπυσμαι; 2 a. ἐπυνθόμην. (5.) Poetic πεύθομαι (πῦθ-). (2.)

P.

Ραίνω (ρά-, ράν-), *sprinkle*, ράνῶ, ἔρᾶνα, ἔρρασμαι, (ἐρράνθην) ρανθεῖς. [From stem ρα- (cf. βαίνω), Ep. aor. ἔρασσα, pf. p. ἐρράδεται, plpf. ἐρράδατο, § 119, 3.] See § 108, v. N. 1. Ionic and poetic. (5. 4.)

[Ραίω, *strike*, ραίω, ἔρραισα,] ἐρραίσθην; [fut. m. (as pass.) -ραίσομαι.] Poetic, chiefly Epic.

*Ράπτω (ραφ-), *stitch*, ράψω, ἔρραψα, ἔρραμμα; 2 a. p. ἐρράφην; a. m. ἐρραψάμην. (3.)

*Ράσσω or ράττω (ράγ-), *throw down*, ράξω, ἔραξα, -ἐρράχθην. (4.)

*Ρέξω (ρεγ-), for ἔρδω, *do*, ρέξω, ἔρεξα (rarely ἔρρεξα); [Ion. a. p. ρεχθείη, ρεχθεῖς.] (4.)

*Ρέω (ρῦ-), *flow*, ρεύσομαι, ἔρρευσα, (ε-) ἐρρύηκα; 2 a. p. ἐρρύην; ρνήσομαι. § 108, ii., Note. (2.)

(*Ρε-), stem of εἶρηκα, εἶρημαι, ἐρρήθην (ἐρρέθην), ρηθήσομαι, εἰρήσομαι. See εἶπον.)

*Ρήγνυμι (ράγ-, ρηγ-), poet. ρήσσω, *break*; ρήξω, ἔρρηξα, [-ἔρρηγμα rare, ἐρρήχθην rare;] 2 a. p. ἐρράγην; ράγῃσομαι; 2 p. ἔρρωγα, *be broken* (§ 109, 3, N. 1); [ρήξομαι,] ἐρρηξάμην. (2. II.)

ῥιγέω (ῥιγ-), *shudder*, [ῥιγῆσω,] ἔρριγῃσα, [2 p. ἔρριγα (as pres.)] Poetic, chiefly Epic. (7.)

ῥιγός, *shiver*, ῥιγῶσω, ἔρριγῃσα; inf. ῥιγῶν or ῥιγοῦν, § 98, Note 3.

ῥίπτω (ῥιφ-), *throw*, ῥίψω, ἔρριψα (poet. ἔριψα), ἔρριφα, ἔρριμαι [poet. ῥέρριμαι, Hom. plp. ἐρέριπτο], ἔρριφθην, ῥιφθήσομαι; 2 a. p. ἔρριφην. Pres. also ῥιπτέω. (3.)

ῥύομαι (ῥ-), *defend*, ῥύσομαι, ἔρρυσάμην. [Epic, inf. ῥύσθαι for ῥύεσθαι; impf. 3 pers. ἔρρυτο and pl. ῥύατο. § 119, 3.] Poetic. See ἐρύω.

ῥυπάω, *be foul*, [Epic ῥυπῶ; Ion. pf. pt. ῥερυπωμένος].

ῥώννυμι (ῥω-), *strengthen*, ἔρρωσα, ἔρρωμαι (imper. ἔρρωσο, *farewell*), ἔρρώσθην. (II.)

Σ.

Σαίρω (σᾶρ-), *sweep*, aor. pt. σήρας; 2 p. σέσηρα, *grin*, esp. in part. σεσηρῶς [Dor. σεσαῖρως.] (4.)

Σαλπίζω (σαλπιγγ-), *sound a trumpet*, aor. ἐσάλπιγξα. (4.)

[Σαώω, *save*, σαώσω, ἐσάωσα, ἐσαώθην, σαώσομαι; imperf. 3 sing. σάω (for ἐσάω) as if from Aeol. σάωμι; imperat. σάω (for σάου). Epic.]

Σβέννυμι (σβε-), *extinguish*, σβέσω, ἔσβεσα, -έσβηκα, ἔσβεσμαι, ἐσβέσθην; 2 a. ἔσβην; -σβήσομαι. (II.)

Σέβω, *revere*, [imp. ἔσεβον late], aor. p. ἐσέφθην, w. part. σεφθεῖς, *awe-struck*.

Σείω, *shake*, σείσω, ἔσεισα, σέσεικα, σέσεισμαι, ἐσεισθην; a. m. ἐσεισάμην; [Ep. imp. ἐσσελοντο].

Σείω (σῦ-), *move, urge*, [a. ἔσσευα, ἔσσευάμην;] ἔσσυμαι, ἐσσύθην or ἐσύθην; 2 a. m. ἐσσύμην (with ἔσυτο, σύτο, σύμενος). Poetic. (2.)

Σημαίνω (σημαῖν-), *show*, σημαῖνῶ, ἐσήμηνα (sometimes ἐσήμᾱνα), σεσήμασμαι, ἐσημάνθην, σημανθήσομαι; mid. σημανοῦμαι, ἐσημηνάμην. (4.)

Σήπω (σᾶπ-), *rot*, σήψω, 2 p. σέσηπα (as pres.); σέσημμαι; 2 a. p. ἐσάπην, f. σᾶπήσομαι. (2.)

Σκάπτω (σκάφ-), *dig*, σκάψω, ἔσκαψα, ἔσκάφα, ἔσκαμμαι, 2 aor. p. ἐσκάφην. (3.)

Σκεδάννυμι (σκεδαῖ-), *scatter*, f. σκεδῶ [σκεδάσω,] ἐσκέδᾱσα, (ἐσκέδασμαι) ἐσκεδασμένος, ἐσκεδάσθην; ἐσκεδασάμην. (II.)

Σκῆλλω (σκέλ-, σκλέ-), *dry up*, [Ep. a. ἔσκηλα,] ἔσκληκα; 2 a. ἔσκλην (ἀπο-σκληῖναι). (4.)

Σκέπτομαι (σκεπ-), *view*, σκέφομαι, ἐσκεφάμην, ἔσκεμμαι, fut. pf. ἐσκέφομαι, [ἐσκέφθην, Ion.]. For pres. and impf. the better Attic writers use σκοπῶ, σκοποῦμαι, &c. (see σκοπέω). (3.)

Σκήπτω (σκηπ-), *prop*, -σκήψω, ἔσκηψα, -έσκημμαι, ἐσκήφθην; σκήψομαι, ἐσκηψάμην. (3.)

Σκίδνῃμι, mid. σκιδνάμαι, *scatter*, chiefly poetic for σκεδάννυμι. (I.)

Σκοπέω, *view*, in better Attic writers only pres. and impf. act. and mid.

For the other tenses σκέψομαι, ἐσκεψάμην, and ἔσκεμμαι of σκέπτομαι are used. See σκέπτομαι.

Σκώπτω (σκωπ-), *jeer*, σκώψομαι, ἔσκωψα, ἐσκώφθην. (3.)

Σμάω, *smear*, with η for α in contracted forms (§ 98, N. 2), σμῆ for σμά, &c. [Ion. σμέω and σμήχω], aor. p. δια-σμηχθεῖς (Aristoph.).

Σπάω, *draw*, σπάσω (ᾶ), ἔσπᾶσα, ἔσπᾶκα, ἔσπασμαι, ἐσπάσθην, σπασθήσομαι; σπάσομαι, ἐσπασάμην. § 109, 1, N. 2; § 109, 2.

Σπείρω (σπερ-), *sow*, σπερῶ, ἔσπειρα, ἔσπαρμαι; 2 a. p. ἐσπάρην. (4.)

Σπένδω, *pour a libation*, σπείσω, ἔσπεισα, ἔσπεισμαι; σπείσομαι, ἐσπεισάμην. § 16, 3 and 6.

Στείβω (στίβ-), *tread*, -ἔστειψα, (ε-) ἐστίβηναι (§ 108, ii. Note). Poetic. (2.)

Στείχω (στίχ-), *go*, [-ἔστειξα, 2 a. ἐστίχων.] Poetic and Ion. (2.)

Στέλλω (στελ-), *send*, στελέω [στελέω], ἔστειλα, ἔσταλκα, ἔσταλμαι; 2 a. p. ἐστάλην; -σταλήσομαι; a. m. ἐστειλάμην. § 109, 4. (4.)

Στενάζω (στεναγ-), *groan*, στενάξω, ἐστέναξα. (4.)

Στέργω, *love*, στέρξω, ἔστερξα; 2 p. ἔστοργα. § 109, 3.

Στερέω, *deprive*, also στερίσκω; στερήσω, ἐστέρησα [Epic ἐστέρεσα], ἐστέρηκα, ἐστέρημαι, ἐστερήθην, στερηθήσομαι; 2 aor. p. ἐστέρην, 2 fut. (pass. or mid.) στερήσομαι.

[**Στεῦμαι**, *pledge one's self*; 3 pers. pres. στεῦται, impf. στεῦτο. Poetic, chiefly Epic.]

Στίζω (στιγ-), *prick*, στίξω, ἔστιξα, ἔστιγμαι. (4.)

Στορέννυμι or **στορνῦμι** (στορε-), στορῶ (for στορέσω), ἐστόρεσα, [ἐστορέσθην], ἐστορεσάμην. (II.)

Στρέφω, *turn*, στρέψω, ἔστρεψα, ἔστραμμαι, ἐστρέφθην (rare in prose) [Ion. ἐστράφθην]; 2 pf. ἔστροφα (rare); 2 a. p. ἐστράφην, f. στράφῃσομαι; mid. στρέψομαι, ἐστρεψάμην. § 109, 4, N. 1.

Στρώννυμι (στρω-), same as **στορέννυμι**; στρώσω, ἔστρωσα, ἔστρωμαι, ἐστρώθην. (II.)

Στυγέω (στυγ-), *dread, hate*, ἐστύγησα [ἔστυξα], [ἐστύγηκα], ἐστυγήθην; 2 f. p. στυγήσομαι; [Ep. 2 a. ἔστυγον.] Ionic and poetic. (7.)

[**Στυφέλιζω** (στυφελιγ-), *dash*, aor. ἐστυφέλιξα. Epic.] (4.)

Σύρω (σύρ-), *draw*, [fut. συρῶ late,] aor. ἐσύρα, ἐσυράμην. (4.)

Σφάζω (σφᾶγ-), *slay*, Att. prose gen. σφάττω; σφάξω, ἔσφαξα, ἔσφαγμαι, [ἐσφάχθην (rare)]; 2 aor. p. ἐσφάγην, fut. σφάγῃσομαι; aor. mid. -έσφαξάμην. (4.)

Σφάλλω (σφᾶλ-), *trip, deceive*, σφαλῶ, ἔσφηλα, ἔσφαλμαι; 2 a. p. ἐσφάλην, f. σφᾶλήσομαι; fut. m. σφαλοῦμαι. (4.)

Σώζω (σωδ-), *save*, [also Ep. σώω, w. subj. σῶης, σῶη, &c.]; σώσω, ἔσωσα, σέσωκα, σέσωμαι (or -ωμαι), ἐσώθην, σωθήσομαι; σώσομαι, ἐσωσάμην. (4.)

T.

(τα-), *take*, stem with Hom. imperat. τῇ.

[(ταῖ-), *seize*, stem with Hom. 2 a. pt. τεταγών.] Cf. Lat. *tango*.

[Τανῦω, *stretch*, τανῦσω, ἐτάνυσα, τετάνυσμαι, ἐτανύσθην; aor. m. ἐτανυσσάμην. § 109, 2. Epic form of τείνω.]

Ταράσσω (ταῤ-), *disturb*, ταραῖω, ἐτάραξα, τετάραγμαi, ἐταράχθην, τα-
ραχθήσομαι; ταραῖομαι; [Ep. pf. (τέτρηχα) τετρηχώς, *disturbed*; plp.
τετρήχει.] (4.)

Τάσσω (τάγ-), *arrange*, τάξω, ἔταξα, τέταχα, τέταγμαi, ἐτάχθην, ταχθή-
σομαι; τάξομαι, ἐταξάμην; 2 a. p. ἐτάγην; fut. pf. τετάξομαι. (4.)

Τείνω (τεν-), *stretch*, τενῶ, ἔτεινα, τέτακα, τέταμαι, ἐτάθην, τᾷθήσομαι; τε-
νοῦμαι, ἐτεινάμην. § 109, 6. (4.)

Τελέω, *finish*, (τελέσω) τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην; fut.
m. [τελέομαι] τελοῦμαι, a. m. ἐτελεσάμην. § 109, 2.

Τέλλω (τελ-), *cause to rise, rise*, aor. ἔτειλα; [plpf. p. ἐτέταλτο.] In compos.
-τέταλμαι, -ἐτειλάμην. § 109, 4. (4.)

[(Τεμ-), *find*, stem with only Hom. redupl. 2 a. τέτμον or ἔτετμον.]

Τέμνω (τεμ-, τμε-) [Ion. τάμνω, Hom. once τέμω], *cut*, f. τεμῶ, τέμμηκα, τέ-
μμημαι, ἐτμήθην, τμηθήσομαι; 2 a. ἔτεμον, ἐτεμόμην (or ἐτᾶμ-); fut. m.
-τεμοῦμαι; fut. pf. τετμήσομαι. See τμήγω. (5.)

Τέρπω, *amuse*, τέρψω, ἔτερψα, ἐτέρφθην [Ep. ἐτάρφθην, 2 a. p. ἐτάρπην
(with subj. τραπίῳ), 2 a. m. (τ)εταρπόμην]; fut. m. τέρψομαι (poet.),
[a. ἐτερψάμην Epic.] § 109, 4, N. 1.

[Τέρσομαι, *become dry*, 2 a. p. ἐτέρσην. Chiefly Epic. Fut. act. τέρσω in
Theoc.]

[Τετίνημαι, Hom. perf.; generally in part. τετινημένος, with τετινώς, both
passive, *dejected, troubled*.]

[Τέτμον or ἔτετμον (Hom.), *found*, for τε-τεμ-ον.] See (τεμ-).

Τετραίνω (τετραῖν-), *bore*, late pres. τιτραίνω and τιτράω; [fut. -τετρανέω
Ion., aor. ἐτέτρηνα,] -ἐτετρηνάμην. From stem (τρά-), aor. ἔτρησα,
pf. p. τέτρημαι. § 108, v. N. 1; § 109, 7 (c). (5. 4.)

Τεύχω (τύχ-), *prepare, make*, τεύξω, ἔτευξα, [Ep. τέτευχα as pass.,] τέτυ-
γμαi [Ep. τέτευγμαi, ἐτύχθην (Ion. ἐτεύχθην); fut. pf. τετεύξομαι;] f. m.
τεύξομαι, [a. ἐτευξάμην.] [Epic 2 a. (τύκ-) τετυκεῖν, τετυκόμην.] Po-
etic. (2.)

Τήκω (τάκ-), *melt*, [Dor. τάκω], τήξω, ἔτηξα, ἐτήχθην (rare); 2 a. p. ἐτά-
κην; 2 p. τέτηκα (as mid.). (2.)

Τίθημι (θε-), *put*; for inflection and synopsis, see § 123. (I.)

Τίκτω (τεκ-), *beget, bring forth*, τέξομαι (poet. also τέξω, rarely τεκοῦμαι),
ἔτεξα (rare), ἐτέχθην (rare); 2 p. τέτοκα; 2 a. ἔτεκον, ἐτεκόμην. See § 108,
iii. (end). (3.)

- Τίνω** (τι-), with $\tilde{\iota}$, *pay*, τίσω, ἐτίσα, τέτικα, -τέτισμαι, -έτισθην. (5.)
Τίταινω (τίτᾱν-), *stretch*, aor. (ἐτίτηνα) τιτήνας. Epic for τείνω.] (4.)
Τιτράω, *bore*, late present. See **τετραίνω**.
- Τιτρώσκω** (τρο-), *wound*, τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθην, τρωθήσομαι; [fut. m. τρώσομαι Hom.] (6.)
- Τλάω**, *bear, dare*, syncop. for (ταλα-), pres. not classic; f. τλήσομαι, [Ep. a. ἐτάλασσα,] p. τέτληκα [with Epic μι-forms (§ 125, 4) τέτλαμεν, τετλαίην, τέτλαθι, τετλάμεναι and τετλάμεν, τετληώς]; 2 a. ἔτλην [Dor. ἐτλαῖν.] Poetic.
- Τμήγω** (τμαῖγ-), *cut*, poet. for τέμνω; τμήξω (rare), ἔμμηξα, 2 a. ἔτμαῖγον, ἐτμάγην (τμάγεν for ἐτμάγησαν.) (2.)
- Τορέω** (τορ-), *pierce*, pres. only in [Ep. ἀντι-τορεῦντα]; f. [τορήσω,] rarely τετορήσω, [a. ἐτόρησα, 2 a. ἔτορον.] (7.)
- Τρέπω** [Ion. τράπω], *turn*, τρέψω, ἔτρεψα, τέτροφα or τέτραφα, τέτραμμαι, ἐτρέφθην [Ion. ἐτράφθην]; f. m. τρέπομαι, a. m. ἐτρεψάμην; 2 a. [ἔτραπον Ep. and Lyr.], ἐτράπην, ἐτραπόμην. § 109, 3, N. 2, and 4 with Note 1. This verb has all the six aorists.
- Τρέφω** (τρεφ- for θρεφ-, § 17, 2, Note), *nourish*, θρέψω, ἔθρεψα, τέτροφα (late τέτραφα), τέτραμμαι (inf. τεθράφθαι), ἐθρέφθην (rare); 2 a. p. ἐτράφην; [Ep. 2 a. ἔτραφον as pass.]; f. m. θρέπομαι, a. m. ἐθρεψάμην. § 109, 3, N. 2; and 4 with N. 1.
- Τρέχω** (τρεχ- for θρεχ-, § 17, 2, Note; δρᾶμ-), *run*, f. δραμοῦμαι (-θρέξομαι only in comedy), ἔθρεξα (rare), -δεδράμηκα, -δεδράμηναι; 2 p. -δέδρομα (poet.), 2 a. ἔδραμον. (8.)
- Τρέω** (*tremble*), aor. ἔτρεσα. Chiefly poetic.
- Τρίβω** (τρίβ-), *rub*, τρίψω, ἔτριψα, τέτριφα, τέτριμμαι, ἐτρίφθην; 2 a. p. ἐτρίβην, fut. p. τριβήσομαι; fut. pf. τετρίψομαι; f. m. τρίβομαι, a. m. ἐτριψάμην. (2.)
- Τρίζω** (τριγ-), *squeak*, 2 p. τέτριγα as present. Ionic and poetic. (4.)
- Τρύχω**, *exhaust*, fut. [Ep. τρύξω] τρυχώσω (τρυχο-, § 109, 8, N.), a. ἐτρύχωσα, p. part. τετρυχωμένος, [a. p. ἐτρυχώθην Ion.].
- Τρώγω** (τραῖγ-), *gnaw*, τρώξομαι, [-ἔτρωξα,] -τέτρωγμαι; 2 a. ἔτραῖγον. § 108, ii. (end). (2.)
- Τυγχάνω** (τυχ-, τευχ-), *hit, happen*, τεύξομαι, [Ep. ἐτύχησα,] τετύχηκα or τέτευχα; 2 a. ἔτυχον (5. 2.)
- Τύπτω** (τύπ-), *strike*, (ε-) τυπτήσω, ἔτυψα [ετύπτησα later], [τέτυμμαι Ion. and poet.]; 2 a. ἔτυπον (rare), ἐτύπην (poet.); τυπτήσομαι (as pass.); a. m. ετυψάμην. (3.)
- Τύφω** (τύφ- for θυφ-, § 17, 2, Note), *raise smoke, smoke*, τέθυμμαι, 2 a. p. -ἐτύφην, 2 f. p. -τύφήσομαι. (2.)

Υ.

Υπισχνέομαι Ion. and poet. ὑπίσχομαι (strengthened from ὑπέχομαι), *promise*, ὑποσχήσομαι, ὑπέσχημαι, (ὑπεσχήθην) once in ὑποσχήθητι (Plat.); 2 a. m. ὑπεσχύομην. See ἔσχω and ἔχω. (5.)

Υφαίνω (ὑφᾶν-), *weave*, ὑφᾶνῶ, ὑφῆνα, ὑφασμαι (109, 6, N.), ὑφάνθην; aor. m. ὑφηνάμην. (4.)

Υω, *rain*, ὕσω, ὕσα, ὕσμαι, ὕσθην. [Hdt. ὕσομαι as pass.]

Φ.

Φαίνω (φᾶν-), *show*, f. φανῶ [φανέω], a. ἔφηνα, πέφαγκα, πέφασμαι (§ 109, 6, N.), ἐφάνθην; 2 a. p. ἐφάνην, 2 f. φᾶνῆσομαι; 2 p. πέφηνα; f. m. φανοῦμαι, a. m. ἐφηνάμην (rare and poet.), *showed*, but ἀπ-εφηνάμην, *declared*; [Ep. iter. 2 aor. φάνεσκε, *appeared*.] For Epic πεφῆσομαι, see φάω. See § 95; § 96; § 97, 4. (4.)

Φάσκω (φᾶ-), *say*, only pres. and impf. See φημί. (6.)

Φάω, *shine* (pres. late), [Hom. imperf. φάε, fut. pf. πεφήσεται.]

Φείδομαι (φῖδ-), *spare*, φείσομαι [Hom. πεφιδήσομαι], ἐφειδάμην, [Hom. 2 a. πεφιδέμην.] (2.)

(φεν-, φᾶ-), *kill*, stems whence [Hom. πέφᾶμαι, πεφῆσομαι; 2 a. redupl. πέφρον or ἔπεφρον, with part. πέφνων].

Φέρω (οῖ-, ἐνεκ-, ἐνεγκ- for ἐν-ενεκ-), *bear*, f. οἶσω, a. ἤνεγκα, p. ἐνήνοχα, ἐνήνεγμαι, a. p. ἤνέχθην; f. p. ἐνεχθήσομαι and οἰσθήσομαι; 2 a. ἤνεγκον; f. m. οἶσομαι (sometimes as pass.); a. m. ἤνεγκάμην, 2 a. m. ἤνεγκόμην (very rare). [Ion. ἤνεικα and -αμην, ἤνεικον, ἐνήνειγμαι, ἠνείχθην; Hdt. ἀν-οἶσαι or ἀν-ῶσαι, inf. from aor. ᾤσα (late); Hom. aor. imper. οἶσε for οἶσον, pres. imper. φέρετε for φέρετε.] (8.)

Φεύγω (φῦγ-) *flee*, φεύξομαι and φευξοῦμαι (§ 110, ii. N. 2), 2 p. πέφηνγα (§ 109, 3); 2 a. ἐφῦγον; [Hom. p. part. πεφυγμένος and πεφυζότες.] (2.)

Φημί (φᾶ-), *say*, φῆσω, ἔφησα; p. p. imper. πεφάσθω, part. πεφασμένος. Midl. [Dor. f. φάσομαι]. For other forms and inflection, see § 127. (I.)

Φθάνω (φθᾶ-), *anticipate*, φθάσω and φθῆσομαι, ἐφθάσα, [ἐφθάκα late]; 2 a. act. ἔφθην (like ἔστην), [Ep. 2 a. m. φθάμενος.] (5.)

Φθείρω (φθερ-), *corrupt*, f. φθερῶ [Ion. -φθερέω, Ep. φθέρσω], a. ἐφθειρα, p. ἐφθαρκα, ἐφθαρμαι; 2 a. p. ἐφθάρην, 2 f. p. φθάρῆσομαι; 2 p. δι-ἐφθορα; f. m. φθεροῦμαι [Hdt. φθαρέομαι]. (4.)

Φθίνω [Ep. also φθίω], *waste, decay*, φθίσω, ἔφθισα, ἐφθίμαι, [ἐφθῖθην; fut. m. φθίσομαι]; 2 a. m. ἐφθίζμην [subj. φθίωμαι, opt. φθίμην for φθι-ι-μην, imper. 3 sing. φθίσθω, inf. φθίσθαι], part. φθίμενος. Attic ῖ, Epic ῖ; but always ῖ in ἐφθίμαι, ἐφθῖθην, ἐφθίζμην (except in contr. opt. φθέμην). Epic φθίω has generally ῖ. Chiefly poetic. The present is generally intransitive; the future and aorist active are transitive. (5.)

Φιλέω (φῖλ-), *love*, φιλήσω, &c. regular. [Ep. a. m. ἐφῖλάμην; inf. pres. φιλήμεναι, from Aeolic φίλημι.] (7.)

Φλάω, *bruise*, [fut. φλάσω (Dor. φλασσῶ), aor. ἔφλασσα, ἐφλασμαι, ἐφλάσθην.] See **θλάω**.

Φράγνυμι (φραῖγ-), *fence*, mid. φράγνυμαι; only in pres. and impf. See φράσσω. (II.)

Φράζω (φραῖδ-), *tell*, φράσω, ἔφρασσα, πέφρακα, πέφρασμαι [Ep. pt. πεφραδμένος,] ἐφράσθην (as mid.); [φράσομαι Ep.], ἐφρασάμην (chiefly Epic). [Ep. 2 a. πέφραδον or ἐπέφραδον.] (4.)

Φράσσω (φραῖγ-), *fence*, φράξω, ἐφραξα, πέφραγμα, ἐφράχθην; ἐφραξάμην. See φράγνυμι. (4.)

Φρίσσω or **φρίττω** (φρίκ-), *shudder*, φρίξω (late), ἔφριξα, πέφρικα. (4.)

Φρύγω (φρυῖγ-), *roast*, φρύξω, ἔφρυξα, πέφρυγμα, [ἐφρύγην.] (2.)

Φυλάσσω (φυλαῖκ-), *guard*, φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμα, ἐφυλάχθην; φυλάξομαι, ἐφυλαξάμην. (4.)

Φύρω, *mix*, [ἐφυρσα,] πέφυρμαι, ἐφύρθην; [fut. pf. πεφύρσομαι Pind.]. **Φυράω**, *mix*, is regular, φυράσω, &c.

Φύω, (Ϝ), *produce*, φύσω, ἔφῶσα, πέφῶκα, *be* (by nature), with 2 p. (πέφῶ) § 125, 4 [Ep. πεφύασι, ἐμ-πεφύη, πεφυώς]; 2 a. ἔφῶν, *be*, *be born*, (subj. φύω); 2 a. p. ἐφύην (subj. φυῶ); fut. m. φύσομαι.

X.

Χάζω (χᾶδ-), *yield, retire* (pres. only in ἀνα-χάξω), [Ep. f. χάσομαι, a. -ἐχασσα (Pind.), a. m. ἐχασάμην (Epic, once in Xen. δια-χάσασθαι); 2 a. m. κεκαδόμην; fut. κεκαδήσω, *will deprive* (§ 110, iv. c, N. 2, 2 a. κέκᾶδον, *deprived*.] (4.)

Χαίρω (χᾶρ-), *rejoice*, (ε-) χαίρῃσω, κεχάρηκα, κεχάρημαι and κέχαρμαι, 2 a. p. ἐχάρην, [Ep. a. m. χήρατο, 2 a. m. κεχαρόμην; 2 p. pt. κεχαρηώς; fut. pf. κεχαρήσω, κεχαρήσομαι (§ 110, iv. c, N. 2).] (4.)

Χαλαῶ, *loosen*, [χαλαῖω Ion.,] ἐχάλασα [-αξα Pind.], ἐχαλάσθην. § 109, 2.

Χανδάνω (χᾶδ-), *hold*, 2 a. ἐχᾶδον. From stem (χενδ-), [Epic fut. χείσομαι (§ 16, 6, N. 1), 2 pf. κέχανδα.] (5.)

Χάσκω, later **χαίνω** (χᾶν-), *gape*, f. χᾶνούμαι, 2 p. κέχηνα (as pres.), 2 a. ἐχᾶνον. Ionic and poetic. (4.)

Χέζω (χεδ-), fut. χεσοῦμαι (rarely -χέσομαι), ἔχεσα, 2 p. -κέχοδα; 2 a. ἔχeson; a. m. ἐχεσάμην; p. part. κεχεσμένos. (4.)

Χέω (χῦ-), *pour*, f. χέω [Ep. χεύω], a. ἔχεα [Ep. ἔχεα], -κέχῦκα, κέχῦμαι, ἐχῦθην, χυθήσομαι; a. m. ἐχεάμην, 2 a. m. ἐχῦμην. § 108, ii. 2, N.; § 110, iii. 1, N. 2. (2.)

[(Χλαδ-) stem of 2 pf. part. κεχλαδώς, *swelling*, (Pind.).]

Χώω, *hear up*, **χώσω**, **ἔχωσα**, **-κέχωκα**, **κέχωσμαι**, **ἐχώσθην**, **χωσθήσομαι**. § 109, 2.

Χραισμέω (**χραισμ-**), *avert, help*, late in present; [Hom. **χραισμήσω**, **ἐχραισμησα**; 2 a. **ἔχραισμον**]. (7.)

Χράομαι, *use*, (perhaps mid. of **χράω**); **χρήσομαι**, **ἐχρησάμην**, **κέχρημαι**, **ἐχρήσθην**; [fut. pf. **κεχρήσομαι** Theoc.]. For **χρήται** [Hdt. **χρᾶται**], &c. see § 98, Note 2.

Χράω, *give oracles*, **χρήσω**, **ἔχρησα**, **κέχρηκα**, **κέχρησμαι** (-ημαι?), **ἐχρήσθην**. Mid. *consult an oracle*, [**χρήσομαι**, **ἐχρησάμην**]. § 98, Note 2. For **χρηῖς** and **χρηῖ** = **χρήξεις** and **χρήξει**, see **Χρήζω**.

Χρή (impers.), irreg. pres. for **χρη-σι**, *there is need*, (one) *ought, must*, subj. **χρηῖ**, opt. **χρεῖη**, inf. **χρηῖναι**, (poet. **χρηῖν**); imperf. **χρηῖν** or **ἐχρηῖν**. **Ἀπόχρη**, *it suffices*, inf. **ἀποχρηῖν**, imperf. **ἀπέχρη**, [Ion. **ἀποχρηῖ**, **ἀποχρηῖν**, **ἀπέχρη**;] **ἀποχρήσει**, **ἀπέχρησε**. (I.)

Χρήζω (**χρηδ-**), Ion. **χρητίζω**, *want, ask*, **χρήσω** [Ion. **χρητῶσω**], **ἔχρησα**, [Ion. **ἐχρητῶσα**]. **Χρηῖς** and **χρηῖ** (as if from **χράω**), occasionally have the meaning of **χρήξεις**, **χρήξει**. (4.)

Χρίω, *anoint, sting*, **χρίσω**, **ἔχρισα**, **κέχριμαι** (or **-ισμαι**), **ἐχρίσθην**.

Χρώννυμι (**χρω-**), *color*, also **χρώζω**; **κέχρωσμαι**, **ἐχρώσθην**. (II.)

Ψ.

Ψάω, *rub*, with **η** for **α** in contracted forms (§ 98, N. 2), **ψῆ**, **ψῆν**, **ἔψη**, &c.; gen. in compos., **-ψήσω**, **-ἔψησα**, **-ψήσομαι**, **-ἔψησάμην**.

Ψεύδω, *deceive*, **ψεύσω**, **ἔψευσα**, **ἔψευσμαι**, **ἐψεύσθην**, **ψευσθήσομαι**; **ψεύσομαι**, **ἐψευσάμην**. § 16, 1, 2, 3.

Ψύχω (**ψύχ-**), *cool*, **ψύξω**, **ἔψυξα**, **ἔψυγμαι**, **ἐψύχθην**, [**ψυχθήσομαι** Ion.]; 2 a. p. **ἐψύχην** or (generally later) **ἐψύγην** (stem **ψύγ-**). (2.)

Ω.

ᾠθέω (**ώθ-**), *push*, impf. gen. **ἐώθουν** (§ 104); **ᾠσω** [poet. **ώθήσω**], **ἔωσα** [Ion. **ᾠσα**], **ἔωσμαι** [Ion. **-ᾠσμαι**], **ἐώσθην**; **ᾠσθήσομαι**; f. m. **ᾠσομαι**, a. m. **ἔωσάμην** [Ion. **ᾠσάμην**]. (7.)

ᾠνέομαι, *buy*, imp. **ἑωνούμην** (§ 104) or **ᾠνούμην**; **ᾠνήσομαι**, **ἑώνημαι**, **ἑωνήθην**. Classic writers use **ἐπριάμην** (§ 123) for later **ᾠνησάμην** (or **ἑωνησάμην**).

INDEXES.

N. B. In these Indexes the principal references are made to the *pages* of the Grammar. But a more precise reference to some part of the page, or to a section, sub-section, or note, is added in a parenthesis whenever it seemed necessary. For forms of verbs, see the Catalogue of Verbs. For forms of irregular nouns, see pp. 50-52.

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- ἄνευ* w. gen. 237, 229 (N.).
- ἀνέχω*, augment 124 (N. 3); w. partic. 303 (1).
- ἀνὴρ* declined 48; *ἀνὴρ* 11.
- ἀνοίγω*, augment 123 (§ 104, N. 1).
- ἀντί* w. gen. 236.
- ἄξιος* declined 53. *ἄξιος* and *ἀξιόω* w. gen. 227 (N.).
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- ἄπειρος* w. gen. 228 (N. 1).
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- ἄπλος*, *ἄπλους* declined 55, 56.
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- ἀπολογέομαι*, augment 124 (top).
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- ἄρα*, *ἄρα οὐ*, and *ἄρα μή*, interrog. 306 (end).
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- ἀργύρεος*, *ἀργυροῦς*, declined 55; accent 34 (N. 2).
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- αὐτός* personal pron. 71 (1), 206 (2); intensive adj. pron. 72 (N. 1), 206 (1); w. subst. pron. omitted 206 (1, N.); position w. article 204 (N. 6); for reflexive 206 (2, N.); compared 66 (end). *ὁ αὐτός* 73 (2); *ταύτου*, &c. 73 (N.).
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- βαίνω*, formation 129 (4, N. 1).
- βάκχος* (*κχ*) 13.
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